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Prabuddha Bharata

OR

AWAKENED INDIA

VOLUME LXIV

JANUARY—DECEMBER 1959

Sri Umasankar Sarkar.

By Karma, Jnana, Bhakti, and Yoga, by one or more or all of these the vision of the Paramatman is obtained.

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INDEX

TO

PRABUDDHA BHARATA

VOLUME LXIV

PAGE

Avidyā and Māyā in Vedic Literature—*By Professor Surendranath Bhattacharya* .. 58

Bhakti, The Meaning of, in the Philosophy of Rāmānuja—*By Dr. Anima Sen Gupta* 500
Bhīṣma's Instructions to Yudhiṣṭhira—*By Professor J. N. Chakrabarti* .. 224, 258
Buddha, the Light of Asia—*By Swami Ranganathananda* 251

Catherine of Genoa: Saint of Love—*By Mr. Paul Hourihan* 114
Character, Factors in Moulding—*Editorial* 286
Christ, Jesus, an Incarnation of God—*By Professor J. N. Dey* 468
Christian Religion at Its Mystical Heights—*By Sri Anthony Elenjimittam* .. 507
Contradiction and Metaphysics—*By Dr. P. S. Sastri* 210

Devī Worship in Saundarya-laharī—*By Professor M. K. Venkatarama Iyer* .. 371
Devotion, Bliss in the Path of—*By Sri K. R. Chaudhuri* 133

Education, The Aims of Our—*Editorial* 326
Educational Values, Western Philosophy and, Implicit Therein—*By Professor P. S. Naidu* 291, 334
Education for Divine Humanism—*By Principal B. S. Mathur* 269
Epics, The Greatness of Our—*By Sri M. K. Venkatarama Iyer* 98
Evil, The Existence of, in the World: The Hindu Explanation—*By Sri Sanat Kumar Ray Chaudhury* 228

Gandhi, Mahatma, and Non-violence—*By Professor Sudhansu Bimal Mookherji* .. 112
Gītā, The, as a Guide to Human Conduct—*By Swami Kirtidananda* 493
God, The Art of Loving—*By Swami Shraddhananda* 12

Harmony, Towards—*Editorial* 6
Holy Mother, At the Feet of the—*Translated by Srimati Leela Mazumdar* 1, 41, 81, 161, 201, 241, 281, 321, 361, 401, 441, 481
Holy Mother Sri Sarada Devi—*Editorial* 484
Humanity, Future of—*By Sri S. P. Bhattacharjie* 16

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PAGE

Identity and Sameness—*By Sri Benoy Gopal Ray* 465
India, Japan, and World Peace—*By Swami Ranganathananda* 385
India Revisited—*By 'A Wanderer'* 137
India, Romain Rolland and—*By Sri Arun Chandra Dutt* 309
India, The National Ideals of—*Editorial* 404
Indian People, The Spiritual Life of the—*By Swami Ranganathananda* 102

Josiah Royce, The Absolutism of—*By Sri Subhash Chandra* 263

Karma-yoga in the Vedas—*By Dr. Abinash Chandra Bose* 380, 419

Lepakshi and Tadpatri, The Art Remains at—*By Sri P. Sama Rao* 120
Lest We Forget Ourselves—*Editorial* 444

Maimonides, the 'Second Moses'—*By Brahmachari Matri Chaitanya* 28
Man, The Nature of—*By Dr. P. Nagaraja Rao* 189
Man, The Spiritual Unfoldment of—*Editorial* 366
Māyā and Avidyā in the Brahma-Sūtra—*By Professor Surendranath Bhattacharya* .. 489
Māyā and Avidyā in the Buddhist Philosophy—*By Professor Surendranath Bhattacharya* 331
Mind, The Concept of, in Spinoza's Philosophy—*By Sri G. Srinivasan* 191
Missions, Are, Imperialistic?—*By Dr. Cyrus R. Pangborn* 25

Nānak, Guru, and His Teachings—*By Sri M. V. Bhide* 145
News and Reports 39, 80, 159, 200, 239, 278, 319, 359, 400, 439, 479, 520
Niṣkāma-karma, The Concept of—*By Dr. Roma Chaudhuri* 455
Nivedita, Sister, and Acharya Jagadish Chandra Bose—*By Brahmacharini Kalpalata* .. 91
Notes and Comments .. 36, 76, 153, 197, 232, 273, 314, 351, 395, 433, 476, 516

India and a New Renaissance in Europe (p. 273)
Revival of Sanskrit Learning in India (p. 351)
Science Needs a New Influence (p. 154)
Sri Ramakrishna and the Indian Contribution to World Harmony (p. 433)
The Birth of a New Era (p. 516)
The Future of Christianity in India (p. 233)
The Philosophy of Education in India (p. 396)
Third East-West Philosophers' Conference (p. 197)

Obligation, The Utilitarian Analysis of—*By Sri Suresh Chandra* 307

Paramahamsa, The, and Priesthood—*By Swami Chidbhavananda* 409
Paramahamsa, The, and Scriptural Authority—*By Swami Chidbhavananda* .. 18
Peace, In Quest of—*Editorial* 205
Peace through Culture—*By Mr. Arthur S. Lall* 173
Peace through Religion—*By Dr. Donald Harrington* 178
Perception, Rāmānuja's Theory of—*By Dr. Anima Sen Gupta* 129
Prajñā—*By Dr. K. C. Varadachari* 389

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INDEX

PAGE

Religion, Does, Lend Itself to be Adapted as a Professional Career?—*By Swami Vimalananda* 218
Religion, Restoration through—*Editorial* 246
Religion, Union between Science and—*Editorial* 165
Religion and Morality, The Indian Ideals of—*By Dr. M. Hafiz Syed* 391
Reviews and Notices .. 37, 77, 156, 198, 235, 274, 314, 354, 397, 435, 476, 518
Ruth, The Story of—*By Sri C. Gopalakrishnan Nayar* 72

Sāṅkhya Darśana, The—*By Brahmachari Suryachaitanya* 424
Sarasvatī, The Significance of the Worship of—*By Sri Kailas Chandra Kar* .. 417
Science and Human Wisdom—*By Professor Sidney Hook* 344
Secret of the Golden Flower, The—*By Sri C. C. Chatterji* 170
Spirit of Our Times, The—*Editorial* 87
Śrī-Bhāṣya—*By Swami Vireswarananda* 33, 75, 149, 194, 230, 271, 311, 348, 393, 431, 474, 514
Śrīvaiṣṇavism, Three Supreme Mysteries of—*By Swami Adidevananda* 298
Successors of Guru Nānak, The—*By Sri M. V. Bhide* 459

Tagore, The Humanism of—*By Professor Sudhansu Bimal Mookherji* 472
Tirumalai-Tirupati and Śrīnivāsa-Veṅkaṭeśvara—*By Dr. K. C. Varadachari* .. 125
Truth—*By Dr. P. S. Sastri* 449

Vedānta and Sāṅkhya Theory of Many Puruṣas, The—*By Swami Nirgunananda* .. 340
Vedānta for an American—*By Mr. C. E. Street* 63
Vedāntic Idealism and Marxian Materialism—*By Sri R. Prabhakar* 512
Vivekananda, An Unpublished Letter of Swami 86
Vivekananda, Swami, and the Future of Man—*By Professor Batuknath Bhattacharya* 52

World, For a Better—*Editorial* 46

EDITOR: SWAMI GAMBHIRANANDA
JOINT EDITOR: SWAMI ANANYANANDA

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

(RECORDED BY SWAMI ARUPANANDA)

TRANSLATED BY LEELA MAZUMDAR

(First meeting at Jayrambati—1st February, 1907—Morning about 8-30 A.M.)

Uncle Baradā[1] came and told me that the Mother wished to see me. I went indoors and found her waiting for me at the doorway. As soon as I had bowed to her, she asked, 'From where do you come?'

I told her the name of my district. The Mother asked, 'So you devote your time to the Master's thoughts nowadays?'

I could not answer. She spoke as though we had known each other of old. I still remember her affectionate glances.

She asked, 'Are you a Kāyastha?'—though I had wrapped up my whole person because of the cold.

I answered, 'Yes'.

'How many brothers have you?'

'We are four.'

'Sit down, have some refreshments.' With this she placed a carpet for me on the verandah and brought me a little dish containing a portion of last night's offerings of *luchis* and molasses.

I had walked from Tarakeshwar the day before and had reached Deshra to the north of Jayrambati in the evening. A boy from Deshra was with me. I had met him at the railway station at Haripal and had spent the night with him.

The Mother listened to all this and, when I had had enough, said to me, 'Why don't you have a bath? You have walked a long way'. She gave me betel to chew.

After the midday offerings had been given,

[1] A younger brother of the Holy Mother.

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she sent for me and with her own hands gave me to eat before anyone else. She served my rice and other dishes on *sal* leaves. I sat on her own verandah and ate, while she said, 'You know you must eat your fill, my son'. Afterwards she gave me *pān* (betel).

When I came indoors in the afternoon between three and four, I saw her sitting on the floor in a corner of the verandah before her room, her feet stretched out, kneading dough. There was a little wood fire beside her, on which the afternoon refreshments were to be made. When the Mother saw me, she asked, 'Did you want anything?'

I answered, 'I would like to have a few words with you'.

'What words? Do sit down.'

She placed a carpet seat for me. I asked, 'People say that the Master was the true and perfect Godhead. What do you say?'

'Yes, to me he was such.'

I said, 'Well, every husband is so to his own wife. I did not ask in that sense'.

The Mother answered, 'Yes, he was so, in every way'.

Then I thought to myself if the Master was so, then the Mother must be the Mother of the world—Sītā cannot be separated from Rāma, nor Rādhā from Kṛṣṇa. I had gone to see her in the first place with this faith in her. I enquired, 'Then why do I see you like this rolling out dough like any ordinary woman? What is the meaning of it all? Is it all an illusion?'

The Mother said, 'So it is, or why should I be here like this? . . . The gods play in human guise. Śrī Kṛṣṇa was a milkman's son, Rāma Daśaratha's'.

I asked, 'Do you never remember your real state?'

'Yes, sometimes. Then I say to myself—what am I doing, what am I doing—all on a sudden this house, these children come back to my mind, and I forget the other.'

I would go and sit near the Mother almost every evening. . . . Radhu, the Mother's niece, would be sleeping beside her. A lamp would wink on the little stand in the room. Sometimes a maid would be rubbing oil on the Mother's feet, on account of her rheumatism.

In the course of our conversation the Mother said, 'Whenever I think of a particular disciple and yearn after him, he either arrives here or writes to me'. . . .

I asked, 'Are you the Mother of all?'

'Yes.'

'Of these lowly animals as well?'

'Yes, theirs as well.'

'Then why do they suffer like this?'

'They were born to this state.' . . .

We were talking in the Mother's room one evening, when she said, 'Well, you have come here, why should you come if we did not belong together?'

I asked, 'Do I then belong to you?'

'So you do, throughout the ages those who belong together appear together.'

A little later she said, 'We shall meet again in our astral forms'. I knew she meant that we would be together after death.

I continued, 'Mother, I wanted to come to you last October and even spent a whole night at Howrah station, right up to eleven next morning, but could not get a ticket. There was a strike in connection with the nationalistic movement and the clerks had not come to work ; everything was at a standstill. A few minutes before the departure of the train an Anglo-Indian lady clerk arrived ; there was a rush as the Pūjā holidays had commenced ; I could not get a ticket and had to return home in the end. At home I received a letter with news of my brother's illness and had to go there after cancelling my trip here'.

The Mother said, 'We meet only if there is a co-ordination of circumstances'.

I said quite casually, 'Mother, I suppose you make yourself responsible for all those to whom you give initiation ; then when we ask anything for ourselves, why do you say, "I shall tell the Master" ; can't you do anything by yourself?' I had not myself felt any urge for initiation as yet.

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The Mother replied, 'But I have taken charge of you'.

I said, 'Mother, give me your blessings so that my heart may become pure and be filled with devotion. Mother, there was a boy at school with me, if I could give the Master one quarter of the love I gave to that boy, I would be happy'.

The Mother said again, 'Is that so, my son? Well, I shall tell the Master'.

I replied, 'Why do you always say that? Are you a being apart from him? It will be enough if you give me your blessings'.

The Mother said, 'My son, if my blessings have the power to give you complete realization, then I bless you with all my heart and soul'.

I asked, 'How can one love him unless one sees him?'

Mother: 'Exactly! Can one have any exchange of feelings with air?'

I asked, 'Mother, when shall I see the Master?'

Mother: 'You will certainly see him. It must happen when the time comes. It is beyond anybody's personal effort to get beyond Māyā. That is why the Master practised so hard, and left all his achievements for humanity.'

Another evening I raised the topic of initiation and asked, 'Mother, what is the need of accepting a *mantra*? One might as well repeat "Mother Kālī, Mother Kālī" without any *mantra*. Is that not enough?'

Mother: 'The *mantra* purifies the body. Man becomes purified by repeating a *mantra* of God. . . . A *mantra* is needed at least for the purification of the body. After initiation the Vaiṣṇavas say, "Now it is your turn, O mind". That is why it is said:

"A human *guru* imparts the *mantra* to the ear ;
The world Teacher imparts it to the heart."

'Everything is in the mind ; nothing bears fruit unless the mind is pure.'

' "*Guru*, Kṛṣṇa, and His devotee—all are gracious, still the man faces disaster, because that one is unfavourable." That one is the mind. One's own mind must be favourable.'

In those days the national movement in Bengal was very strong. So I asked, 'Mother, will the sorrows and miseries of this country never come to an end?'

'Why, the Master came for that very purpose.'

We fell to talking about the Mother's own mother. The Mother said: 'When my mother was alive, if a disciple came on a visit, she would cry, "My grandson is here!" and show such pleasure and take such care of him. This household was her life-blood. She took such pains to keep everything in order. My mother's name was Śyāmā' (the Goddess Kālī's own name.)

The old lady had died the preceding year, that is, in February 1906.

The Mother spoke again about seeing the Master.

'When the Master left this life, I felt like going away too. He appeared before me and said, "No, you must remain. There is so much yet to be done". In the end, I too realized there was much to be done. He used to say, "The people of Calcutta squirm like worms in the dark. Take care of them".'

'When the Master left, I was full of fear in the early days. I had then a *sāri* with a red border, and bracelets. How would people think of me? I was then at Kamarpukur. Then I had had visions of the Master, and that fear left me gradually.'[2]

Someone mentioned Jogin Maharaj (Swami Yogananda), and the Mother said: 'No one loved me like Jogin. If anyone gave him even so much as half a rupee, he would put it away saying, "Mother will spend it when she goes on pilgrimage". He would always remain close to me. The others would laugh at him, because he stayed near the ladies.'

[2] The Mother did not put on the usual dress of a widow, as she was convinced that there could be no death for the Master. The Master himself forbade her to take off her ornaments in a vision at Cossipore.

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'Jogin would say to me, "Mother, when you call me, address me as Jogā". When he was dying, he said to me, "Mother, Brahmā, Viṣṇu, Śiva, and the Master have come to fetch me".'

In this way the Mother spoke of a few people of her own accord. Referring to Balaram, she said: 'Balaram Babu used to say, "Forgiveness is Divine!" Can one be called a man unless he has kindness? He is an animal! I sometimes forget myself out of compassion—I lose all identity of my personality.'

At the end she said to me, 'My son, I have never talked with anyone as freely as with you'. Later she said, 'Come to see me and stay with me when I go to Calcutta'.

In those days, although I earnestly wished to become a monk, I was still living at home. I thought to myself that perhaps sometime in the future, by the will of the Mother, I might stay near her and become a monk. . . .

When I went to Jayrambati, Radhu's mother, the Mother's youngest brother's wife, had lost her wits and had gone to her own father's house, taking Radhu's jewellery with her. Her father had then taken the jewellery away from her, and Radhu's mother had grown still crazier at this. She was now inside the temple of the Goddess Siṁhavāhinī crying, 'Mother, give me my jewels, give me back my jewels". It was quite late in the evening. The Mother and I were in her room. We were talking together when suddenly the Mother said, 'I must go, my son, she has no one but me. She is crying for her jewellery in Siṁhavāhinī's temple'. With this the Mother left the room, but I had not heard anyone crying and, indeed, the distance was too great. Yet the sound had reached her ears. She went to the temple and brought back the crazy woman, who was saying, 'Sister-in-law, you have put away my jewels and will not return them to me'. The Mother replied, 'If I had them I would throw them away this instant, as though they were the droppings of crows!' Then she laughed at the woman's words and remarked to me, 'Girish Babu used to say, "There's the mad woman who accompanies the Mother!" '

In the beginning I felt a little shy about addressing her as mother, having lost my own mother at an early age. Once she sent a message to a distant cousin through me, and as I was about to leave, asked me, 'Now tell me what you are going to say'. I replied, 'She asked me to say so and so'. At this, the Mother said, 'Say Mother asked me'—laying particular stress on the word 'Mother'. . . .

One morning we were reading *Rāmakṛṣṇa-Punthi*.[3] I was reading, and the Mother and a few others were listening. We had come to the part describing the Master's marriage. In this portion of the book the Mother had been glorified as the Mother of the universe; but the Mother listened for a little while and then left the place.

Shortly before this I had been reading to the Mother from the Magh number of the *Udbodhan* in which an instalment of Mahendra Babu's *Śrī Śrī Rāmakṛṣṇa-Kathāmṛta* had been published. No one else was present. I read the following portion:

'Girish: I have one desire.

The Master: What?

Girish: Devotion without desire, aspiration, or cause.

The Master: Such devotion is possible only for those who are born to God and not to the world.'

I asked the Mother, 'What does that mean?' She replied, 'Those who are born to God (the Divine Class) have all their desires fulfilled, and so they have love for love's sake. So long as one has any desires, one is incapable of such devotion'.

I asked, 'Mother, are these special disciples of yours and your own brothers all the same to you?' I had the idea that since these had been born as her own brothers, they must be highly evolved souls and close to her in spirit as were the monks of the Belur Math.

[3] A metrical book by the poet Akshay Kumar Sen.

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At my question the Mother curled her lip in a manner which said, 'What a comparison to make! What does a mere brother mean? Those who are close in spirit are something apart'.

Another morning they were husking rice, and the Mother was giving a hand. This happened almost daily. I said to her, 'Mother, why do you toil like this?' The Mother answered, 'My son, I have done much more than is needed for setting up an ideal'.

One night, after everyone had gone to bed, Nalini's (the Mother's niece) husband arrived with a bullock cart in order to take her home. She had come away from her husband's house and showed no desire to return. As soon as she heard of her husband's arrival, she shut herself in her room and threatened to commit suicide. After much persuasion, when the Mother assured her that she would not have to go away, she finally opened the door. The whole night passed in confusion, the Mother sitting on Nalini's verandah. In the morning she put out her lamp uttering the names of the gods. Later she said to me, 'It's really her aunt's influence, my son, that is why she does not want to go'.

One morning the Mother sent me with an old servant of the family to persuade the father of her mad sister-in-law to see her, or if he consented, to bring back the jewellery. I succeeded in coaxing him to come, but he did not bring the ornaments with him. The Mother implored him to do so; she even touched his feet praying that he should rescue her from her predicament. But the old man proved to be most avaricious and brought forth all manner of pointless excuse.

It had been arranged that I should leave the day before Śivarātri, because I was eager to participate in the Master's birthday celebrations at the Belur Math. I had already told the Mother about this. When I went to pay my respects to her after the midday meal, prior to my departure, she said to me, 'Shashi will go with you'. Shashi being a woman, I became thoughtful. Whereupon the Mother said, 'Why, she is our own Shashi, she lived with me at Dakshineswar'. Then she said to Shashi, 'Let him stay in our own room at Kamarpukur. Ask Ramlal's[4] aunt'. At that time there was no one else in the Master's house.

The Mother said to me, 'Spend a couple of days at Kamarpukur on your way to the Belur Math. One should first see the Master's birth-place'. I had had no intention of going there, I had gone only to see the Mother. In my eagerness I had rushed out of the house without remembering to bring any clothes or an umbrella with me. When I recollected this after I had come a short way, I did not go back for fear of hindrance.

I had brought no clothes with me, the Mother had given me something to wear. Now she said, 'Take it with you. Have you any money? You will need it for fare and so on. Take some money too'. I answered, 'There is no need for that, Mother, I have money. Then she said, 'Write to me when you be there'.

She said, 'I could not even give my son a good meal; I could not get someone to catch fish'. All this was due to the trouble over Radhu's mad mother and Nalini. I bowed at the Mother's feet and set out with tears in my eyes. She came with us for a long way, and then stood gazing after us as long as she could see us. I was so emotionally disturbed that I could not check my tears all along the way to Kamarpukur. When we arrived there, Shashi introduced me to Aunt. I was deeply moved when I saw the Mother's picture in her room. She seemed the very image of motherhood, immersed in meditation for the good of the world.

[4] The Master's nephew.

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TOWARDS HARMONY

By the Editor

We have striven for unity long enough. Should we now address ourselves to the achievement of harmony? For our present efforts do not seem to have yielded any result commensurate with the time and energy spent. Neither the manner of unity nor the method of its achievement is clear. In all the fields of human activity there is an attempt at unity, but the consequences are often disastrous. In the past we had crusades and inquisitions. Nowadays, in the name of different theories of organizing the state, we wage world wars, generate class conflicts and social instabilities, and convert science into an engine of destruction—all for the sake of unity and the betterment of the human race!

This is a dismal picture. But we concede that the darkest cloud may have a silver lining; and progress towards unity in the face of such acute differences is not inconsiderable. Parliaments and congresses and other methods of *rapprochement* are ever in evidence in various fields. In politics we have the glorious example of the United Nations, which fulfils a definite purpose despite its shortcomings. The UNESCO is another example of aspiration and achievement. Scientific co-operation is becoming more general. Economic help is being rendered more liberally. And cultural exchanges are taking place on a wide scale.

None the less, all these attempts are often set at naught by a zeal for uniformity which alone is believed to stand for unity. If one is persuaded of the efficacy of a particular point of view, one sets out to convert others with religious fanaticism. If history furnishes ample examples of this in religion, it is equally patent in other spheres. For instance, an irreconcilability between communism and democracy is a postulate of modern political thinking, and the antagonism often reaches such an emotional pitch as to bedevil the most confirmed religious zealot. And bigoted scientists want to have the last word in all fields of thought and activity. The greatest damnation for a mode of thought, not to their liking, is to declare it to be unscientific. Then there are such theories as the economic interpretation of history, dialectic materialism, and so on, which are adhered to with fanaticism and preached with a militant fanfaronade. In fact, in our attempt at unifying the world under the aegis of some pet idea or mode of behaviour we create more tension and ultimate chaos, thus nullifying the purpose for which we set out. A conscious and scientifically organized effort for unity leads only to disunity.

This has prompted some people to give up for the time being such ideas as universal brotherhood, one world, and the like and to concentrate rather on achieving unity within smaller groups or nations, while holding the other conflicting forces at bay. But what might have been possible in a past age is no longer so in the modern world with its quick means of communication and active methods of propagation of knowledge. As a result we find that within all groups there are tensions traceable to forces working outside.

Something seems to be fundamentally wrong in our way of thought. In our enthusiasm for an ill-conceived ideal we lose sight of realities. In our search for unity we ignore variety, and when our attention is riveted on variety, unity takes flight. What is the way out? One thing is clear that it does not lie through either. Again, unity has various shades of meaning in different contexts—physical, mental, moral, and religious. People living together are unified in one sense; but they are unified in another sense when

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they conform to the same ideas or modes of life.

An alternative theory is to have both unity and variety. But here also the question arises as to what degree and what extent we are to achieve unity, and how far we are to allow people to have their personal predilection. The problem revolves round a conflict between an impulsion to make all think and act alike and a need for allowing each individual to develop according to his own genius. The combination of the two ideas of unity and variety leads often to much confusion and indecision. To cover all these fields where reconciliation is needed, the more comprehensive term 'harmony' seems to be more adequate, and it corresponds better to our aspirations.

II

To attain the best possible result, we must not only have a clear conception of the goal aimed at, but the method we follow must also conform to it. For a bad means will utterly ruin a noble end. At the very start we have to decide whether this harmony is to be deliberately engineered or human nature is to be trusted to bring it about. Modern civilization believes in achieving things and not in leaving them to chance. And if we plead for reliance on the intrinsic goodness of men, we also do not resort to fatalism. Ours is only a different method, and we believe it to be a more effective method of approach. Swami Vivekananda's dictum was that man is essentially good, and progress in civilization consists in creating a more favourable environment for the manifestation of that 'divinity already in man'. Adam fell, but he fell from goodness and grace. And what was true once will be true over again. Given the proper atmosphere of love and trust, man can regain his pristine glory.

The best example of such a congenial environment for natural growth of harmony is the family where divergent elements exist and yet the family life continues unruffled. The secret is not a passion for shaping others according to a set pattern, but mutual love, respect, appreciation, trust, co-operation, and toleration. The forces work unconsciously; and if any conscious motive is in evidence, it is just an eagerness on all sides, stemming out from love, to eschew bitterness and maintain a cordial atmosphere. Not only this, the family goes a step further. Each member appreciates the viewpoint of others, however different it may be from his own, and within certain limits each member is free to grow in his own way, nay, the others will encourage or help that special development and will even emulate it at times. The slogan there is, as Swami Vivekananda would put it, 'We do not merely tolerate, we accept'.

These methods of achieving harmony are in evidence in many fields of inter-group dealings under various names. In the religious sphere the name in use so far is tolerance; in the political field they talk of compromise; in inter-social dealings we have co-operation; in international relationship co-existence is becoming popular. But from the highest spiritual standpoint the term we prefer is harmony, which includes all the foregoing ideas and much more, and which springs not from any consideration of utility, but from a vision of the ultimate nature of Reality, comprising all and negating nothing. For Brahman stands equally behind everything giving substance to it. Brahman is equanimity:

> 'Relative existence has been conquered by them even in this world whose mind rests in evenness, since Brahman is even and without imperfection. Therefore they indeed rest in Brahman' (*Gītā*, V.19).

To advance towards and know Brahman is to be at peace and harmony with all.

This is not, however, a passive conception, for that perfect tranquillity has to be attained, actively and progressively through the exercise of one's faculties in this world, full of differences and disturbances though it is. Our salvation lies in a vigorous promotion of harmony in personal life, in social behaviour, in political dealings, and, in fact, in all spheres

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in which circumstances place us. Shutting ourselves out in our cells for fear of contamination is not the kind of religious method that the world is in need of. For a wall does not hate or love, but remains a wall for ever. Man alone possesses a heart, which lures him to both harmony and disharmony. In the process he gains experience to veer round at last to harmony and harmony alone.

We are considering here how best to achieve harmony in the vast fields of inter-group relationships. But we must remember that in the first instance we have to deal with ourselves. We need not be too anxious about making the world harmonious if our personal lives are so. If all the individuals are good, the world is bound to be so. Thus this harmony is to be accepted not as a utilitarian device, but as a spiritual truth and a moral necessity. If we rivet our attention too much on external success, the internal response becomes feebler. No improvement can be lasting unless it wells out from within. For society consists of self-conscious and self-adjusting personalities acting in unison in different fields. They cannot simply be treated as a mass for all time and for every purpose. Each individual must be conscious of the purpose aimed at, and inspired for its actualization. Again, political adjustments do not bear adequate results, because people disbelieve each other and question other peoples' motives, not because others are bad or wrong, but because they themselves lack that transparent honesty which can discover goodness in others. A thief recognizes a thief, but to a simple child there is no such thing as stealing. It is thus that the readers of newspapers are amused by the strange performances at U.N. meetings where nations meet to resolve conflicts, but indulge in all kinds of absurd accusations. They cannot believe one another. They talk of co-existence ; but discover that the other fellow is surreptitiously advancing his cause using that as a camouflage. They talk of democracy ; but the have-nots suspect that it is just a ruse for perpetuating inequity. They swear in the name of equality ; but people who have honestly earned their living suspect that it is only a cover for organized brigandage. And so the show goes on for ever. Everything breaks to pieces on the rock of suspected self-seeking and self-aggrandizement. Nations kill each other while all the time uttering the sweetest of words. Each overtly makes peace overtures, but covertly searches for the best way to get round the other tricky fellow. For each nation sincerely believes that to be the only way of saving itself. This is not insincerity as it is commonly understood, but this is just a wrong way of doing things.

As a result of this contradiction between the declared objective of unity and actual increase of suspicion, fear, and active opposition, mankind is on the brink of a catastrophe after centuries of proselytizing zeal and active attempt for one world. Our all-round progress is leading us to the verge of annihilation.

The defects of mere organizational attempt at eliminating fear and promoting co-operation is patent to any one who follows the trend of world events. Any real achievement that there is has sprung from a recognition of the intrinsic goodness and sincerity of the persons with whom one has to deal. This seems to be the sure foundation of our advance towards harmony.

III

Thus from every point of view we come to religion and religion alone as the saving factor. For religion aims at goodness for the sake of goodness. We are aware of the shortcomings of religion at present and its failure in the past. And yet the hope for the future lies in religion in the first instance and in other fields at later stages ; for unless man advances morally and spiritually, fear and suspicion cannot be removed in spite of the best of intentions ; and love and harmony cannot reign supreme in spite of organizational effort for it. A spiritual re-orientation of the inner life is the desideratum. We failed in the past, but that is all the more reason that we should

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strive harder now; for our salvation lies in religion. We may refer here to the now well-known and oft-quoted lines of Arnold Toynbee: 'As I have gone up, Religion has come to take a more and more prominent place, till in the end it stands in the centre of the picture. . . . I have come back to a belief that Religion holds the key to the mystery of existence; but I have not come back to the belief that this key is in the hands of my ancestral Religion exclusively. . . . The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, and that this catholic-minded Indian religious spirit is the way of salvation for all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves.'

We turn to religion, rather than to other fields, because the very essence of a religious life lies in living in harmony with all, and because religion can exert more effective influence in other spheres and it can become a greater force for world peace and brotherhood of men if all the followers of all the religions can establish a relationship of love and respect in matters religious. Let others work in other spheres of life, and we wish them all success. But convinced as we are that lasting results can be achieved only through a fundamental change of outlook, satisfying all from every point of view—emotional, rational, moral, and spiritual—we prefer to work in and through religion alone.

We have much common ground in all the religions despite our apparent divergences; and there is a fund of goodwill all around. We believe that men are essentially peace-loving, though historical circumstances, geographical situations, and the oddities of cultural development often warp their vision and confine it within narrow grooves. All religions have preached universality, but owing to narrow-minded selfishness, their adherents have not laid sufficient stress on those teachings. Now is the time to unravel them and pin our attention on those rather than other teachings that seem to lend support to a spirit of crusading, belief in the exclusive right to God's grace, or patronizing tolerance of the so-called ignorant heathens. The great prophets and seers never wanted their religions to be converted thus into instruments of torture. And the religious fanatic is not necessarily religious; more often he is irreligious, though he struts under borrowed feathers, which enable him to give the fullest play to the beast in him at the same time that he can command the encomium of his co-religionists.

Isaiah said, 'He shall judge between the nations and they shall beat their swords to ploughshares. . . . Neither shall they learn war any more'. Paul referred to the divinity in man when he asked, 'Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?' John declared, 'If a man says, I love God and hateth his brother, he is a liar'. Muhammed asserted that all the nations of the world have religion:

> 'There is not a people but a warner has
> gone among them.
> And every nation had a messenger.
> And every nation had a guide.'

Thus it is not religion that is really to blame for conflict among nations, but the irreligious tendencies lurking in the hearts of the votaries of the different faiths, which engender a certain pride and *hauteur* and make them consider the outside world, not subscribing to a particular point of view, to be inferior and worthy of pity or extermination. As S. Radhakrishnan puts it, 'The world has bled and suffered from the disease of dogmatism, of conformity, of intolerance. People conscious of a mission to bring humanity to their own way of life, whether in religion or politics, have been aggressive towards other ways of life. The crusading spirit has spoiled the records of religion' ('Indian Religious Thought and Modern Civilization' in *Indo-Asian Culture*, Vol. VII, No. 1, p. 27). He is also convinced that inter-religious conflicts must end if religion itself is not to be

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liquidated: 'As we are trying to overcome the conflict within each religion, where every organized group claims to possess the truth, by the recognition of the unity of religion, even so conflicts among religions require to be reconciled, if religion itself is not to be defeated' (ibid.).

IV

It is easy to see that religions agree on some of the most vital factors that are calculated to sustain and advance co-operative activities in various fields and make individual lives richer and more harmonious. But it is not quite a simple matter to reconcile the religious people ; for here we have to reckon not with religion as such, but the readings of it by the faithful. For this difficult task we have to discover ways and means.

The Hindus found long ago the real key to the resolution of such individual differences in the Vedic declaration 'Truth is one but the sages call it by various names'. And Vedānta enunciated the universal basis of a spiritual life on which all can take their stand. The result has been that in India different philosophies, sometimes standing poles apart, flourish side by side without generating any intolerance or conflict beyond verbal wrangle or literary debate. And yet the adherents of these philosophies are not mere intellectuals, but staunch religious believers! This approach, then, can serve as a very good starting point. Fortunately, again for us, a mighty spiritual genius like Sri Ramakrishna realized in our own time the truth of that Vedic saying and declared that all religions are true. This augurs well for the future of mankind. And yet we must be cautious in our dealings with other groups so as not to antagonize them in our zeal to tell them of this patent truth. For prejudices die hard ; and if the new outlook is identified and claimed exclusively for India or the Vedas, or even the great prophets like Rāma, Kṛṣṇa, or Ramakrishna, the chances are that we shall defeat our purpose to a very great extent. A warning to this effect was sounded by Romain Rolland: 'In accordance with the Vedāntists I do not need to enclose God within the bounds of a privileged man in order to admit that the Divine dwells within the soul and that the soul dwells in everything —that Ātman is Brahman ; for that, although it knows it not, is a form of nationalism of spirit. . . .' (*The Life of Ramakrishna*). At the same time, we are not prepared to discard religious personalities altogether, for with them comes and goes religious inspiration itself. If we leave out Rāma, Kṛṣṇa, Buddha, Jesus, and Muhammed, religion will be reduced to a mere cultural expression or a bundle of moral precepts without any life-giving impulse. We must accept all the prophets of all ages and all climes at the same time that we refrain from advancing any exclusive claim in any one's name. Our approach will be impersonal in the sense that the basic facts of their teachings will be emphasized rather than the theological dogmas centering round them. When speaking of their lives, we shall deal with facts that illumine their original thoughts, rather than the communal interpretations of later days. This does not, however, mean that in personal beliefs also we shall strip ourselves of inborn convictions. There is a Hindi saying that one can say 'yea, yea' to everybody at the same time that one sticks firmly to one's own faith. This is the method followed all along in India. As a result the Hindus as a whole venerate and accept all the saints and prophets of all ages and climes, though they do not become Buddhists, Christians, or Muhammedans.

For the establishment of harmony within its own fold, religion can also take help from the liberal tendencies evident in other spheres of activity. Science, literature, philosophy, education, philanthropy etc. are becoming increasingly free from national or regional trappings, and alliance with these means a wider outlook and a greater achievement of catholicity for which religion stands. We do not agree with those who would isolate religion from other moral pursuits, for we look upon

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life as one integral whole. And an aspirant gains in depth, intensity, and extensity of religious experience by following God in His various manifestations in and through man.

Parliaments of religions and other gatherings of the kind, as well as study of comparative religion, literature, etc. are also sure means of generating harmony. For knowledge unites and ignorance divides. Ignorance is the breeding ground of such terms as *mleccha*, Kafir, and heathen, bandied at others who may, in fact, be more religious than those who use those words.

Another method suggested in intellectual circles is that religions must be reformed, so that those features that stand in the way of harmony or obstruct scientific progress can be got rid of. An extreme adherence to this policy will lead us to eclecticism which may serve many utilitarian purposes, but will kill spirituality itself. For spirituality has an integral growth, and is bound up with the natural surroundings and cultural traditions of people. Of course, it is quite true that culture itself has a tendency nowadays towards uniformity ; but we cannot believe that any time will come when all cultures will become exactly the same, for absolute uniformity means cultural death. The fact is that there is no meaning in fighting over the forms of religion, since different symbols can imply the very same thing. Let us rather concentrate on the ideas that the forms stand for, and if any reform is necessary, let us address ourselves to that field. The masses stick to the forms, and they are touchy there. The intellectuals deal with ideas, and they understand each other better and know how to deal with their followers. It is thus that through intellectual interpretation the same form comes to imply quite a different thing in course of time. Let us widen peoples' religious vision and deepen their spiritual fervour. Once men are in the presence of God, He will take care of everything. The mere form will not deceive Him.

At the same time, we do not shrink from the full blaze of scientific criticism, so long as this keeps within proper bounds. Let religion boldly face the challenge of modern constructive research, and if there is anything in religion that cannot stand the test of this scrutiny, or if it hinders human progress by its adherence to out-moded beliefs and ways of life, or proves itself inadequate to supply sufficient inspiration in the modern age, men will by themselves give these up and resort to more rational and satisfying forms of spiritual endeavour. Men must be trusted to make their own adjustments, and Procrustean methods must be discarded once and for all. Let knowledge advance, but not the kind of knowledge that takes it for granted that religion is irrational or anti-social. Science must grant that there are more things in heaven and earth than can be demonstrated in its laboratories ; and religion, even though it deals with super-normal verities, must concede that all that goes by the name of religion is not really so, and does not form an essential part of a spiritual life. In short, we are convinced that the advancement of general knowledge and the raising up of the cultural level will bring about a truer understanding of the meaning and scope of religion, and this will pave the way for real and lasting harmony.

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THE ART OF LOVING GOD

By Swami Shraddhananda

If arts like music, dancing, painting, sculpture, and the like are expressions of a higher creative urge of man, and if the principal function of art is to bring an experience of disinterested, supersensual joy to the artist as well as to the observer, then love of God may well be looked upon as an art of the first degree. Lovers of God have been master creators and through their productions, not only they themselves, but scores of subsequent generations have been led to the realization of pure blessedness. Another role of art is to afford to the artist an expansion of his personality. In moments of artistic creation the master feels himself much larger than his normal self. He seems to have surpassed the limitations of his body and mind for the time being. Love of God, too, enables the devotee to realize a sort of enhanced life beyond the barriers of time and space. Hence, in this respect also, love of God is a significant art.

Bawling in any manner does not produce music nor do whimsical movements of the limbs produce dancing. An activity to be raised to the aesthetic level must possess certain essential features. Similarly, any sort of relational behaviour with God cannot be called art. It is necessary to know what type of love directed towards God arouses that wonderful creative power in the devotee which brings forth on the spiritual plane of life exquisite productions. There is a specific quality in that kind of love. Experienced teachers have laid down its well-defined characteristics.

When devotion to God is not motivated by any kind of gain, worldly or other-worldly, and is taken as an end in itself, it is called *parā bhakti*—Supreme Love. It is a deep spontaneous attachment to the Divine Person and is free from all tinge of selfishness. Its other name is *śuddhā bhakti*—untainted love. It is this that can be labelled as an art. The man or woman in whom such a kind of unmotivated love for God is kindled behaves as an artist. We notice in his or her mental and emotional patterns a good deal of resemblance to the creative qualities of a distinguished painter, sculptor, or musician, though it must be said that the aesthetic vision and the creations of the devotee-artist are in many ways superior to those of an ordinary artist.

What are the objects that the lover of God as an artist creates? Very broadly, we can say, he produces three masterpieces. First, God; second, the universe; and third, his own personality. As the creative impulse in a painter, sculptor, or musician finds expression in colour, stone, or melody, similarly the pure spontaneous love of the devotee becomes dynamic at a certain stage and seeks tangible manifestation in spiritual ideas. The first result is a *created* God. This is not the God of metaphysics or philosophy or even of the ordinary worshipper. It may not even stand the scrutiny of reason. It has no proof. But it is real in the sense a beautiful painting or a thrilling piece of music is real. It is a creation of the devotee's profound innermost love for the Deity. The wise pundits may laugh at it, but lovers of art cannot but lose themselves in admiration and joy before this new picture of God. Sang Tulasīdās, the sixteenth-century poet and saint of the Rāma cult:

"Lo, there goes Rāmacandra toddling—
The anklets on his feet jingle."[1]

The baby Rāma has just learnt to walk. The Mother, Queen Kauśalyā, has let him go in the palace courtyard. The gait of the child is not yet steady. It toddles a little, then drops

[1] ठमकि चलत रामचन्द्र बाजत पैजनियाँ

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down, rises, and again the fun commences. The anklets which adorn the baby produce a jingling sound. As Tulasīdās sees this picture in his mind's eye, he feels that whatever beauty and music there be in the three worlds have been concentrated in that toddling Divine Child and the jingling of his anklets. Further descriptions follow. A God is created—the child Rāma of the creator-saint. This Rāma is very different from the Rāma presented in the *Rāmāyaṇa* of Vālmīki. The Rāma of Tulasīdās is a piece of art. It's aesthetic quality will continue thrilling people for generations.

To take again a line from a song by Rāmprasād, the Śākta saint of Bengal:

"Various shades of black have been known,
But of surpassing charm is the black
That has coloured my Mother."[2]

Many have been the expositions about the metaphysical truth represented by "Kālī". Many have been the descriptions in the Purāṇas about the divine "Līlā" of the Mother, but they are not enough to satiate the heart of the mystic Rāmprasād. He had therefore to throw the colouring of his own vision on the metaphysical truth and paint it with spiritual emotion. A Mother was created—the "surpassingly black" Mother of Rāmprasād! Yet just as a beautiful painting or a magnificent piece of music after emerging from the creative genius of the artist becomes the common object of appreciation to many onlookers and listeners, so, too, the Kālī of Rāmprasād was not to remain a thing of delight to his individual mind alone, but has continued to inspire through centuries thousands of receptive souls with the emotional fervour and spiritual excellence that the creator-mystic had infused into that song.

Students of Vedānta have seen the intellectual acumen and philosophic depth of Madhusūdana Sarasvati in his *Advaita-Siddhi* and other writings, but there was another less known aspect of his personality—his profoundly devotional nature. And this facet of his being was a spontaneous creator. Madhusūdana presents his "Kṛṣṇa" in his epilogue to the commentary of the *Gītā*:

"Something of a sort of Blue radiance is moving on the banks of the Yamunā."[3]

The rhetorical fineness in this description is not the principal thing that attracts us. The spiritual content poured into the line is of greater consequence. A new Kṛṣṇa has been created which appeared as a "Blue radiance" to the devotee-artist. This Kṛṣṇa as an aesthetic reality stands on its own fascination, and instils feelings of joy and sublimity in our hearts. When Mīrā Bāī sang,—"Oh, darling of Nanda, do take your seat in my eyes",[4] didn't she recast the traditional Kṛṣṇa into a new mould? That Kṛṣṇa is not to dwell in the house of Mother Yaśodā, neither shall he seek resort in Vṛndāvana and Mathurā, nor in Dwārakā and Prabhāsa; he is implored to take up his residence in the tearful eyes of the lovesick Mīrā! This Kṛṣṇa is surely a novel production of Mīrā Bāī drawn with the delicate brush of her divine passion.

The Saint Nānak, too, created his own God. For Nānak the Beloved has his abode throughout the infinite worlds. It is not possible to say where His temple begins and where it ends. The sun, the moon, and the stars are the shrine lights, the fragrant southern breeze serves as the incense, the blooming flowers of all forests are the floral offerings on the altar, and the *anāhata*—unbeaten sound of the *praṇava*—functions as the music in the worship of the Universal Spirit.[5]

When the Saint Kabīr describes God as "my Beloved one gleams like the lightning flash in the sky", or Cardinal Newman prays to a God who is "Kindly Light", they give us much more than poetic metaphors. They infuse a spiritual reality into their concepts of God.

[2] कालो वरण अनेक ए बड आश्चर्य कालो

[3] कालिन्दी पुलिनेषु यत् किमपि तत् नीलं महो धावति

[4] बसो मेरे नयनमें नन्ददुलाल

[5] गगनमय थाल रवि चन्द्र दीपक बने
तारका मंडल चमके मोति रे। इत्यादि

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These concepts are not passing intellectual ideas. They are abiding truths in the order of aesthetic creations.

Consider, again, the description of Child Kṛṣṇa in Vilvamaṅgala's *Śrī Kṛṣṇa Karṇāmṛta Stotram*. The mystic Vilvamaṅgala creates here his own Deity—the Child Kṛṣṇa playing his flute in the woods of Vṛndāvana.

> Glory to the music of the Child's flute. It has verily started a commotion through the three worlds. The inarticulate Vedas have become eloquent. The mute trees are thrilling with delight. The rugged rocks are melting in emotion. The deer stand wonderstruck and the cows are full of joy. The cowherd-devotees feel the ecstasy of purest affection and the hermits are absorbed in trance. The seven musical notes are brought into full play and the hidden meaning of 'Om', the word of words, is revealed.[6]

What a spontaneous outflow of a pure creative emotion! It is not the mere art of poetry. It is a different art with its own characteristics. It is the art of Divine Love.

Lovers of God are thus prone to *create* different representations of the Deity. Each of these is an artistic production in the highest sense of the term. Each reveals a sublime spiritual blessedness. They have brought joy and inspiration to thousands of worshippers in the past, and will continue doing so to thousands in the future. The creators—the master lovers—also live in their creations.

It might be possible for philosophers to reach a finality regarding the metaphysical truth of God, but from the standpoint of artistic creation the mystics can never bring to an end their act of "creating God". The creative urge of spiritual love is inexhaustible.

> 'लोकानुन्मदयन् श्रुतिं मुखरयन् क्षौणीरुहान् हर्षयन्
> शैलान् विद्रवयन् मृगान् विवशयन् गोवृन्दमानन्दयन्
> गोपान् संभ्रमयन् मुनीन् मुकुलयन् सप्तस्वरान् जृंभयन्
> ओंकारार्थमुदीरयन् विजयते वंशीनिनादः शिशोः ॥

The nature and number of God-forms thus produced are, consequently, unpredictable! But there is no contradiction among these legions of "created Gods". Ten painters may paint the same object in ten different ways. None of these pictures is considered to oppose any other, rather each is judged from a particular aesthetic perspective peculiar to the individual painter. In the same manner, we can and should reasonably bear with the manifoldness of these "created Gods".

The second masterpiece in the aesthetics of devotion is the objective world which the devotee sees and relates himself to. Externally, it has its myriads of animate and inanimate objects—its earth and water and fire and the starry heavens, its mountains and oceans and plants, its men, women, beasts, and birds. Internally, it has its thoughts, desires, emotions. But through this infinitely divided and multi-coloured world, there runs, for the devotee, a wonderful unity and harmony. For him, every part and aspect of the universe radiate joy and peace. His world is not a world of competition, hatred, jealousy, and selfishness, but one of love and sympathy and co-operation. His is not the ordinary solid world as that of Jim, Jack, and Mary. It is a world produced by the same supersensual creative activity in him which brought into being his God. Just as the God of metaphysics and philosophy is not adequate for the devotee and he has to create a new God with his love, so also, the ordinary common world of our perception seems too gross and disharmonious for him and he seeks to remake the world. This remaking, of course, consists in the realization of new values, new perspectives. But surely it is a magnificent world—"the Kingdom of God" as Jesus envisaged. For the devotee, both God and the world are two facets of one composite spiritual object—the unique masterpiece of Divine Love.

And there is yet a third facet of this masterpiece. This facet is the artist—the lover of God himself. For him the meta-

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physical God had to be dispensed with, the universe of sense perception had to be retouched with spiritual colours, and now it is the turn of the artist to remake himself—to be reborn into spirit as St. John would say. This rebirth is a creative act on the part of the devotee. When the God of Love has been created and a universe in conformity with such a God has emerged, is it not proper that the worshipper too should have a corresponding transformation? He must have a body different from the one of flesh and blood. His organs of perception must be of another order than those made of tissues and nerve fibres. The mind and intelligence which he had so long were suited for experiencing and evaluating sensory, biological, and intellectual data. Now he must have a finer internal instrument to grasp spiritual realities. So the devotee turns to the stupendous task of remaking himself. A new personality springs up intertwined with a new body, new instruments of perception, a new mind, a new ego. It is the third production of the lover of God as a master creator or, rather, it is the third facet of the one single great act of spiritual creation. This new personality of the devotee has numerous patterns, just as the God of spiritual aesthetics can have a wide range of representations. In how many different models devotees of God have pictured themselves! Says he: "My God is the boundless ocean, and I a wave on its surface", or "I am a fish swimming in the great river of spirit which is God", or "God is the infinite sky, and I a bird soaring in it". In another feat of imagination the devotee feels himself as the jingling anklets of Kṛṣṇa's feet, or the fragrant incense burning at the altar of his Beloved. The little ego in him has become the servant of God eternally. All shades of worldly attachment—selfishness, envy, and malice have vanished. What purity, peace, and blessedness are now permeating his whole being! The old man is dead. A new personality has been ushered in. This is indeed a splendid production of the aesthetics of Divine Love!

What is the mystery behind the unfoldment and experience of art? What is it that impels the creative urge in painting, music, sculpture, dancing, etc.? Whence, again, springs the aesthetic feeling of disinterested joy after that urge has taken concrete shape in artistic production? Further, what is the nature of that joy? The *Taittirīya Upaniṣad* has given a very cogent answer to these questions. According to it, man, his universe, as also their creator are the three phases of the same truth—Brahman. *Rasa* or Bliss is the fundamental attribute of Brahman. Creation issues from that Bliss. It rests also in that Bliss and ultimately merges into that Bliss. The creative urge in art is intrinsically the manifestation of the same Brāhmic Bliss. Artistic realization is, in the last analysis, Brāhmic realization. The creative impulse in aesthetics is the insatiable urge for the discovery of Brahman.

The person who has been drawn to the basic truth of this universe—God—the Blissful Brahman—very easily comes into closest contact with the essential nature of Brahman—*Rasa*. His experience of that *Rasa*, in its turn, engages him in spiritual creativity. The lover of God then becomes an artist in the truest sense.

Each art has its own value and fulfilment, though all arts are manifestations of Brahman. In love of God as an art, this manifestation is the greatest. Love of God is, therefore, the Supreme Art.

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FUTURE OF HUMANITY

By Sri S. P. Bhattacharjie

Pandit Nehru's call to 'save humanity', with the observation that among 'the many creeds and beliefs and ideologies prevailing in this world, none could be converted by force and the only way was to exist peacefully together, in spite of differences, and to give up the policy of violence' is in consonance with such anguish of heart of sensitive souls in the past history of humanity in different ages and climes.

Another great mind of India cried out identically in recent past: 'The Sixth Century B.C., the transition from antiquity to the Middle Ages and from the Middle Ages to modern times in Europe, were such periods. None of them, however, is comparable to the present tension and anxiety which are world-wide in character and extend to every aspect of human life. We seem to feel that the end of one period of civilization is slowly drawing into sight.'

Every civilization is an experiment in life; an essay in creation.

Man has a new vista now with infinite possibilities and the dogmas of traditional religions no longer satisfy his 'great hunger', answer his questions or overcome his doubts. Humanity is in the throes of a crisis. It has lost its old moorings but found no surer and safer base, instead. It is a crisis in human consciousness due to its retreat from spirituality and reliance on intellect and reason. Everything is stripped of soul, of inner life.

In his *Social Philosophies in an Age of Crisis,* Professor Sorokin said: "In times of crisis one should expect an upsurge of cogitation on and study of the how, why, the whence and whither, of man, society and humanity."

"Most of the significant philosophies of history, most of the intelligible interpretations of historical events, and most of the important generalizations about socio-cultural processes have indeed appeared in the periods of serious crisis, catastrophe and traditional disintegration, immediately before and after such period."

In ancient Egypt, he said, the earliest philosophies of history represented by such documents as the "Admonitions of an Egyptian Sage", "The Prophecy of Nephenohu", "The Dialogue of a Misanthrope with His Soul", all date from the periods of catastrophic crisis in the history of Egypt, from the interim period between the old and the Middle Kingdom and the New time.

Likewise, there is an elementary germ of philosophy of history in a surviving document from the thirteenth century B.C. of Hittite culture.

In China, both the Confucius theory of three stages through which mankind passes and the corresponding philosophy of history, as well as the Taoist mystical and socio-political interpretations of socio-cultural process, appeared in times of a prolonged crisis and profound disorder. Most of the subsequent Neo-Confucian and Neo-Taoist, Neo-Buddhist and positivist, individualistic and collectivistic, economico-materialistic and idealistic interpretations of history by Chinese thinkers appeared in times of troubles and calamities.

In the Bible, the germs of the Jewish philosophy of history appeared in the time of the greatest catastrophe for the Jewish nation, after the loss of independence in Babylonia and their captivities.

In Greece, the elements of historico-philosophical thinking found in the works of Hesiod and Theognis, the later interpretations of history by Plato, Aristotle, Thucydus, and in Rome, by Lucertius, Cicero, Appolonius of

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Tyna, Plutarchos, were done in the periods of either acute and profound trouble and catastrophe (like the plundering of Rome by Attila) or of a more serious prolonged crisis.

Socrates warned us against the un-examined life and un-analysed 'catchwords' of his time and exhorted us to submit them to careful study. He believed that human nature is fundamentally good and that the spread of enlightenment will abolish all wrong. He tells us that the noblest of all investigations is the study of what man should be and what he should pursue. Greek civilization came to an end mainly on account of its adherence to false religion of patriotism. While Plato knew that patriotism was not enough, that it was somewhat of a pious fraud, he yet commended it on grounds of social expediency. While the Jews invented the myth that only one religion could be true, the Romans, with their practical bent of mind, institutionalized theirs.

Dante held that religion and humanism are not opposites; each needs the characteristic gifts of the other. Humanism is now the religion of the majority of the intellectuals. True humanism tells us that there is something more in man than is apparent in his ordinary consciousness, something which frames ideals through a finer spiritual presence which makes him dissatisfied with earthly pursuits.

Professor Arnold Toynbee said that no fewer than twenty recorded civilizations before that of the modern West had tried to climb up the face of the cliff of history. Each in its turn stirred out of the peaceful slumber of a static primitive siociety, left society behind and sought to reach the next great ledge of a universal civilization based on the consent of the governed. 'Sixteen had already perished in the attempt and all others but our own had already seriously faltered.' How to put an end to war and establish a rough equality of opportunity? he asked. This has been the life and death question for all previous civilizations. It is no less a question for ours, and the essential aims of our policies must be defined in its terms. In his *magnum opus, 'A Study of History'*, Toynbee has pleaded for a greater consciousness—a sort of higher religion.

Dr. Radhakrishnan in his *Eastern Religions and Western Thought* said: "Religion cannot be too lightly disposed of. Even if life be aimless, one must pursue some dream. To deny him hope is to take away his interest in life. Religions exploit this need, this fundamental insufficiency of an all purposive positivism, this primitive hunger for fellowship. Religions attempt to satisfy this fundamental need of man by giving him a faith and a way of life, a creed and a community, and thus restore the broken relationship between him and the spiritual world above and the human world around."

While distorted religions, by propagating illusions, such as the fear of hell or damnation, develop men's persecution complex, destroy their sense of oneness with the world and divide humanity into narrow groups, Vedānta, which underlines the sense of oneness with the whole universe, has an universal and rational appeal and approach.

Illya Eurenbourg, the noted Russian author, after his recent tour of India remarked that it does not require one to be of any particular religious persuasion to appreciate the beauty of the paintings of Ajanta and Ellora. And so no one need be a Hindu, Muslim or Christian, to appreciate and realize the sublime beauty of Vedāntic thought.

Thoughtful men of the West find in our ancient philosophy, specially in Vedānta, the new impulse of thought they are seeking. And it is no wonder that it is so. Vedānta alone can be the universal religion, because no other is fitted for that role. Except our own, all other great religions in the world are inextricably connected with the life or lives of one or more of their founders. All their theories, teachings, their doctrines, dogmas and ethics are built round the life of a personal founder from whom they get their sanction, their authorities. If there is one blow to the historicity of that life, as has been the case in modern

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times, the whole building tumbles down, never to regain the lost status. But there is no man or woman who can claim to have created the Vedas. It is difficult to make people gather together round even eternal and universal principles. But if it ever becomes possible to bring the largest portion of humanity to one way of thinking, it must be always through principles and not through persons.

The second claim of the Vedānta upon the attention of the world is that, of all extant scriptures it is the one whose teaching is in entire harmony with the results attained by modern scientific investigations of external nature. Swami Vivekananda remarked: "It seems that the conclusions of modern science are the very conclusions of Vedānta revealed years ago. Only in modern science they are written in the language of matter." Swamiji averred that the profound rationality of the religion of Vedānta, the idea of oneness with the whole universe, of the solidarity of the whole of creation which modern researches in the West have demonstrated through physical means, could not but appeal to the West in course of time; for the rational West, in its search for rationality, the *raison d'etre* of all philosophy and ethics, would find the reply there only. In Vedānta ended the long Indian quest for the pervasive cause of all things—the search, as the Upaniṣads express it—*Tat Tvam Asi* (That thou art), meaning that the principle underlying the world as a whole and that which forms the essence of man are ultimately the same.

The average mind is respectful to the *status quo*. As the Vedāntic view of life is a very 'revolutionary' one, the process of its acceptance is bound to be imperceptible. A sensitive and impatient soul will have to wait long for a happy consummation of such an ideal.

THE PARAMAHAMSA AND SCRIPTURAL AUTHORITY

By Swami Chidbhavananda

FUNCTION OF SCRIPTURE

The scriptures of the world are the indispensable tabernacles in which the living faiths of humanity have chosen to enshrine themselves. In fact the place these sacred books occupy in the minds of men is so great that a mere study of them is very often equated with the practice of religion. If these scriptures have not been in existence, the potent faiths of today would not have preserved their individuality. In the manner in which clouds are blown into ever-changing shapes by gales and tempests, religions will be forced to undergo modifications beyond recognition, if they do not have this prop of the scriptures. Any and every one will begin to assert that his pet beliefs and prejudices are holy tenets of religion. But beliefs which contradict one another have no more in common with the principles of religion than darkness has with light. The function of the scripture is to elucidate the fundamentals of religion and also to preserve them from mutation.

It is the claim of every faith that its scripture is either a direct revelation from God or His inspiration through His Chosen Instrument. There is no harm in this claim to divine origin of the scripture. For the authors of the scriptures have all been men of enlightenment in varying degrees. The utterance of the Enlightened alone is the real Revelation. Realization of truths which govern Life, and their proclamation—this is Inspiration. Inspiration provides the key to the perfect under-

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standing of Nature and her secrets. The same Inspiration further induces a spiritual aspirant to transcend Nature and to soar the Regions Beyond. It has yet another purpose to serve. The self-same Inspiration is a whetstone to sharpen the intellect on. It also forms the background to the fulfilment of Reason. Scriptures which are Revelation thus function as conserving agencies and as propagating instruments of religious faiths.

Scriptures lay down what man shall do and shall not. What depraves man has to be shunned. What ennobles him has to be caught. When in doubt about good and bad, a reference to scripture is the only resort left open to man. In other words, the man in doubt has to refer himself to the code of conduct enjoined by the wise ancients.

THE PARAMAHAMSA'S APPROACH

During the last century the drift in society was towards the letter rather than the spirit of the scripture. It was at this critical time that Sri Ramakrishna deigned to appear. A noticeable feature of his life was that he was indifferent to the study of scripture and to conforming to its mandate. He successfully navigated the ocean of the Here and the Hereafter without the aid of the chart of the scripture. He did so not because of any antipathy to scripture. It was his inordinate faith in God that drove him to this position. His prayer ran thus: 'O Mother Divine! Do deign to reveal Thyself to me. I crave to know Thee and Thy Glory direct from Thyself. I shall have no satisfaction in hearing of Thee from others. It is not possible for me to see into the validity of what they say. Holy as they are, what they say may be true. But O Mother! In Thy proximity their words sound hollow to me. Insipid are they when I am inspired by Thee.'

The impossible becomes possible to prayer of the right type and attitude. In the prayer that Sri Ramakrishna made we find this fulfilled. Because of his living contact with Divinity he could have access to the Source of all knowledge. Books could never have brought this about.

The Paramahamsa held that surrendering oneself through prayer to the operation of the Cosmic Force was the stepping stone to all spiritual enlightenment. Through this attunement to the Divine Will everything in Nature becomes man's kin. In that state thought becomes all-powerful. It transforms one's very make-up. Grace which is otherwise unobtainable becomes one's own through prayer. The power which can be cultivated through psychic control can easily be obtained through prayer. The illumination arrived at through analytical knowledge is easily got through prayer. The pure at heart are heirs to divine plenty; prayer is equally a means to it. To the extent we give over ourselves to the Divine, that Divine makes Itself over to us. The fuel that feeds the fire ends in becoming fire; even so he who contacts Divinity through prayer becomes himself Divinity. And in and through him works the Divine Will. Sri Ramakrishna's life is a telling demonstration of this truth.

THE SPIRIT OF THE SCRIPTURES

Sri Ramakrishna was heedless of the scriptures, and did not seek guidance from them. He rather depended on his own determining faculty. He made a very good use of his pure intellect. Let us here cite an incident in his life. At Dakshineswar there is a chapel dedicated to Radhakrishna. A priest was performing worship in the temple in strict conformity to scriptural regulations. One day while walking with the image of that deity from one apartment to another, the priest slipped and fell; this resulted in the breaking of a leg of the image. This led to a commotion in the temple. The issue then was whether worship could be offered to the Lord through a mutilated image. Learned men carried on a heated discussion. They concluded that the scriptures offered no sanction to worship through a broken image. They resolved to consign it to the Gaṅgā and substitute a newly

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made one. The landlady, Rani Rasamani, was the founder of the temple. Mathura Nath, her son-in-law, was managing the affairs of the temple. The verdict of the learned men in regard to the broken image was conveyed to Rani Rasamani.

Sri Ramakrishna was a mute spectator of this commotion. He seemed to be in an introspective mood then. 'You are consigning the lamed Kṛṣṇa to the Gaṅgā! If a similar mishap befalls the son-in-law of the founder, perhaps you will go in for a substitute son-in-law!' exclaimed Sri Ramakrishna. His statement gave a rude shock to the scripture-ridden Pandits. They could not brush aside his human solution to the problem. So they wished that he guided them further. 'Treat it as you would treat a fractured human limb' was his solution. Then he himself had the image set right.

The scriptural injunction is that while procuring an image for worship care has to be taken to see it is flawless. After the Divinity is invoked in it, it has to be viewed as Divinity itself. This is in tune with reason and feeling. The spirit of the scripture never comes into conflict with reason and chastened emotion. Whatever does so has to be discarded as unscriptural. This was the Paramahamsa's insight.

TOTAL DEPENDENCE ON DIVINITY

It is incumbent on man to practise self-reliance and self-help. There is nothing wrong in an infant's dependence on others. But an adult is one who has outgrown this dependence. The governing principle of life is that every one ought to practise self-effort. But there is a Higher Law that helps an aspirant transcend this and get into spiritual childhood. In the case of a person who has completely surrendered himself to the Divine, the question of striving by himself does not arise. Even the thought of it does not come up in his mind. One who is dependent on God does not worry about gains and losses in life. He is fully preoccupied with communing with the Divine. The scriptures declare that it is the duty of the Lord Himself to look after the needs and the welfare of that all-time devotee. Sri Ramakrishna had no time to think of himself. Never for a moment did he rack his brain about his prospects and his future. His only concern was how to obtain the grace of the Mother of the Universe.

The cosmic scheme is such that Providence amply provides for him who is totally resigned to the Lord. Even the raising of the temple at Dakshineswar was the act of Providence to provide an arena for the working out of Ramakrishna's mission. The sanctuaries dedicated to the Cosmic Mother, to Śiva, and to Viṣṇu were all helpful to the carrying on of his various spiritual practices. The grove of the five sacred trees and the cremation ground in the temple premises served as the needed setting for the rare types of his penance. The facilities provided in that temple for the anchorites and the itinerant also contributed to the initiation of his mission. Holy men belonging to various faiths and creeds resorted to that place. The Paramahamsa had his part to play in enlightening them all, each in his path. The Dakshineswar temple served as a forum for the Paramahamsa to enact his theme of the Harmony of Religions.

THE SANCTITY IN TEMPLES

That place becomes sanctified where men of purity assemble to pray to God. The abode of the holy gets charged with sanctity. The image into which spiritual men invoke the Deity becomes vibrant with the Divine. All this is stated in the scriptures. Sri Ramakrishna gave no thought either to scriptural sanction or to traditional belief. He was at all times saturated with the thought of God. It will be worthwhile enquiring into the reaction which holy places had on his mind.

Navadvip, otherwise known as Nadia, was the birthplace of Śrī Kṛṣṇa Caitanya. Subsequently it became infilled with the flood of his spiritual fervour. Sri Ramakrishna went on a pilgrimage to that place. It was

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his wont to enter into trance whenever he set foot on a holy place. Strangely enough no experience of the kind came on him at Nadia. But that experience overtook him when he had gone a short distance down the Gaṅgā in a boat. It did not end with this. He had a vision of Caitanya, the embodiment of divine love, and of Nityānanda, his constant companion. The old town of Nadia had stood exactly at this place and had subsequently been washed out by the Gaṅgā. In this case, as in many others, Sri Ramakrishna's mind proved to be a sensitive recorder of the sanctity of places.

Vārāṇasī revealed itself to Sri Ramakrishna as made of molten gold. Holy books which deal with Kāśī declare that death at that place means salvation. Sri Ramakrishna intuited the truth of this while in that holy city. The manifest grace of Śiva and Śakti in liberating the dead at Kāśī became evident to the pure mind of Sri Ramakrishna. He recounted this experience in later days to his disciples. The marvellous thing about it was that his account was at one with what the *Skanda Purāṇa* states, and at the same time more elaborate and valid. While at Vārāṇasī, Sri Ramakrishna visited all the chief temples there for worship. Viśvanātha, the Lord of the Universe, is the presiding deity at Vārāṇasī. The immensity of the trance which Sri Ramakrishna experienced corresponded to the degree of sanctity of the temple he visited. He should naturally have experienced the highest flight of it at the Viśvanātha temple. But it did not happen so. His greatest experience of trance was instead at the Kedāranātha temple. The devotees did not then understand the import of it. Subsequent research revealed a fact. The original installation made by the holy ancients had not been preserved undisturbed at the Viśvanātha temple. During the days of Aurangzeb that holiest of holies was desecrated. The Viśvanātha image narrowly escaped destruction because it was carried away to the Himālayas. It was subsequently reinstalled. The original sanctity had thus been marred. The experience of Sri Ramakrishna served as an indicator of this attenuated spiritual vibration. Undisturbed as the Kedāranātha temple had been, the intensity of its holiness had remained intact.

At Vṛndāvan Sri Ramakrishna could intuit every place associated with Śrī Kṛṣṇa's boyhood sport. That Śrī Kṛṣṇa was not an allegorical being as some would have it, but that like any of us he was a man of flesh and blood was Sri Ramakrishna's inspired finding.

YOGIC EXPERIENCE

The Paramahamsa made no study of any Yogic scripture. But he prayed to his chosen Deity, the Cosmic Mother, to vouchsafe to him all the Yogic experiences. The Mother graciously granted him his prayer. Whenever he so desired the Kuṇḍalinī Śakti (the Serpent Power) woke up at the Mūlādhāra and reached the Sahasrāra at the top, steadily passing through the intervening centres. The process of the ascent of this power varied from time to time. The movement of an ant, the hopping of a frog, the leaping of a monkey, the zigzag crawling of a snake, the flying of a bird—similar to these, the Paramahamsa said, were the various modes of the ascent of the Kuṇḍalinī. The Maṇipūra, the Svādhiṣṭhāna, Viśuddha, and the Anāhata are the intervening Yogic centres along the mystic spinal cord. The Paramahamsa often detailed to his disciples the superb experiences he underwent as the Kuṇḍalinī traversed the centres. But as it reached the Ājñā which is the sixth centre, speech was no longer possible for him. With great strain he could pronounce a word or two. But when it transcended the sixth place his individuality melted away. In that Absolute Consciousness speaker and speech got lost. When the Kuṇḍalinī was somewhere between the Maṇipūra and Viśuddha it was possible for him to understand in full the articulation of beast and bird. That these sub-human creatures commune with the Maker both at dawn and dusk was his perception. The Paramahamsa also made mention of the

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dripping of nectar (*amṛtadhāra*) when the Kuṇḍalinī reaches her goal at the Sahasrāra. What he did independent of scripture became its corroboration. The scripture asserts that these mystic experiences inevitably come to competent aspirants. The Yogic career of Sri Ramakrishna bears ample testimony to this assertion.

THE POWER OF THE MANTRA

Friction brought about by rapidly rubbing two sticks generates fire. Two pieces of flint struck against each other emit sparks. These are all natural phenomena. Scripture declares that when the *mantra* pertaining to Fire is properly uttered, fire is spontaneously produced. Ignition brought about by friction can also be brought about by sound. That all this is no fiction, but fact, has been proved by the experience of Sri Ramakrishna.

While performing ritualistic worship, preliminaries such as protecting the quarters (*dig-bandhana*), purifying the elements (*bhūta-śuddhi*) have to be gone through. Ordinary people take to them pinning their faith to tradition. But Sri Ramakrishna could directly perceive the effect of these processes. He said that the quarters became propitious and that the elements got purified in response to the worshipper's invocation. When he made food offerings to the Deity in the course of the worship he directly saw that they were graced by the Deity. Ritualism which some believe has been fantastically designed to create an artificial relationship with the Worshipped was to him a vital and living channel to the Divine.

There was another revelation which Sri Ramakrishna experienced in the course of his practices. A dark figure emanated from his body. Another effulgent Form followed it and did away with it. In the soul's march to Perfection, man the brute is actually crucified by man the divine. Every evolving soul has to pass through this crucifixion and resurrection. Sri Ramakrishna's experience is an attestation to this fact in self-emancipation. Mythology has its own mode of presenting this truth. It makes the gods war with and annihilate the demons (*devāsura-yuddha*).

Sri Ramakrishna saw no distinction between the name and the being of a deity. The Sound 'Śiva' and the Being Śiva were identical to him. It was his further experience that the One Reality revealed Itself in multiforms. Each form, he contended, is eternal and has its sound counterpart—*mantra*. In other words, mystic sound and its manifested form are inseparable. Sri Ramakrishna chanted with proper attitude each mystic sound and perceived the form, its counterpart. Therefore the relationship between sound and its form was a fact to him. That the mystic sound is all-powerful was his direct experience. The Divine Name is public property; every one has access to it; it is man's blessed privilege to take to it. The Form or Forms of the Lord are remote so far as the ordinary man is concerned. But he has easy access to the mystic Sound. When the Sound is caught, the Substance automatically reveals Itself. Sri Ramakrishna's experience affirmed this truth.

SANCTIFIED FOOD

Sri Ramakrishna religiously adhered to the habit of partaking only such food as had been offered to the Deity. He maintained an attitude of reverence towards sanctified food. There was a strange phenomenon about him. He could instinctively distinguish between food that had been dedicated and the unoffered stuff. What was more, the very sight of the holy *prasāda* of Puri Jagannātha sent him into ecstasy. Likewise, two other apparently mundane things had a superb effect on his mind. The water of the Gaṅgā and the earth of Vṛndāvan, he held, were Brahman Itself condensed. His intuitive faculty presents points for investigation into the domain of super-nature. Among a number of offered food articles, waters, and earths placed before him he could easily spot out Gaṅgā water, Vṛndāvan earth, and Puri *prasāda*. To him these three were verily Brahman. More vividly

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than we perceive the gross exterior was the Paramahamsa able to see things in their fundamental state.

He had a special liking for the sweet, *jilibi*. Once a devotee purchased a little of it and brought it to him. The Paramahamsa received the packet and opened it. After a while he left it aside and washed his hands. He then interrogated the devotee if he had made any use of any part of it after purchasing it for him. 'Yes, Sir, I parted with just one piece to an urchin who begged for it', replied the devotee. 'It is habitual with me to offer to Mother whatever is brought to me. This food article Mother could not accept because it had been defiled through your act. And I do not eat anything that is not *prasāda*. See that this kind of taint is not caused to an offering hereafter', said the Paramahamsa. Sri Ramakrishna's body was so much charged with holiness that it could in no manner be treated to unsanctified food however delicious. Scripture enjoins that the sanctity of all food articles intended for offering has to be scrupulously safeguarded. In his own unique way Sri Ramakrishna demonstrated the principle involved.

WOUNDED PHYSIQUE

When an image is installed and divinity invoked, it should no more be viewed as mere stone or metal. While contacting man we do not view him as a bundle of flesh and bones. He is to us a being beaming with intelligence and emotion. But to an attacking tiger he is no more than edible flesh. Perception varies with predisposition. An image is stone to him who chooses to view it so. But to the aspirant who regards it as Personified Consciousness the perception is different. When this attitude grows intense, the worshipper cognizes in the image the Living Presence and nothing besides. In order to rise to this state the devotee has to be saturated with purity in thought, word, and deed. Worship becomes exalted in proportion to the purity of the worshipper's mind. Besides there should be no ailment of any kind in a person who takes to prescribed modes of worshipping a Deity made manifest through an image in a temple. His body should be free from sores, cuts, and wounds. There is a definite ruling to this effect in the scriptures. The why of this prohibition has not been made clear therein. Where no reason is adduced it is difficult to arrive at a conclusion for or against. Pronouncing a judgement either way may prove erroneous. Many truths unknown to us lie hidden in Nature. This injunction in regard to worship is one such.

An incident in Sri Ramakrishna's life brings to light the principle involved in it. It was the Paramahamsa's experience that God is one, having multiforms. Mother, Śiva, and Viṣṇu are a few of those forms. When he took to the worship of any one of these, the distinctive attributes of that Deity stood uppermost in him. Soaring high in the meditation of any Deity he used to take on the characteristics of that Deity and enter into blissful ecstasy. While he was in that state, any and every one was not worthy to touch him. The touch of any except the pure in thought, word, and deed caused excruciating pain to his body. It was given only to a particular pure-souled disciple to handle his body during ecstasy. One day, as usual, this disciple discharged his duty. Though lost in ecstasy the Paramahamsa screamed in agony. His body shrank and shivered. But no one then knew the cause of this. Coming down from the exalted state, the Paramahamsa enquired if there was any wound on the body of that disciple. 'Yes, Sir, having received a cut I have bandaged my leg', confessed the disciple. Now Sri Ramakrishna made this statement: 'When I contemplate on a Deity and enter into *samādhi*, this body assumes the Being of that Deity. Touching this body at that time amounts to offering worship to that Deity. But a wounded person is ineligible to offer worship.' Hearing this revelation the disciples stood dumbfounded. Later on they came to know that this injunction was in the scripture.

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THE THREEFOLD AUTHORITY

What becomes of that man who sets aside the ordinance of the scripture and tries to lead an ideal life to the best of his understanding—was the question raised by Arjuna to Śrī Kṛṣṇa. Two points were stressed by Śrī Kṛṣṇa in reply. Such a man must first be endowed with a pure nature. Secondly there should be a genuine hankering in him for self-perfection. Such a person's conduct will naturally be in tune with scripture. In pursuits both sacred and secular, purity of motive and earnest application bring one inevitably to the right path.

This truth may be clarified in another way: Science has today made tremendous strides in probing into the secrets of Nature. Let us suppose that somehow mankind totally forgets all that has been known; there is no permanent loss in this. It is possible for men to recover every bit of this forgotten treasure. All knowledge, sacred as well as secular, is potential in man's mind. The proper culturing and the right environment will induce the reclamation of all this knowledge.

'What particular Book do you follow in regard to religious matters?' was the question once put by a devotee to the Paramahamsa. 'I have not studied, nor do I follow any scripture. I simply speak out what I have intuited by the grace of my Mother', was the prompt reply he gave. 'But my utterances do not come into conflict with the scripture', he added. Yet another thing he mentioned. Those fortunate few who have obtained the grace of the Lord do not give too much attention to scripture. What are Holy Books to others appear chaff to them. The greatest exhortation of the Veda is to urge man to transcend it. To what extent scriptural knowledge is useful to a knower of Brahman has been declared in the scripture itself. The scriptures are of just as much use to a knower of Brahman as water in a pot is when there is inundation everywhere. The limitation of the scripture has thus been clarified in unmistakable terms.

The book-ridden Pandits who never live religion always hold themselves bound to the pronouncements in the scriptures; to them scriptural authority is all in all. But the seekers after Supreme Knowledge come under a different category. Direct Realization reigns supreme with them. Next to it comes the use of the sharpened intellect in analysing Truth threadbare; this is called *vicāra* or discrimination. The blessed privilege of man is to turn the searchlight of his intellect on the Thing-in-Itself and know all about It.

The third and last place is assigned by the wise to scriptural authority. The technical terms for these three evidences are Pratyakṣa Pramāṇam (Direct Realization), Yukti Pramāṇam (Reasoning), and Śruti Pramāṇam (Scriptural Authority). The Paramahamsa, the most recent among the seers of Truth, also laid all emphasis on Direct Knowledge. Secondly, he made a capital use of the intellect in the search after Truth. Thirdly, unlettered though he was, the best among the educated could not equal him in making intellectual penetration into the nature of things. In conformity with his illumined forerunners he allotted the last place to Scriptural Authority.

The formalists make much of the authority of the Book, ignoring the two greater evidences. But seers give all importance to Direct Experience. In their estimate Reasoning comes next, and the Book last. Seekers of Truth have to clearly bear in mind this order of relative importance.

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ARE MISSIONS IMPERIALISTIC?

By Dr. Cyrus R. Pangborn

The Christian missionary enterprise is on the defensive. The Chinese sent all missionaries home. Indians are discouraging the sending of *preaching* missionaries. In postwar Japan reconstruction presents a challenge to missions, but is it for their faith or their resources that western Christians are welcome? All Asia dramatizes the uncertain future of missions and prompts American Protestants to ask why Christian goodwill seems to have won a less grateful response than was anticipated. The answer, some conclude, is that Asians have mistakenly identified missions with economic, political, and military imperialism. With a mighty effort of understanding they profess to see why this interpretation can be advanced. But they argue, nevertheless, that it *is* mistaken.

It is true that most American missionaries have scrupulously avoided a supporting role for economic, political, or military imperialism. By dwelling on this, however, and by blaming others for mistakes of interpretation, we obscure a more fundamental problem. We must ask if Christian missions are themselves a *religious* imperialism. It is possible that they have become a separate-but-included part of a total policy of imperialism pursued in foreign lands.

THE CLAIMS OF CHRISTIANITY

There is hardly any belief more characteristic of orthdox Christianity than the belief in its uniqueness, absoluteness, and finality. To put it baldly, Christianity is believed the best of all possible religions. This belief has been a major motive in the founding of missions, as well as a frame of reference when funds for their support are sought from the churches. Viewed benevolently, the belief constitutes piety. Viewed unsympathetically, it is impertinence and arrogance. Viewed objectively, is it not imperialism?

Whatever it is, it has arisen for a variety of reasons, one of which is ignorance of other religions. Christianity may be *the truth* and the only truth. In fact, practically speaking, it *is* the only truth for people whose whole cultural tradition has been Christian. If the majority of Westerners do not cultivate religious faith within a Christian framework, they are unlikely to have much of any faith at all. Nevertheless, coming from Christians who know nothing of other religions save for a few scraps of apocryphal sayings of Confucius, the claim that Christianity is best for all men is not in good taste. We are not proper judges of religions the doctrines of which are wholly foreign to us. And we do not become experts by devoting a few meetings of the Youth Fellowship to Hinduism!

There are, of course, many church leaders, teachers, and missionaries who know a very great deal about other religions. The claim of superiority for Christianity would seem better founded when these men assert it. Actually, their very knowledge perhaps makes the claim only the more objectionable. Religion is not a mere body of beliefs and set of religious observances, intellectually comprehensible and visually obvious. There are also the factors of personal encounter and personal response which elude intellectual assessment by the outsider. The relevance of this idea for an understanding of the Bible has become commonplace. An event of God's disclosure when 'seen through the eyes of faith . . . refracts the light of God's demand and promise ; to eyes of unbelief it bears a contrary meaning'.[1] This

[1] Paul S. Minear, *Eyes of Faith*, A Study in the Biblical Point of View (Philadelphia: The Westminster Press, 1946), pp. 6-7.

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insight has proved a useful tool in defending revealed Christianity from the criticism of rationalists. However, it is indefensible for a Christian to turn around and suppose that he can establish the inadequacy of other faiths by a rational or reasoned critique. His eyes of Christian faith render him incompetent to apprehend the inner meaning of what is experienced by devotees of other faiths. Reason has its limits. If it cannot penetrate the inner citadel of Christian faith, neither can it be used to call into question the adequacy of faith for a person of entirely different religious tradition.

Actually, the better we understand that we must stand within a tradition in order to appreciate it, the less justifiable it is to suppose that because we have examined what can be read, told, or seen of another religion, we are therefore competent to judge it. Has it not, too, its own hidden meaning eluding eyes of unbelief?

Thus the exclusiveness of Christian claims compliments neither our intellect nor our faith. It often reveals, on the contrary, a gross materialism. When the material and scientific progress of the West and its advancement of human welfare are cited to bolster the assertion of our faith's superiority, the fruits of grace are appropriated to serve an apologetic. The arguments prove little while revealing how much is overlooked. Christianity has given the West its values, but Christianity and socio-economic progress have been interdependent less by nature than by coincidence. By the same token, Eastern religions have given Eastern cultures their values, but the failure of religion to solve the problems of over-population or to inspire technical progress in the exploitation of natural resources represents a difference in the magnitude of physical problems to be solved, not a difference in the validity of religious faiths.

When all this has been said, it may still be that Christianity is the world's best religion. Most of us, however, lack both the evidence and the experience to say so. The few whose studies are so able and comprehensive as to permit a judgement that all religions are not equally valid and that Christianity may possess the larger number of normative insights are most likely, paradoxically, to show reticence about broadcasting this conviction. In any event, the Christian claim to superiority, when advanced and even if true, has failed to impress those upon whom it has been urged.

A POSITIVE PROGRAMME FOR MISSIONS

This critique of orthodox assumptions underlying the missionary enterprise has two positive implications. First, the presentation of Christian faith as a religious system should be confined on the mission field to witnessing to the adequacy of Christianity for oneself and others of the missionary's own tradition. This is testimony, not evangelism, and it will be respected as the outpouring of the heart when the attempt to convert is suspect. We would not welcome an impressive Muslim mission launched from Arab bases for the saving of our souls, and would not appreciate the building of mosques in numerous American communities where there were not segments of the population already committed to the religion of Islam. Our efforts to propagate our religion elsewhere as a system of belief and conduct may be legitimately regarded in the same light. Where past efforts have long since brought Christian communities into existence, the *preaching* mission should at once be made self-sustaining, even though this will usually mean redrawing missions to much smaller scale. The faith must win its way on the basis of its adequacy and applicability and no longer depend upon subsidies for extending its sway abroad beyond the boundaries of its inherent capacity to persuade.

A second implication is that the major effort of missions should be to serve men at the points of their confessed need. We do not welcome ministrations from those whose attitude is that they are 'doing it for our own good'. It may be objected that we *are* serving peoples at points of need. Of course we are. Our agricultural, educational, and medical

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missions are impressive beyond calculation. Wherever such service has as its explanation the single-minded humanitarianism of Christianity, it is utterly laudable. This *is* what missions should be. Where such service is conceived, however, as instrumental to religious persuasion, it is corrupted and as deserving of criticism as the slum mission that subtly makes soup conditional on conversion.

If it be objected that the conception of missions as service makes Christianity a religion of works, not faith, the simple reply is that it does no such thing. The question of faith *versus* works as a definition of Christianity is not involved, but only the question of which can be exported. For an understanding of our responsibility, we should combine the Lutheran view of vocations as fields for the expression of love (if there is faith, love follows) with the Calvinist doctrine of the religious quality of the vocation itself (which would make humane service quite as Christian as evangelical preaching). We are already acquainted with service so conceived as an aspect of missions. For this, the way is prepared by Church World Service and by the Service Committees of Friends, Unitarians, Congregationalists, and others. If we wish to measure results by numbers of converts, this is not the means. But perhaps other results are preferable anyway—such as an enormous reservoir of goodwill towards, and respect for, American Christians, in which suspicion of our possessing a proselytizing motive plays no part. When beyond this, conversions also are obtained in response to testimony our service representatives have been asked to give, we may happily welcome them without having explicitly sought them.

Finally, the Christian of prophetic temperament may object to defining missions wholly as service on the grounds that a persuaded Christian is impelled to pronounce judgement on 'pagan' faiths and to proclaim the message of the one true God as revealed in fullness only by Jesus Christ. The answer to this objection is that while prophets are not without honour save in their own country, it is only in their own country that they are called to preach. The mission of prophets is to reform sinners, not to convert 'pagans'. They stand against the perversions of their own religious tradition. Their message has no meaning out of that context, and can have meaning only for those who have first accepted the religion which the prophets recall to purity. Prophets are strangers in foreign lands which have their own prophets.

The contemporary fate of missions in China, the challenge of postwar Japan, and a changing climate for missions in newly-independent India are currently providing some of the inspiration for re-examination of the motives, methods, and goals of the whole missionary enterprise. To date there is reason to doubt that the re-examination has been very penetrating. There is too little talk about new directions for missions and too much about 'when we may go back'. Why have we failed in whole or in part? It cannot be for lack of profundity in Christianity. Christian faith has its revelations of inestimable worth concerning the nature of man, of God, and of His redemptive work. Millions of men and women of every age and clime have found in Christianity the answer to their spiritual need.

Why, then, an uncertain future for the faith on the mission field? Because, say many Church leaders, we have preached Christianity without preaching its uniqueness, its absoluteness, its ultimate and exclusive truth. We have abandoned the orthodox premise of the enterprise, and now must return to it. But can it be that the answer lies not in what was preached or not preached, but rather in that we *preached*? Have we not promoted religious imperialism quite enough and quite long enough? We might consider abandoning the attempt to convince and place all our resources at the disposal of the impulses of our hearts to love and serve.

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MAIMONIDES, THE 'SECOND MOSES'

(1135-1204)

By Brahmachari Matri Chaitanya

I

Of all the medieval Jewish philosophers none stands in bolder relief than Rabbi Moses ben Maimon, better known as Maimonides. Indeed, he is one of the greatest minds in all history. His *Moreh Nebuchim* or the *Guide for the Perplexed,* written in Arabic, his mother-tongue, in its translations so profoundly influenced the scholasticism of Europe that it is difficult to deny his influence in the writings of Albertus, Aquinas, Scotus, Spinoza, Leibnitz, and several others. A confirmed rationalist, by his originality and adherence to reason, he waged a relentless war against the forces of obscurantism and superstition.

Born on March 30, 1135 in the cultured city of Cordova in Spain, Maimon from childhood was attracted to learning. Fortunately his father was a scholar and young Maimon got as much indulgence as he might have wished for in boyhood. He studied rabbinism, science, mathematics, astronomy, philosophy, logic, metaphysics, and, like other learned Jews of his age, medicine. In 1148 there came a sudden break when his family was forced to flee from Cordova by the fanaticism of a stormy Mohammedan sect. After years of roaming with his father and brother in Spain, Morocco, Palestine, and learning all the time, he went and at last settled in Egypt at the age of thirty. But his father and brother who had supported and protected him all through being dead, he was forced to seek for the first time a means of livelihood. Though vastly learned, following the injunction of the Talmud he refused to make the *torah* 'a spade to dig with', and decided to practise medicine. His amazing ability to cure and his unusual conscientiousness made him famous and he was offered the post of personal physician to Saladin, the mightiest monarch of the age. Maimonides, curiously enough, had earlier refused a similar offer from the English Richard Coeur de Lion.

But medicine was merely his 'means of livelihood, not his life'. Always in philosophy and metaphysics lay his supreme interest and his astonishing brilliance established him as the finest rabbinic authority in the world. When he passed away on December 13, 1204 at the age of sixty-nine, whole Israel mourned him. In Cairo Jews and Moslems alike observed public mourning for three days. He was buried in Tiberias, on the Sea of Galilee, and his tomb there still remains a place of pilgrimage to devout Jews all over the world.

The greatness of Maimonides* lies in his remarkable attempt at reconciliation of faith and reason. He brought the spirit of reason into theology and his strict adherence to it made him exclaim that even the Scripture be put to the scrutiny of reason. He believed in that which would align with reason and refused everything else contrary to it. At the age of twenty-three he wrote a book on logic. But the *Guide* written in 1190 was the climax of his labours as a rationalizer of religion, and

*It is impossible in such a short space to write exhaustively, even fairly, on a philosopher of the calibre of Maimonides. What follows is just a glance at some of the more important (to me at any rate) aspects of his philosophy. Many of his valuable opinions on the Virtue of the Middle Course, Charity, Prophecy, etc., have not been dealt with. All of them are very important, but I have selected only those which appealed to me more. Those interested in a detailed study of Maimonides are referred to Rev. A. Cohen's splendid handbook, *The Teachings of Maimonides* (Shapiro, Vallentine & Co. London, 1927).

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this book has exerted, and still does exert, a subtle charm and influence on thoughtful men of all races and religions.

II

Let us start with the idea of God in Maimonides. It should not be forgotten that in his days there were not many atheists and those who did exist never cared to voice their disbelief openly. The existence or reality of God was not seriously questioned. Even if anyone had questioned him he would probably have taken shelter in the arguments of Aristotle, his main support in matters of polemics. So that the problem had narrowed down to a discussion on God's attributes, and this discussion he wound up admirably. The biblical expressions, he explained, were not to be taken literally when they seemed to clash with common sense. The Scripture could, he argued convincingly, speak of God and His attributes only in terms of human experience or it should not speak at all. Therefore, intelligent students were to interpret the words of the Bible in accordance with reason. If God, for instance, were truly one, a unity, then the impossibility on His part to possess a plurality of attributes is bound to follow. Indeed, it follows as a matter of logical necessity that He cannot have even a single attribute, since an attribute implies a substance of which it is a quality; and to think of God as a substance having an attribute by splitting Him cannot be a correct conception. God is what He is, and it is beyond human intelligence to fathom His nature. He is unknowable. Consequently, all anthropomorphic descriptions we come across in the Scripture are not to be taken literally.

Now from this there sprang a perplexity which Maimonides tried to resolve in a way at once striking and original. He averred that the purport of the Scripture in imposing certain human attributes on God who in reality must be beyond all attributes was only to emphasize the *reality* of God, to persuade people to practise moral virtues, to lead a good life. Yet this pragmatism need not make the philosophically-minded the least uneasy. To them he gave the answer that the object in furnishing God with attributes was, in truth, *to deny their opposites*. Thus in calling Him *wise* the Bible wants us to understand that He is *not ignorant*, though He is not wise in the human sense of the term. He is beyond both ignorance and wisdom. To declare that God is not this, nor that, is not to add any positive quality and therefore does not produce plurality.

A second perplexity confronting the Rabbi was the origin and purpose of the human soul and its peculiar relation to the physical body. Aristotle believed in the mutual interdependence of the body and soul. But whether he believed in the survival of the soul cannot be easily ascertained, because Aristotle's opinions on this subject are too brief and anything but clear and hence to conclude either way is to indulge in a questionable speculation. It appears strange for a man of Maimonides' stature not to have devoted at least a chapter to this intriguing topic. But unfortunately he decided it best to be discreetly silent on this interesting subject. Possibly he did not desire to broadcast such ideas, certainly esoteric with the Jews of his age, to the unintelligent and uninitiated majority. Still we may venture to suggest that he believed in something—he would prefer to call it *actual intellect*, that is, the intellect formed in a man as a result of philosophic study—which did survive death but Maimonides did not concede that this something which outlives is either personal or individual but rather generic in its nature. He thus speaks of *human* but not *individual* immortality. And even this he expresses haltingly as if to indicate that it would be wise not to elaborate on the subject.

Another bewildering problem was the presence of evil. But belief in the existence of evil did not deter this staunch Jew from believing in the absolute goodness of God. He lays the blame on man himself and his main arguments may be summed up like this:

It is well known that people always com-

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plain there is more evil than good in this world. This superstition is believed in not only by ignorant masses but by those who consider themselves wise and learned. The blame for all evil they piously offer at the feet of their Creator. Now, the cause of this error lies in the peculiar fact that people in their stupidity size up the universe as good or bad from what befalls particular individuals. But if we take the whole universe into consideration we will find how small our place in it is, how absolutely insignificant we are, and only then will we realize the enormity of our error. Moreover, all evil that overtakes us mortals has its origin in certain explicable defects either inherent in us or acquired by us. According to Maimonides there are three kinds of evil falling to the lot of mortals. First, the natural or those which occur because man by nature is subject to birth and death; in other words, because of the possession of a physical body. The body by divine decree is always subject to external influences—accidents, disease, old age, decay, and the like. If anyone hopes to have a body without blemishes, without being a victim to these inevitable influences, let us admit he is desiring the impossible: To be at once subject and not subject to change. 'If man were never subject to change, there could be no generation.' There would be just one individual and no others to form a group or a species! . . .

The second group of evil consists of those which we mutually cause to each other, as for instance when one uses his power against another. It is perhaps the penalty we have got to pay for our inexorable gregariousness and may be termed inescapable social evils. These are far greater in number than those of the first group and we alone are to blame because they are the creation of our own cupidity.

The third class of evils, he concludes, comprises those which man causes to himself by himself. This by far is the biggest group and, doubtless, results from man's vices like his limitless craving for eating, drinking, and mating. Improper or excessive indulgence surely brings in its wake disease and affliction to both body and soul.

The question whether the universe was created for man or not is another theme very dear to his heart. He has no sympathy for those who naively lisp that all creatures are made by God for the sake of man. The following are the arguments he flashes against these Pharisees:

'On examining this opinion, as intelligent persons ought to examine all different opinions, we will discover that it is erroneous. Those who maintain it may be asked whether God could have created man without those previous creations, or whether man could only have come into existence after the creation of all other things. If they answer in the affirmative, insisting that man could have been created even if, for example, the heavens did not exist, then they must be asked what is the object of all those other things since they do not exist for their own sake, but for the sake of something that could exist without them? Even if the Universe existed for man's sake and man existed for the purpose of serving God, one must still ask: What is the end of serving God? He does not become more perfect if all His creatures serve Him. Nor would He lose anything if nothing existed beside Him.

'It might perhaps be replied that the service of God is not intended for God's perfection, but for our own. Then, however, the question arises: What is the object of our being perfect?

'Pressing the inquiry as to the purpose of Creation, we must at last arrive at the answer: It was the will of God. And this is the correct answer. . . . Logic as well as tradition proves clearly that the Universe does not exist for man's sake, but that all things in it exist each for its own sake.' (*Guide*, III, 13).**

Maimonides strikes form when he embarks

**This and several other quotations, with slight alterations, are taken from the excellent anthology *The Wisdom of Israel* ably edited by Lewis Browne.

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on his exposition relating to free will. An ardent believer in free will, he asserts that a man becomes either virtuous or wicked according to his actions: he paves the path to heaven or hell with his own hands. The will to do one way or the other ultimately rests with man himself. It is ridiculous to pretend that God had decreed that a man should be good or bad at the time of his birth. The whole burden of man's actions ought to rest wholly on him and not a whit on God, his creator. Consequently a man may bless or blame none but himself, for he alone has the power to make or mar his destiny. The 'sinner caused his own downfall, and it behooves him to weep and lament over his sins and for having done violence to his soul'.

If it is true that God had decided a man should be good or bad at the time of his birth, as astrologers fondly imagine, how could God have commanded men through the Prophets to do this and avoid that, to mend their ways and not to follow wickedness? And what would be the position of the *torah* if such a state of things were to prevail? Will it not be farcical and futile? And by what reason can the Creator punish or reward individuals for their particular ways of life? 'Shall not the Judge of all the earth do justly?'

Someone might object: How can man do even the smallest thing without the will of God? To which he gives the most beautiful and subtle answer: 'Know that even though everything is done according to God's will, our actions remain under our own control. How is this? In the same way that the Creator willed that . . . all created things should have the tendency which He desired, so did He desire that a man should be possessed of free will, that all his actions should be under his control, and that there should not be anything to compel or withhold him, but that of his own accord and by the mind with which God had endowed him, he should do all that man is able to do. For this reason is a man judged according to his actions. If he has done good, good is done to him; and if he has done evil, evil is done to him.'

Astrology is a subject on which opinions greatly differ. Whether we believe in it or not usually depends to a large extent on predictions of a personal nature coming true or not. As for Maimonides he is vituperative in his attack on astrologers. That certain cluster of stars and constellations at the time of birth determine whether one is to be good or bad, he shouts, is a most wicked belief, a blind fatalism, both dangerous and perverse. It is sheer folly to follow these dupes and he strongly advises men to fortify themselves against astrologers if they do not want to flounder. It is impossible to prove any of their assertions; on the contrary, it is easy to disprove them. So much praise in passing for astrologers. However, it should not be forgotten that the professors of astrology in his time were of a degraded nature and that instances were not rare when the Rabbi discovered that they were really charlatans. So his main attack is on astrologers and not on astrology, but even then it is doubtful whether he would have spared the science of astrology with which he was acquainted.

III

Coming to belief, he would have us believe in these three things: (1) Those which can be grasped through the five senses, (2) Those for which the mind offers clear proof, and (3) Those which are received from the Prophets and righteous men. After elaborating on these three categories Maimonides concludes triumphantly—and of course correctly—that it is to those men who blindly believe anything that the Scripture refers when it says, 'The thoughtless believeth every word'.

And what is perfection according to Maimonides? There are four types of perfection. The first is what he would call perfection in property. That is, the possession of great wealth, servants, land and so forth. But there cannot be any close connection

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between the possessor and his possessions. Therefore it is said to be the lowest form of perfection. To toil and spin all his life for this perfection behoves not a wise man.

The second type may be called physical perfection; it includes man's struggles to give his physique a perfection of shape and constitution. This has closer connection with the personality of man than the first. Still this ought not to be the goal of man since it at best gives him the strength of a beast, and enables him to boast of his superior ability to bear a heavier burden than his fellowmen. So physical perfection can never be our chief concern in life.

The third type of perfection is more excellent than the previous two. This is the moral perfection man is capable of achieving, and includes the fair moulding of character by which alone man can learn to live at peace with his neighbours. But it is cultivated more for the sake of social adjustability than for the sake of man himself. For, if a man were to live all alone in a forest the probability of acquiring and perfecting such moral qualities may not arise. As such, moral perfection also falls short of the highest as it is external to the real personality of man.

But none should run away with the idea that Maimonides did not deem it necessary to cultivate moral qualities. He only wanted to suggest that the cultivation and perfection of moral qualities cannot be an end in itself. He believed in the necessity of moral perfection but only as a prerequisite or a condition to intellectual progress and spiritual excellence. He rightly thought that one who is pure, calm, and steadfast, alone can attain the highest perfection.

Which brings us to the last and highest perfection possible for a human being, and it is the spiritual perfection of man. This will lead him to true conceptions regarding his Creator and make him really virtuous and wise. Being his very own, this is his true perfection and no one can lay claim to or own the least part of it. Forever it remains with him and confers on him immortality. Hence every man should struggle to reach this glorious pinnacle of spirituality and ought not to bother much about the other three. That is why in Jeremiah it is said, 'let him that glorieth glory in this, that he understandeth and knoweth Me'.

Maimonides, some critics might feel, never dared disturb certain dogmas essential to Judaism, even though there lurked elements of inconsistency in them. This attitude of 'philosophical expediency' is not peculiar to Maimonides but common to most constructive philosophers however rational. If we agree that this defect, if it is a defect at all, is not unpardonable, we will learn to overlook such slight inconsistencies as may be unearthed in his philosophy. After all, didn't he admit that it was absurd to expect a human being, be he the greatest, to be without the least shortcoming or blemish? So that we can see without straining that when the Jews justly claimed him as the 'Second Moses' there was honestly not the least attempt at a figure of speech. St. Thomas Aquinas, the greatest theologian of the Christian Church, borrowed freely from Maimonides and welcomed many of his arguments which proved invaluable to him. Leibnitz looked upon him with veneration and regarded him as a most remarkable mathematician, a wonderful physician, and a great exegete. Truly, if we might exclude Moses, Maimonides is the most marvellous Jewish teacher the world has witnessed.

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ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

CHAPTER II

SECTION II

In the previous section, all the objections that were raised by others with regard to Brahman, which is different from the world of matter and spirit, being the First Cause were refuted. It was also established beyond doubt that Brahman is the First Cause. Now in this section, views held by others with respect to the First Cause are refuted by raising objections against them, and thereby the Vedāntic view that Brahman is the First Cause is still more firmly established.

In the first Topic, objections are raised against the Sāṅkhyan view, and it is shown that it is untenable.

SĀṄKHYA PHILOSOPHY IN BRIEF

According to the Sāṅkhyas, nothing can be produced from nothing. In other words, all effects are latent in their cause and are only manifested. So if *infinite regress* is to be avoided, there must be an uncaused cause of all things. Moreover, certain characteristics seem to pervade the world of matter, which shows that there must be an ultimate single cause from which it is produced. This First Cause cannot be the Brahman of the Vedāntins, for It is free from all imperfections, while the world is characterized by pleasure, pain, and delusion. The cause and effect must be of like nature, A clay pot is produced from clay and not from gold, for gold is of a different nature from the clay pot. So Brahman, an intelligent principle, cannot be the cause of the inanimate world, for the simple reason that spirit cannot produce matter. Pleasure, pain, and delusion have for their cause things of like nature, and they are the three Guṇas—Sattva, Rajas, and Tamas. When the three Guṇas are in a state of equilibrium, that state is called Prakṛti or Pradhāna or Avyakta. This Pradhāna is the First Cause. The world of diversity evolves from it when the equilibrium of the Guṇas is upset, and then gets involved in it again. It is eternal, and has the potentiality to produce the effects through evolution. When the equilibrium of the Guṇas is upset, then through various combinations of the Guṇas the Pradhāna evolves into Mahat, Ahaṅkāra, Antaḥkaraṇa, the five subtle elements, the five gross elements, the five organs of perception, the five organs of action—altogether twenty-four categories including the Pradhāna or Prakṛti. It may, however, be objected: How can this inert Pradhāna evolve of its own accord into this world order without the agency of an intelligent principle? This objection cannot stand, for we see in the world that milk produces curd of its own accord, and likewise rain water turns into various kinds of saps and fruit juices according to the trees and climate without such agency. So it is reasonable to say that the Pradhāna also evolves into this world order of its own accord without the guidance or agency of an intelligent principle.

The Pradhāna evolves into this world order for the fulfilment of the ends of the soul, viz. Experience and Liberation. The Puruṣa or the soul, the twenty-fifth category of the Sāṅkhyas, is pure-consciousness, eternal, inactive, changeless, all-pervading, and different in different bodies. Due to the nearness of the Prakṛti and the Puruṣa, their difference is not perceived by the soul, and the qualities of the one are superimposed on the other and *vice versa;* and as a result, we have the illusory

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experience, 'I am doing, eating, etc.'. This is the bondage of the soul, to get mixed up with the Prakṛti and to attribute to itself the activity of the latter. When the soul realizes the difference between itself and the Prakṛti, it attains Liberation.

Topic I

REFUTATION OF THE SAṄKHYAN THEORY OF THE PRADHĀNA AS THE FIRST CAUSE

रचनानुपपत्तेश्च नानुमानम्, प्रवृत्तेश्च ॥२।२।१॥

1. And that which is inferred (viz. the Pradhāna of the Sāṅkhyas can) not (be the First Cause), because (it is) not possible (for inert Pradhāna) to create ; also on account of (the impossibility of such) a tendency (to create).

In the world, we see that inert things like wood etc. are not capable of producing chariots, palaces, etc. of their own accord, but only under the guidance of an intelligent agent. So also the inert Pradhāna by itself, without the guidance of an intelligent agent, cannot be the cause of this world of manifoldness so well designed. So the Pradhāna cannot be the First Cause. Moreover, the three Guṇas, Sattva etc., are qualities of the substances, and they cannot be the cause of effects, even as qualities like whiteness do not produce any effects. They belong to the substances like the earth etc., are their attributes, and are not present in the effects as substances, even as clay, gold, etc. are found in their effects. Again, the tendency to create, i.e. the initial disturbance of the equilibrium of the Guṇas, which causes them to combine in various ways, is not possible without the guidance of an intelligent principle or agent. Therefore the Pradhāna cannot be the First Cause.

पयोऽम्बुवच्चेत्, तत्रापि ॥ २।२।२॥

2. If it be said (that the Pradhāna spontaneously undergoes modification) like milk and water, (we say that) even there (it is due to intelligence).

The Sāṅkhyas say that even as milk turns into curds and rain water into various kinds of juices of their own accord, without the agency of an intelligent principle, so also can the Pradhāna whose essential nature is to change undergo modification of its own accord. The Sūtra refutes this view. Even there, i.e. in the cases cited above, namely, the cases of milk and water, it is directed by an intelligent being. Vide 2.1.24. Again, texts like, 'He who inhabits water, but is within it, . . . who controls water from within' (*Bṛ.*, 3.7.4) show that the Lord is behind everything, directing the material world.

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॥२।२।३॥

3. And because (the Pradhāna) is not dependent (on anything), there would follow the non-existence of what is different (from creation, i.e. Pralaya).

As the Pradhāna is not dependent on anything else, creation will always go on, and there would be no state of dissolution (Pralaya). So the Pradhāna alone is not the First Cause.

अन्यत्राभावाच्च न तृणादिवत् ॥२।२।४॥

4. And not like grass etc., because of its absence elsewhere.

Even as the grass eaten by cows is spontaneously converted into milk, so the Pradhāna also undergoes spontaneous modification as the world order. This analogy itself of the Sāṅkhyas is defective, for grass is changed into milk only when eaten by cows and not otherwise. It is not converted into milk independent of them. So the conversion of grass into milk depends on the agency of an intelligent principle.

पुरुषाश्मवदिति चेत् तथापि ॥२।२।५॥

5. If it be said (that the Puruṣa can direct the Pradhāna) even as a (crippled) person (can direct a blind man), or a magnet (the iron filings), even then (the difficulty cannot be surmounted).

It may be said that the Pradhāna which is inert evolves and creates the world due to the mere nearness of the Puruṣa, though it is inactive and pure-consciousness, even as a blind man is led by a lame man near him, or

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as iron filings are moved by a magnet. The second half of the Sūtra refutes this view. Even then the spontaneous activity of the inert Pradhāna cannot be accepted. The blind man, though he is not able to see, is yet an intelligent being and is able to grasp the direction of the lame man who is able to see and direct. But the Puruṣa, being altogether inactive and indifferent, cannot direct the Pradhāna ; nor is the latter, being inert, able to grasp the direction. So the analogy of the blind and the lame does not hold good here. Again, the magnet has the property of attracting iron filings. But the Puruṣa being inactive and indifferent, no change whatsoever is possible in it. So the mere nearness of the Puruṣa does not explain the evolution of the Pradhāna. Moreover, the Puruṣa being always near the Pradhāna, and as both are all-pervading, creation would be eternal and Liberation would be impossible. If, on the other hand, the soul is eternally free, then there can be no bondage and release for it.

अङ्गित्वानुपपत्तेश्च ॥२।२।६॥

6. And because the relation of principal (and subordinate) is impossible (among the Guṇas, the Pradhāna cannot be active).

Creation results from a certain relation of the Guṇas as principal and subordinate, which means the relative superiority of one or other of the Guṇas over the other two. Before creation, however, the three Guṇas are in a state of equilibrium, none being superior to the rest. Hence creation would be impossible. If it be asserted that even in Pralaya there is inequality, it would mean that creation is eternal.

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॥२।२।७॥

7. Even if it (the Pradhāna) be inferred otherwise, owing to the absence of the power of intelligence (the objections mentioned would remain).

Even if the Pradhāna be inferred by some other reasoning, different from what has been refuted, yet the result would be the same ; for the Pradhāna being inert, our objection would remain. Therefore the Pradhāna cannot be established by any kind of inference.

अभ्युपगमेऽप्यर्थाभावात् ॥२।२।८॥

8. Even if it be admitted (that the Pradhāna can be established through inference) (yet the Sāṅkhyan theory cannot be accepted), because of the absence of any purpose.

Even admitting that the Pradhāna can be established through inference, yet because of the absence of any purpose to be served by it, it (Pradhāna) should not be inferred. According to the Sāṅkhyas, Prakṛti serves the ends of the soul, viz. Experience and Liberation. But the Puruṣa which is pure consciousness, alone, inactive, eternal, and changeless is already free. Its bondage due to superimposition of their qualities on each other is not possible, nor, therefore, Liberation through discrimination between the two. If it be said that its enjoyment of pleasure and pain, the modifications of Prakṛti, results from the mere nearness of Prakṛti, then, as both the soul and Prakṛti are eternal and all-pervading, they will eternally be near each other and there would be no Liberation.

विप्रतिषेधाच्चासमञ्जसम् ॥२।२।९॥

9. And on account of contradictions (the Sāṅkhyan theory) is untenable.

The Sāṅkhyan theory is full of contradictions and so is untenable. They say that Prakṛti is for the enjoyment of another, and the Puruṣa is the seer, the enjoyer, and the agent. As Prakṛti serves the ends of the soul, it has a purpose. Nature evolves, and the soul undergoes experience and is released. Again, they say the soul is only pure consciousness, eternal, and changeless, not a seer, enjoyer, or agent. Therefore the soul is neither bound nor exerts for release, nor is released. Due to the proximity of the soul, Prakṛti which is inert superimposes the quality of consciousness on itself and its agency on the soul and gets

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bound, exerts for freedom, and is released. These two views are quite contradictory. There are also many more contradictions, and therefore the Sāṅkhyan view which declares the Pradhāna as the First Cause is quite untenable.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

The spiritual instructions received at the feet of the Holy Mother, Sri Sarada Devi, were recorded by some of her disciples and printed in two volumes in Bengali under the title *Śrī Śrī Māyer Kathā*. These have been translated for us by Srimati Leela Mazumdar in a simple style that well corresponds to the original. We shall present these to our readers serially.

Swami Shraddhananda, who is at present attached to the Vedanta Society of Northern California, was previously Editor of *Udbodhan*, the Bengali monthly of the Order. With apt illustrations drawn from the 'aesthetic visions' and 'creations' of a few 'devotee-artists', he convincingly shows how, of all arts, the 'Art of Loving God, deserves best the appellation of 'art'. It is, as he says, the 'Supreme Art'. For therein is found the 'manifestation of Brāhmic Bliss and Realization' to the greatest extent. The picturesque descriptions of the three 'unique masterpieces of Divine Love,' viz. the 'created God', the new 'universe' of 'wonderful unity and harmony', of 'joy and peace', and finally the transformed 'lover' himself, reveal the Swami's free and close intimacy with the intricacies of the artistic and divine lore. . . .

Sri S. P. Bhattacharjie, of the United Press of India, Ltd., holds out a bright and hopeful 'future' for 'humanity', though it finds itself today in the midst of 'tension and anxiety'. He shows through various examples that it has always been in such 'periods of crisis, catastrophe and traditional disintegration' that 'most of the significant philosophies of history' have appeared. He has correctly diagnosed that the present 'crisis in human consciousness' is 'due to its retreat from spirituality and reliance on intellect and reason'. 'Everything is stripped of soul, of inner life.' The remedy lies in practising a religion which is free from 'dogmas', and stands on 'eternal principles', not 'on persons'. Its teachings must, besides, be in harmony with the results that have been attained by modern scientific investigations. It must also emphasize man's 'oneness with the whole universe'. Such a religion alone can save humanity from being divided 'into narrow groups'. It is precisely these that are the special characteristics of 'the Vedāntic view of life' which he calls revolutionary—one, the process of whose 'acceptance is bound to be imperceptible.'. . .

'The Paramahamsa and Scriptural Authority' is the English rendering by Swami Chidbhavananda (Sri Ramakrishna Tapovanam, Thirupparaiturai) of his own article written originally in Tamil. It is a commentary on the three valid means of knowledge, viz. Pratyakṣa (direct experience), Yukti (reasoning), and Śruti (scriptural authority), in the light of the realizations of Sri Ramakrshna. Swami Chidbhavananda, with his vast erudition in Tamil and Sanskrit scriptures alike, treats this subject in his characteristic simple and direct style. A 'reconciling attitude' like his sheds very helpful light, minimizing even the shadows which conceptual and other barriers ordinarily create in the minds of the unwary. . . .

Dr. Cyrus R. Pangborn, Ph.D., is Pro-

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fessor of Religious History and Chairman of the Department, Douglass College, Rutgers University, New Brunswick, New Jersey, U.S.A. In his well-thought out article 'Are Missions Imperialistic?' he makes a clear analysis of the various factors that have led to Christian missions being looked upon with suspicion and accorded an unwelcome reception in the foreign countries. He provides the much needed corrective when he calls for a 're-examination of the motives, methods, and goals of the whole missionary enterprise', and wisely proposes the placing of all 'resources at the disposal of the impulses of our hearts to love and serve', 'abandoning the attempt to convince'. . . .

To one who wishes to make a comparative study of the place of scripture and reasoning in the different religious traditions of the world, the article on Maimonides by Brahmachari Matri Chaitanya, who was till recently associated with *Prabuddha Bharata*, will offer many helpful points from the Jewish side. For example, there is the statement that biblical expressions 'were not to be taken literally when they seemed to clash with common sense' but were to be interpreted 'in accordance with reason'. Another is the statement that if God 'were truly one, then the impossibility on His part to possess a plurality of attributes is bound to follow'. 'To think of God as a substance having an attribute by splitting Him cannot be a correct conception.' The writer has judiciously selected these points and other 'problems' like 'evil' and 'free will' which are likely to benefit sincere students, and explained them in his characteristically lucid and direct style.

REVIEWS AND NOTICES

KENA UPANIṢAD. *pp. 40. Price 50 nP.* THE PHILOSOPHY OF ADVAITA. *pp. 300. Price Rs. 12.* Both by Dr. T. M. P. Mahadevan, M.A., Ph.D., *Professor of Philosophy, University of Madras. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17.*

The first is No. 3 in the Śaṅkara Jayanti Series started in 1956. The text and translation appeared serially in *The Call Divine*, published from Bombay. A brief and suggestive Introduction has been newly added. In it we find an apt reference to old Kuntī's prayer to Śrī Kṛṣṇa: 'Let troubles and turmoils befall us ever!" For, "sweet", indeed, "are the uses of adversity." There are many useful hints scattered throughout the Notes. E.g. "For the sake of meditation, individual as well as cosmic forms are assigned to Brahman. But these do not constitute its reality."

The second is a revised Edition of the "doctoral thesis first published in 1938." Dr. Mahadevan has since "had occasion to bring out a study of the philosophy of the great pre-Śaṅkara Advaitin, Ācārya Gauḍapāda." "Just at present a translation of Sureśvara's *Sambandha Vārtika*, with introduction, notes, and extracts from three unpublished commentaries, is in the press." Dr. Radhakrishnan sums up his estimate about the subject matter of this Edition in one sentence thus: "If we look at the growth of Indian religious and philosophical systems, we find that utmost liberty of thought compatible with the maintenance of the fundamental proposition is permitted and Vidyāraṇya develops the Advaita position in a striking way."

"In these pages an attempt is made to present the philosophy of Advaita from a study of the *Vivaraṇa-prameya-saṅgraha, Pañcadaśī*, and *Dṛg-dṛśya-viveka.*" The subject matter is divided into ten chapters, the last two being most fittingly on 'The Path to Perfection' and 'Release'. In the sub-sections the various philosophical systems against which Advaita has had to contend from time to time are reviewed one after another. The arguments for and against each theory, whether of perception or of the self or of reality, are explained with a wealth of details and with a clarity, impartiality, and the special dignity characteristic of Dr. Mahadevan the man and teacher. Wherever necessary, parallel ideas found in Western systems are briefly indicated. In some of the footnotes we find statements like: "Such an answer is available even for the Sāṅkhya. In truth the solutions for the present problem given by the Sāṅkhya and the

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Advaitin are more or less the same" (15-16). Here is a comparison in the body of the thesis: "Though the Sāṅkhyas regard the self as the witness, they fail to reach the truth because they hold to the doctrine of a plurality of *puruṣas*." After the statement that "in the *Pañcadaśī* Bhāratītīrtha characterizes *manas* as the internal *indriya*", we are shown that "the recognition of *manas* as an *indriya* accounts for giving mental concentration (*dhyāna*) a place, though a secondary one, in the mode of realizing Brahman and regarding it as a means to Brahman-knowledge" (31). "Bhāratītīrtha gives to Yoga a place next to knowledge as a means of release. . . Yoga is the method of contemplation which culminates in self-knowledge. There is need for two paths because of the difference in the capacity of those who are eligible (*adhikārins*)" (270). "The tendency to liberalize Advaita reached another stage in Madhusūdana who was the first to claim that the path of devotion (*bhakti*) leads to non-dual realization" (270). Referring to "a gradual transition in the works of Bhāratītīrtha from *pratibimba-vāda* to the *avaccheda-vāda*", we are told that "it does not really matter whether the example of the pot-defined ether be given or the analogy of reflection be cited. What the preceptors of Advaita aim at teaching is the non-difference of the Jīva from Brahman" (226). "Manifold are the ways disclosed by the post-Śaṅkara Advaitins. But all of them are intent on establishing the unity of the self" (286).

A good Bibliography, Glossary, Index and a painting of "Sage Vidyāraṇya in Procession", taken from a painting in the Hampi ruins, are among other attractive features of the nicely got up volume.

S. N.

THE CREATIVE SILENCE, and THE SEARCH FOR FREEDOM. By Rohit Mehta. *The Theosophical Publishing House, Adyar, Madras 20. Respectively pp. 147 and 228; wrapper Rs. 2/- and Rs. 3/-; Cloth Rs. 3.50 and Rs. 5/-.*

The first is a commentary on H. P. Blavatsky's exposition of esoteric Buddhism in *The Voice of the Silence*. There is no 'journey here into the invisible or the super-physical.' 'The movement is not *of* the mind, but one *in* the mind.' 'In spiritual life, imitation has no place, so the 'choice of the Path has to be self-initiated.' 'Who can go out in search?' 'He who has left behind the pride of knowledge, he who stands on the threshold of the Unknown.' 'It needs an extraordinary sensitivity to wipe off the tear from the sufferer's eye'; 'it is in the soil of such a mind that the midnight blossom of Buddha grows. 'The book ends with a detailed explanation of the 'Transcendental Virtues' and the implications of 'Crossing the Stream'. The presentation is dignified throughout, the only jarring note, probably, being on page 81 where we read about 'projection' and of a mind 'not freed from illusion': Such has been the case with many Hindu Vedāntins who have intellectually projected Brahman and said, "I am Brahman"—an example of 'dry Vedānta of self-affirmation'.

The second is a collection of 24 essays, five of which are special for this edition. The title of the book and of its last chapter are the same. Each chapter contains beautiful ideas expressed in easy, direct and forcible language. We are told 'Man's freedom is indeed here in the Present, and not in the process of Time.' 'In truth the Individual Will and the Cosmic Will are one and the same.' We are warned against the modern tendency to make the individual 'conform to a pattern of thought and action not evolved by him but by those who are the "leaders" of the society.' 'Not content with producing standardized goods, our civilization wants to produce standardized human beings who will think alike.' 'Man's uniqueness is his unpredictable quality. The Christ and the Buddha have not been the products of mathematical consistency.' 'The child Krishna was utterly unpredictable.' 'A truly spiritual life is fresh and vital, utterly free from the inertia of rest as well as of movement.' There is a comparative study of Mrs. Besant and Gandhiji, in the course of which significant remarks occur about the misuse of Satyāgraha: 'Any fast that has been publicized and that has a purpose of altering an external situation is one which is *self-glorifying* rather than *self-mortifying*.' 'You cannot change the heart of another by a display of moral superiority nor by pressure, however non-violent it may be.'

S. N.

SWAMI VIVEKANANDA. By Dr. A. D. Pusalker, M.A., LL.B., PH.D. *Published by Swami Sambuddhananda, Ramakrishna Mission Ashrama, Khar, Bombay 21. Pp. 47.*

This is the text of a paper read at the 95th Birthday Anniversary of Swami Vivekananda. Materials have been drawn from all available literature on the great Swami. At every stage it is shown how the 'precious words' of the Swami offer the right guidance even to 'present-day patriots, politicians, legislators, and social reformers' to make 'their efforts' 'crowned with better results'.

S. N.

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VYAVAHĀRACINTĀMAṆI OF VĀCASPATI MIŚRA. EDITED BY DR. LUDO ROCHER. *Gent, 1956. pp. xiv+414. Price not mentioned.*

Vācaspati, not to be confused with his more illustrious namesake, the famous philosopher and the author of *Bhāmatī and Nyāyavārtika-tātparyaṭīkā* who flourished in the middle of the ninth century, hailed from Mithilā, and his literary activity covered the period between 1450 and 1500. He was a voluminous writer, known to have written over thirty works on Dharmaśāstra and eight on Nyāya, of which eight on Dharmaśāstra (including the present work) and one on Nyāya have been published hitherto. By bringing out the critical edition of the *Vyavahāracintāmaṇi* with English translation and with all the appurtenances associated with a modern critical edition, Dr. Rocher has earned the gratitude of workers in the field.

The *Vyavahāracintāmaṇi* deals with adjective law or procedure in four parts, viz. plaint, reply, trial, and decision, and, in common with digests of this nature, is interspersed with a generous quota of citations of earlier works, comprising Dharmasūtras, Smṛtis, commentaries, etc. Dr. Rocher has traced all quotations to their original sources.

In addition to particulars about Vācaspati and his works, the Introduction gives a description of the critical apparatus and testimonia used in constituting the text, and explains the principles followed. There are four useful appendices at the end, which considerably enhance the reference value of the book. Two of these contain the indices of quotations, while the third brings together the reference to *Vyavahāracintāmaṇi* in other Nibandhas,, and finally comes the Glossarial Index of Technical Terms. The book is printed by photogravure process from typed MS., and is remarkably free from typographical mistakes.

Dr. A. D. Pusalker

NEWS AND REPORTS

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

Report for 1957

Fifty-seven years have passed and thanks to the philanthropy of the generous public, this Sevashrama has been growing apace and expanding the scope of treatment of the suffering man. At present it has an area of 10.55 acres approximately, with its own dairy and garden.

X-Ray Block: The new block for housing departments of Radiology, Physio-therapy, Aseptic Operation Theatre and Laboratory, was opened by Dr. Sampurnananda, the Chief Minister of U. P. It removed a long felt want not only of the hospital but also of this whole area where such modern methods of treatment are not easily available.

Grants: The Government of India had granted Rs. 36,000/- for an X-ray unit. A powerful machine of 200 m.a. was purchased, but it could not be worked to its maximum capacity for want of sufficient electrical energy. The Radiological Department will begin to function from 1958.

Sri D. P. Karmarkar, the Union Health Minister has kindly sanctioned a non-recurring grant of Rs. 10,000/- for the purchase of an electrically operated sterilizer. This will be very helpful in surgical operations.

Out of the total grants sanctioned by the State Health Board since 1949, Rs. 1,50,555/- was spent by the Local Self-Govt. Engineering Department, to improve water-supply and sanitation of this institution upto the 31st December 1957.

Officer's Quarters: The munificent donation of an anonymous donor enabled us to take up the construction of the first floor over the existing Medical Officer's Quarters.

The Central Social Welfare Board has helped a great deal by granting Rs. 5,000/- for 1956-57 and another Rs. 5,000/- for 1957-58 for running this charitable hospital. But for this additional grant, there would have been a deficit in the General account as in the past.

Electric Sub-Station: As the supply of electrical energy to this institutison is insufficient for X-Ray, sterilizer and other electrically operated machineries, it has applied for an electric Sub-station having direct connection from the mains. *It is very much regretted that the special rebate allowed to this charitable hospital on its electric bills for the last sixteen years was withdrawn by the Government and the Municipality during the year under review.*

Indoor Hospital: Patients admitted totalled 1,439 with a daily average of 33.5 beds occupied. The number of surgical cases was 161, 16 major, and

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145 minor. The treatment, being free, patients are coming in larger numbers year after year, including pilgrims from all India and neighbouring places like Nepal.

Outdoor Dispensary: The total number treated was 85,507,—24,591 new and 60,916 old cases. The number of minor surgical cases was 816. During the year the laboratory attached to the hospital investigated 2,239 samples of urine, stool, sputum, blood, etc.

Library and Reading Room: The number of books in both the Sevashrama and the patients' libraries is 4,355.

Books lent: 1,334. The Reading Room received 17 journals and 6 newspapers.

During Anniversary celebrations, as usual, Daridra Narayans were fed sumptuously. 180 boys and girls took part in the recitation and the elocution competitions, and prizes worth Rs. 108.56 were distributed.

Some Immediate Needs:

1.	To meet the deficit incurred in constructing (a) cattleshed	Rs.	1,800
	(b) Canal Ghat	Rs.	5,200
2.	Administrative Block with Library Hall	Rs.	50,000
3.	A Ward of 20 beds	Rs.	40,000
4.	Kitchen Block with store room and dining hall	Rs.	40,000
5.	Endowment of 33 beds in indoor hospital at Rs. 8,000/- per bed	Rs.	2,64,000

RAMAKRISHNA MATH AND MISSION BHUBANESWAR (ORISSA)

Report for 1953—1956

This Math, founded in 1919 by His Holiness Srimat Swami Brahmanandaji Maharaj, has all facilities for the training of aspirants in spiritual and cultural matters. Now that Bhubaneswar has become the capital of the new State of Orissa, the importance of the Bhubaneswar Centre is considerably enhanced, as also its responsibility.

Spiritual ministration was carried on by regular Puja at the Shrine, devotional music, and by observing the Birthdays of Sri Ramakrishna Deva, the Holy Mother, Swami Vivekananda, Swami Brahmananda and other direct disciples, and also of Lord Buddha, Jesus Christ and other prophets of the world. Regular scriptural classes for the inmates of the Math were held, and religious discourses and occasional lectures were delivered at Bhubaneswar, Cuttack, Puri, and other places of Orissa.

The most outstanding event of the period was the Centenary Celebration of the Birthday of the Holy Mother. On the 13th November, 1954, there was a Public Meeting at Bhubaneswar presided over by the Chief Minister of Orissa. On the following day there were Special Pujas, the feeding of about 6,000 persons, and Children's Fair. Many children took part in the games, and prizes were distributed to the successful competitors. The Math organized celebrations at Cuttack and Balasore.

Publications: The following books were published in Oriya:—Swami Brahmananda, Ramanama Sankirtanam and Sri Ramakrishna Upadesh (2nd Edition). In the previous years were published: Sri Ramakrishna Lilamrita, Sri Ramakrishna Kathamrita, Pavahari Baba, Madiya Acharya Dev, Sri Ramakrishna Devanka Kahani, Swami Vivekananda, Vartaman Bharat, Vivekananda Bani and Sarada Devinka Jivan Charit. The total number of books published in Oriya language is 12.

Library: It has 1894 religious and philosophical books in English, Sanskrit, Bengali and Oriya, and 4 Daily, 1 Weekly and 1 Fortnightly newspapers and 15 magazines. A number of local people, pilgrims and inmates of the Math utilised the books and periodicals.

Charitable Dispensary: The Mission conducts a Charitable Allopathic and Homeopathic Dispensary. Since its inception the Dispensary has been serving a large number of patients, coming from Bhubaneswar and the surrounding villages, and also several pilgrims, who come to the Dispensary during their illness. The number of patients treated during the period under review is 1,16,073. Pecuniary help was rendered to some deserving indigent patients.

Free U. P. School: For the last 26 years the Mission has been conducting a Free Upper Primary School. There are at present 177 students on the roll. Funds and other needs being fulfilled there is a plan to raise the status to M. E. Standard.

13,500 lbs. of skimmed Milk Powder and 5,500 lbs. of Butter Oil, supplied by the CARE of New Delhi, were distributed among 1,000 persons from 200 poor and underfed families, between 3rd March, 1956 and 2nd August, 1956.

Immediate Needs:

1.	For purchase of medicines, etc. for the Charitable Dispensary ...	Rs. 3,000/-
2.	For the construction of an additional class room, etc. of the School building ...	Rs. 6,000/-
	For purchase of furniture, equipments, etc. for the school ...	Rs. 2,000/-

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The 97th Birthday of Swami Vivekananda falls on Saturday, the 31st January 1959.

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PRABUDDHA BHARATA

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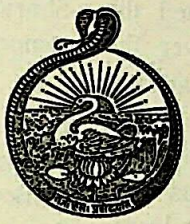

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

(RECORDED BY SWAMI ARUPANANDA)

TRANSLATED BY SRIMATI LEELA MAZUMDAR

I slept in the Mother's room at night, Aunt providing the bedding. Next day was Śivarātri. We went to see the image of Buḍo-Śiva of Kamarpukur. In the afternoon, Mahendra Babu and Prabodh Babu arrived; I was not as yet acquainted with the former. As soon as Mahendra Babu saw the Master's house, tears filled his eyes. Their cart stopped at the door. I asked, 'What is your name?' He replied, 'I am the schoolmaster'. I knew him at once as the author of *Kathāmṛta*, the Gospel of the Master. I had read the book. He had brought sweets for the Mother. . . . They soon left for Jayrambati. . . . I was still thinking of going to the festival at the Math as soon as possible. A little before dusk, Lalit Babu arrived in lawyer's hat, Indian long coat, and trousers. I was at dinner just then.

As evening set in, Shashi said, 'You had better accompany Lalit Babu and go to the Math with him later. How can you go alone? You don't know the way and you haven't enough money'. I agreed to this and left for Jayrambati again with Lalit Babu. . . .

As soon as we arrived, I went indoors, calling, 'Mother, I have come'. She was delighted and said, 'That's right, now you can go with these people'.

Some of the disciples had fasted on the occasion of Śiva-Caturdaśī. Next day, at noon, when they asked for the Mother's *prasāda*, she sent Radhu with some food on a *sāl* leaf. This they shared among themselves. I had some as well. Later I went to the Mother and said, 'Mother, everybody is having your *prasāda*, why did you not give me any all the time I was here?' She said,

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'You did not ask for any, my son, how could I suggest it?' So great was her humility.

The next day, Lalit Babu set out in a palanquin to fetch Radhu's jewellery. He pretended to be a high police official from Calcutta. The Mother sent Mahendra Babu with him, in case Lalit Babu, who was a very young man, lost his temper and insulted the old Brahmin if he refused to hand over the ornaments. They returned while it was still daylight, with the old man and the ornaments.

At 2 a.m. news came from inside the house that the Mother could not sleep and was feeling dizzy. We immediately went indoors. While everyone else was looking for medicines, I asked the Mother, 'Mother, how did this happen?' She had not as yet explained anything, now she said, 'Because after they left, I worried myself sick with fear that they might insult the old Brahmin'. I quietly told Master Mahashaya about this, and we wondered that she should be so full of anxiety for the man who was the cause of all the trouble!

We left in the afternoon of the third day. The Mother said to Lalit Babu, 'He is a true devotee, take him with you'. . . . There were tears in the Mother's eyes as she stood by the front door as we left. . . . We reached Vishnupur on the way, and the others went to see Mṛnmayī Devī, the Earthen Goddess at Lalbandh. Lalit Babu and I waited in the railway carriage. The Master Mahashaya sent Prabodh Babu to call me to see the 'Earthen Goddess', but I had no desire to go, because I had just seen the living Goddess.

We then went to Belur Math and took part in the festivities. Later I returned home.

. . . I saw the Mother once more in Calcutta after Durgā Pūjā in the year 1907. . . . The next time I went to see her in her new house at Baghbazar. Before this she had always stayed in rented houses, whenever she came to Calcutta. As she had often to put up with a great deal of inconvenience, Sharat Maharaj had had the new house built after many difficulties. I discovered the house after many enquiries the very afternoon I arrived in Calcutta and found Dr. Kanjilal reading a newspaper on the verandah. When I asked after the Mother, he answered, 'She had chicken-pox, and is not yet out of quarantine, but she is better now. You may see her after fifteen days'. I had not heard of the Mother's illness. Later when I met the venerable Sharat Maharaj, he said, 'Come and see her tomorrow and take *prasāda* here'.

I went to see her next morning. She pointed to the scars on her face and hands and told me all about her illness, ending with, 'The marks are not so conspicuous now'. Later they disappeared altogether.

It was this time that at Sharat Maharaj's recommendation and with the Mother's blessings I was able to stay at the Belur Math. When the Mother heard of this she said, 'Why, he has a touch of the monk! Well, well, stay at the Math and be filled with devotion for the Master ; I bless you with all my heart'.

I would sometimes carry milk from the Math and visit the Mother. Once I had not been there for a long time, and the Mother enquired after me from the monk who carried the milk, 'Where is Rashbehari? Why hasn't he been here for so long?'

After this, I took the milk over one day. When I went to pay my respects to the Mother, I found her in the adjoining room arranging betel-leaves. Nalini was there, helping her. She was about to leave the room on seeing me, but the Mother stopped her, saying, 'Don't go, he is only a boy, stay here'. She asked me to sit down. They were discussing Maku's husband's people. The Mother said, 'If one is not extra-attentive towards them, they are ready to take offence at the slightest cause. You are my own sons, it does not matter what I give you or say to you. And even if something goes wrong, you do not mind. But they must have the best of everything, and take offence at the slightest reason'.

Later I asked her, 'Mother, how can I have a perfectly pure heart and love for God?'

The Mother said, 'All in good time. Now

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that you have taken refuge with the Master, everything will come to pass. You must pray to the Master'.

I said, 'No, you must speak to him on my behalf'.

The Mother replied, 'So I do, I always say, O Master, make his heart and soul perfect and pure'.

I continued, 'Yes, if you speak for me, I am satisfied'.

A few months later we were doing relief work in 1909 among the flood-stricken people of Ghatal. I took three days' off and went to see the Mother at Jayrambati during Jagaddhātrī Pūjā. . . . As soon as Ashu Maharaj saw us, he said, 'I am glad you have arrived, because Mother was feeling sad that none of the disciples had come'. We went in and bowed at the Mother's feet. She asked, 'Where have you been?'

'At Ghatal.'

She said, 'Sit down, have some *prasāda*'.

When we sat down for the meal, she had us served with large helpings of fish. . . . We left the next morning. . . .

When the relief work was over, I left for Jayrambati again on the 16th of December 1909. . . . I arrived a little before dusk. When the Mother observed my appearance, she asked, 'I suppose you have not eaten anything all day?'

I said, 'No'.

'But why not? There are shops at Ramjivanpur.'

At Ghatal, Upen Maharaj had given me a rupee for the expenses of my journey back to the Math. I was saving it for my return fare, but did not disclose the matter to the Mother. She said, 'Sit down, I shall serve you rice, it is freshly cooked'. Then she went on, 'The Lord will take care of his own world. What have you to worry about it?' She was upset because I had not eaten all day. With her own hands she brought me rice, pulses, vegetables, and other dishes. After I had eaten, she gave me betel to chew. As the evening drew in, we fell to talking. The Mother said, 'The Master will accomplish a great deal of work through you. See, how you went to Ghatal, distributed things, and helped people. When your tasks are over, it will be time for him to take you into his bosom'.

I asked, 'Why do I never see him?'

She answered, 'So you will, when the time comes. My Lalit (Chatterji) never asked such questions. He knew that he belonged to the Master, and was sure to see him some time or other'.

She gave me a blanket, saying, 'Take this, cover yourself with it at night'.

I asked, 'Whose property is it?'

She replied, 'It is my own, I use it'.

18th December, at Jayrambati

It was nine in the morning. We were sitting on the Mother's verandah, she fixing betel-leaves, I eating puffed rice. Later we talked.

I said, 'Mother, do not keep me long this time'.

She replied, 'You may go with me if you have no desire to remain. Everyone will go when the time comes'.

I said, 'Take me with you this time. Next time the Master comes, I shall come with him'.

The Mother laughed, 'But I am not coming again'.

I said, 'I shall come whether you do or not, I want to come back'.

'Well, you may not want to return when the time comes. What is there in this world? Tell me what is good in this life? That was why in the end the Master took only bitter things. I would try to give him *sandesh*, and he would say, "What is there in *sandesh*? It is just the same as clay".'

. . . At this point Uncle Barada arrived to read the Mother's letters to her. There was one from my elder brother begging the Mother to send me home. The letter was brief, but beautifully worded. The Mother commented, 'Ah, what a lovely letter! Why not go back and remain in the world, get married, make money!'

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I knew she was testing me and said, 'Please do not speak of such things any longer!'

The Mother went on, 'So many people lead worldly lives that it will not matter if you don't do so'.

By this time, I was in tears. Filled with compassion, she cried: 'Do not weep, my son, you are from God Himself. How many people can give up everything for the sake of God? When one takes refuge with God, life's goal changes—God Himself reverses his destiny. What happens when one finds God? Does one grow a pair of horns? No, but one can distinguish good from evil, discover knowledge, and pass beyond the reach of life and death. One must find Him in one's ecstasies. Who has seen more than this, to whom has He spoken? In spiritual transports one sees Him, talks with Him, and so on.'

I said, 'No, Mother, surely there is more, one may actually see Him'.

The Mother replied, 'Only Naren did. The Master held the key to salvation. What more can you do? Pray and meditate and call upon his name'. Laughingly she continued, 'And what is there in calling upon his name, either? He is always one's own'.

19th December, at Jayrambati

We were talking about Vedānta in the Mother's room. . . . I said, 'Nothing exists but name and form ; matter cannot be proved to exist'. My idea was that the Master, the Holy Mother, and others were equally unreal.

The Mother at once grasped the trend of my talk and said: 'Naren once said, "A knowledge that denies the lotus feet of the *guru* is as bad as ignorance. How can knowledge have any basis for itself if it denies the lotus feet of the *guru*?" Give up such dry intellectualism. Who can know Him? Even Śuka, Vyāsa, and others were at best like big ants (carrying back only larger grains from the mountain of sweets that the Lord is).'

I said, 'Mother, I have a hankering for knowledge, and can understand a little. How can this inquisitiveness stop?'

Mother replied, 'It does not before the dawn of full Enlightenment'.

The conversation turned to creation, and I asked, 'Were these infinite number of creatures—big and small—created at the same time?'

Mother replied: 'Did God create one by one like a doll maker who paints with his brush the eyes, mouths, noses, etc. of his dolls one by one? No, He has a power. With His "Yes", everything in the world comes out, and with His "No", everything vanishes. Whatever is there came out at the same time, and not one after another.' . . .

I now asked the Mother about *japa* etc. She said: '*Japa* and austerities untie the knots of the past misdeeds, but the Lord cannot be attained without love and devotion. Do you know what *japa* etc. are really meant for? They remove the influence of the senses.'

We fell to talking of Lalit Chatterji, who had been lying seriously ill for some months. The Mother was very fond of him and was filled with anxiety for him. She said, 'Lalit used to give me a great deal of money, and take me for drives in his carriage. He spends large sums in the service of the Master at Dakshineswar and Raghuvīra at Kamarpukur. My Lalit has a heart of gold. Many people possess wealth, but are miserly'.

Later she said, 'Who has, let him give it away ; who has not, let him pray'.

We talked again of love and devotion, and the Mother said, 'Did the shepherd boys at Vṛndāvana find Kṛṣṇa through prayer? No. They said to him, "Come, eat, take what we have", and so they found him'.

I said, 'If one does not receive of his love, why should one's soul yearn for him?'

The Mother replied, 'Quite so, it is all his mercy'.

31st December, at Jayrambati

It was eight or nine in the morning ; the Mother was in her room. I was sitting near her talking.

I said, 'Mother, I come so close to you,

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yet why do I not recognize you as my own mother?'

She answered, 'If you did not belong to me, why do you come here so often? . . . I am your own mother, in time you will realize that'.

A little later, speaking of my own parents and brothers I remarked, 'My parents brought me up, but now that they have departed from this life, I do not even know where they are. O Mother, bless them that they may find the true way'.

The Mother replied, 'Does everyone want Him?' After a pause, she added, 'Don't marry, don't enter the world. What do you lose if you don't marry? You are free wherever you be'. I said, 'Mother, I am afraid'. She replied, 'No, you need have no fear, it is as the Master wills'. . . .

2nd January 1910

It is the Mother's birthday today.

Prabodh Babu had given the Mother's brothers five rupees the preceding day, for offerings to the Master. The Mother said to me, 'Well, you are not going to make a grand affair of it. I shall put on a new *sāri*, some sweets and other things will be prepared and offered to the Master, of which I shall have a share, that is all'.

When the *pūjā* was over, the Mother sat on the cot beside the door in her own room, her feet hanging down. She was wearing a new *sāri*. Prabodh Babu went in and placed flowers at her feet. I was standing on the verandah outside the door. The Mother said to me, 'Well, aren't you going to offer any? Here take these flowers'. I took the flowers and placed them at her feet. We had a grand feast at midday. Prabodh Babu had to attend his office, so he left for Calcutta afterwards. I had to stay behind as I was not well.

5th January 1910

As we talked the Mother said: 'Now tell me who has ever been able to bind God to himself? Yaśodā (Śrī Kṛṣṇa's mother) did, the shepherd boys and girls of Vṛndāvana did, but only because He yielded Himself up to them. So long as men have desires, they pass from one incarnation to another. If one desires so much as to eat a little *sandesh*, one has to come back in order to do so. . . . The desire is the nucleus, but like the banyan tree the little seed grows into the huge tree. One is bound to be born again and again so long as desire remains. It is like taking the soul out of one sheath and putting it in another. A rare individual or two become devoid of desire. But even if one dies with unfulfilled desires, so long as he has done good deeds in his previous incarnation, he does not quite lose his soul. . . .

'When I went to see the Lord Jagannātha at Puri, I wept with joy at the sight of so many people come to see the Lord. I thought how good it was that so many should find salvation. In the end, however, I realized that only one or two would, those who had mastered desire. When I told Jogen about this, she too agreed with me.'

Another morning, as I sat in the Mother's verandah eating puffed rice, I asked her, 'Mother, should one take *sannyāsin's* vows if one stays at the Math?' The Mother answered, 'He should'. I said, 'But one is likely to be filled with vanity if one does so'. She replied, 'Yes, one gets vain and expects veneration from everybody. It is much better to remain as I am (pointing to her white cloth). Gour Shiromani of Vṛndāvana took *sannyāsa* (the monastic vow) in his old age, when his desires had lost their intensity. It is very difficult for a monk to get rid of vanity, my son, the vanity of good looks, talent, and learning'.

She urged me to prepare myself for renunciation: 'Go home this time and tell your brothers that you are not going to take a job. Tell them that since your mother is no longer there, you cannot lead a life of slavishness. Such a life is not for you. Tell them that they may be happy in a worldly life.'

We talked about the hardships of a monk's life. The Mother said, 'The boys at the Math have a hard life, there is not enough food or

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anything else. I do not like it. It was because of this hard life that Jogin fell ill and died'.

We were talking in the evening. I said, 'Mother, life's fulfilment comes whenever God wills it, it does not wait for anything'.

The Mother answered: 'Yes. But no mango is as sweet as those which ripen in May. Men have tried to grow fruit out of season. See how mangoes and jack-fruits grow even in September, but are they as sweet as the season fruit? So it is when one seeks God. One meditates and prays during this life, the mood is perhaps a little intensified in his next incarnation and still more in the next, and so on.'

Then speaking of the sudden intervention of God, she said, 'God is like a child. He gives to those who do not seek, and withholds from those who do. Just as He fancies'.

Another morning, when the Mother was sitting in her verandah making betel-leaves, I said, 'A time will come, Mother, when people will worship you'.

The Mother laughed and said, 'What! People will say, "Our Mother had rheumatism and limped when she walked" '.

I answered, 'Well, you may say what you like'.

The Mother said: 'But that illness is a blessing in a way. That is why, when the Master lay ill at Cossipur, he used to say, "Those who came for their own gain have left me saying, 'Why, he is the incarnation of God, how can he be sick, it is all an illusion!' Whereas those who love me break their hearts when they see me suffering like this".'

The Mother continued: 'Once I was ill and in a delirium. Kusum ran to Golap, saying, "Come and see, Mother is in a delirium". Golap replied, "She always talks like that". "No, no, it is really delirium, do come and look." "No, it is nothing." In the end, Kusum called Ashu, and then they saw that it was really delirium.'

FOR A BETTER WORLD

By the Editor

In St. John (Ch.8) we read: 'Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had sat her in the midst, they say unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her". And again he stooped down; and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman, he said unto her, "Where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord". And Jesus said unto her, "Neither do I condemn thee: go, and sin no more". Then spake

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Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life".'

The problem of reforming society could not have been more graphically painted in words, and the solution could not have been more succinctly stated. These are wonderful words going straight to the heart: 'He that is without sin among you, let him first cast a stone at her' and 'he that followeth me shall not walk in darkness'. Evil can be removed by one who is himself free from it, and the correct process of eliminating it from personal and social life is not a quixotic fight against wrongs fancied by an overworked imagination to be existing galore in every nook and corner, but a steady advance towards God. As Sri Ramakrishna used to say, 'The more one advances east, the further away one is from the west'. But what is an obvious fact to Jesus or Ramakrishna is not so to us. We have our feverish brains which will not be satisfied with a realistic vision of things ; and there are our tense nerves and muscles which will not keep quiet. We seem to be in our elements in Don Quixote's world alone. We are persuaded that we are surrounded by evil ; we discover them at every turn ; and we believe in eradicating them by frontal attacks.

A modern materialistic conception of man and society declares that good and evil are entirely the results of social evolution, and progress lies in changing social forms for the better ; nay, at times society has to be destroyed so that the forces of progress may have a better scope for self-assertion. At the same time that man and his society are held to be basically nothing but unconscious matter, they are somehow linked up in the materialist's mind with ideas of progress, goal, goodness, values, and so on—ideas that religious people associate with conscious souls and God. In the materialist philosophy, dead matter springs to life by some inexplicable magic and then it moves forward purposefully. But as pointed out by C. E. M. Joad, 'The notion of advance and the notion therefore of higher levels of life to which there is advance is meaningless unless there is postulated the presence in the universe of standards of value and objects of consciousness which are outside the evolutionary process which advances towards them' (*Good and Evil*, p. 165).

But we need not enter into a detailed discussion of dialectic materialism in order to impress on our readers that a reliance on mere social adjustments has not so far improved things for humanity as a whole, nor does this hold out any promise for the future. What is needed is a moral elevation of the human material constituting society. We do not wholly deny the need of a suitable atmosphere for moral growth ; but if we are called upon to choose between the two, our choice is for man's inner growth by his personal effort rather than for a search for an artificial social congeniality. And in this we have the backing of such a practical and successful man as A. E. Morgan, former Chairman, Tennessee Valley Authority, who writes, 'We have been building a greater super-structure of business, government, and society than the quality of our character will long sustain. The evils of business and the evils of government are not new, but in our greatly complex modern life they are more serious than before. Breakdown in business, government, and society will not quickly cease, for the causes are still present. In this and in other countries the structure of our civilization is failing at various points. . . because of the unprecedented strains of unprecedented extensions of government and business, and because we are not producing an adequate supply of social discipline and purpose to meet those strains, the failures of today may be more than ordinarily serious' (*The Long Road*, pp. 106-7). And he continues, 'When we search the supply of moral leadership which will save the situation in government or business, we do not find it adequate in view of the complexity of the problems in both. We must begin far back, in the slow, thorough

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building of character which will be tried in the realities of everyday living, and which by aspiration, disciplined by open-minded, critical inquiry will mature a philosophy of life reasonably adequate to the present day' (*ibid.*, p. 108).

The same point of view was emphasized by Jawaharlal Nehru, Prime Minister of India, when inaugurating the fifth Inter-University Youth Festival at Delhi on October 27, 1958. Said he, 'A nation is better by the quality of its men and women'.

II

So for the time being, we shift our attention from groups to individuals, a point of view that religion has been emphasizing all along. From the individual point of view the surest way of conquering others' heart and winning them over to the cause of good is to have faith in them, believing that all are divine by nature, though the divinity may lie hidden under a heap of adventitious circumstances that impart to it an appearance of evil. Oftener too the vision of the reformer is vitiated by some personal defects, which he then projects around, so that everything seems bad to his jaundiced eye. Much fanaticism has its birth in this one-sided evaluation of things. We do not study others objectively from their own points of view, but pass judgements from a subjective appraisal which is altogether out of context. A better attitude is to take note of the evil as it appears to us, but then to penetrate beyond it to the real man who lies hidden below that garb of evil. Let us not be deceived by appearances, but proceed to deal with others with sympathy and love despite their apparent shortcomings. Swami Vivekananda enunciated this philosophy of life very beautifully when he said, 'This universe is a composite fact, of good and evil ; and one Power must be manifesting through both. "A lame one-legged universe makes only a lame one-legged God." And this, in the end, lands us in want of sympathy and makes us brutal. . . . The saint hates the sinner, and the sinner struggles against the saint. . . . Eternal, unquestioning self-surrender to Mother alone can give us peace. . . . See Her in all, good and bad alike' (*Complete Works*, Vol. VIII. p. 253). And in another place he says, 'You are quite wrong when you think that fighting is a sign of growth. It is not so at all. Absorption is the sign' (*ibid.*, p. 266).

The technique for the betterment of others was enunciated by Swamiji thus: 'Three things are necessary to make every man great, every nation great: (1) Conviction of the powers of goodness, (2) Absence of jealousy and suspicion, (3) Helping all who are trying to be and do good' (*ibid.*, p. 299).

Before we condemn others and start a fight against their shortcomings, let us look into our own minds to discover why we see evil at all. When a thief stole some belongings of Pavhari Baba, the saint of Ghazipur, and took to his heels on finding the saint awake, the saint ran after him with his remaining possessions and placing them at the feet of the thief begged him to take them all away, apologizing at the same time for disturbing him in his work of appropriation of what was really his. Pavhari Baba saw no thief there but God in a certain garb, who had a real claim to that property. Such an attitude characterized the life and teachings of all saintly people. The Holy Mother Sri Sarada Devi once declared and showed by her acts that she had as much affection for Amjed, the robber, who struck terror in the neighbourhood, as for Swami Saradananda, a direct disciple of Sri Ramakrishna and the General Secretary of the Ramakrishna Math and Mission, who served her devotedly and supplied all her needs. And in different contexts she taught, 'One suffers by thinking on evil for ever' (*Māyer Kathā*, II. p. 91). 'Look here, my daughter, I prayed to Rādhāramaṇa (at Vrindaban), "Lord, remove all fault-finding from me. May I never look for anybody's fault". Man will blunder as a matter of course. One should pay no heed to it, for that harms oneself. By constantly looking for faults one gets into the habit of seeing evil alone' (*ibid.*, pp. 337-38).

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And her parting message to a sorrowing woman disciple of Sri Ramakrishna was: 'If you want peace, my dear, do not look for anybody's fault, rather look for the defects in yourself. Learn to make the world your own, my dear; nobody is a stranger here; the world is yours' (*ibid.*, p. 37).

It is imperative that one who would do real good must get rid of fanaticism. Most often we suffer from a double mistake of exaggerating the evils outside and magnifying the little good we possess, the result being unnecessary clash and undeserved failure; for real good requires a realistic approach. We often feel uncomfortable in the positions in which life places us, not because there is something intrinsically wrong in them, but because we have imbibed wrong views of things and men. For instance, if one has fully accepted the theory of class struggle as a postulate of social relationships, one can hardly have any loving partnership with one's employer. Again, if one believes that the poor are all dishonest, one can hardly deal with one's employees from a truly human point of view. In such cases, theories dam the natural flow of human love that alone can ensure a stable social order.

We have suggested certain correctives for such perverted outlooks. In addition to these, Swami Vivekananda spoke about the elimination of any sharp division between good and evil; for this is altogether an arbitrary distinction without substantial difference. In actual life nothing is absolutely bad, nothing absolutely wrong. We proceed from good to better and from a lesser truth to a more comprehensive one. We cannot condemn anything outright as bad or false; but we can help others to transcend their present limitations. In other words, when we are out to do something good to others, we must not be led by our own subjective views of goodness, but by what is objectively better for others at the present and is conducive to their highest good in the future.

For a successful worker, A. E. Morgan, to whom we referred earlier, enumerates three elements: 'a picture of the world as it might be, which gives purpose to our lives; our ethical principles which determine our manner of action; and emotional drive which leads us to put our whole energies into conforming our actions to our ideas' (*The Long Road*, p. 59). This underlines three factors involved in all moral human actions—the goal aimed at, the ethical means adopted, and the energy evoked for the purpose. Swami Vivekananda put this in a different, and we think in a better, way: 'If you wish to be a true reformer, three things are necessary. The first to feel; do you really feel for your brothers? . . . You must think next if you have found any remedy. The old ideas may be all superstition—but in and around these masses of superstition are nuggets of gold and truth. Have you discovered the means by which to keep that gold alone, without any of the dross? One more thing is necessary. What is your motive? Are you sure that you are not actuated by greed of gold, by thirst for fame or power?' (*Complete Works*, Vol. IV. pp. 154-55). Swamiji did not lay any emphasis here on the metaphysical outlook and the purity of the means adopted, for these are implied in his basic standpoint that all social endeavour must have spirituality as its foundation, and spirituality alone must determine its worth and mode of expression. He also does not speak of vigour in this context, for that is a necessary corollary of the depth of feeling and sincerity of purpose which he underlines. Besides, Swami Vivekananda is well known as a prophet of strength in all fields of life. But characteristically enough he lays stress on unselfishness; for, according to him, renunciation and service must walk hand in hand.

III

The last consideration leads us from individual perfection or building up of character to its impact on society. And our concern here is with the individual as a social unit. We fully believe that a good society can be built up by good social units alone; and for this

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purpose we cannot but emphasize the need of building up of character through various social institutions as well as personal effort. Of these two factors, again, we pin our faith on personal initiative rather than on outside training. Yet when all is said, we have to concede that in any consideration of human behaviour in the modern age we have to take into account not the individuals as such, but individuals as members of larger groups. And this linking up of personal spirituality and social morality requires a redefining of religious ideas.

Individuals living in cloisters have their personal spiritual inspiration and expert guides to help them out of their difficulties and lead them during their periods of stress and strain. They will not look to us for any help. Their contribution to the total advancement of humanity also may be very considerable. But that is not the way of life for us common people. We live amidst others, and act and react in various ways in response to factors outside ourselves. Our problem is to find the best way for acting properly in social situations, so that our spiritual progress may be assured in spite of the environmental stresses and strains, at the same time that society advances through these impacts and provides better facilities for all.

When on this topic, one thing emerges out clearly that a training in absolute isolation is not necessarily the best means for living a life equally satisfying from the social and spiritual points of view. More often, it is seen that people brought up outside the din and bustle of actual life have to begin afresh to adjust themselves to the realities of the world when circumstances place them in the surging life current of society. Solitude has its own advantages, inasmuch as it opens up opportunities for self-examination and fresh resolves for betterment; but in the case of ordinary people, if this is continued beyond a very limited period, it has a tendency to develop certain anti-social idiosyncracies, bloated self-esteem, deadening pessimism, sneering disdain for others, perverted ideas of values, and other roots of social maladjustments that make human contacts a source of irritation, embarrassment, and distress. The very conscious effort to transcend others through the development of a glass-house morality generates a false belief that the goal is already reached. To keep our imagination within proper limits it is necessary to compare notes with others in all humility. Again, unless one can enter sympathetically into the mental life of one's associates, one can never serve them; and this is possible when one shares in their happiness and misery. Theoretical advice or even unsympathetic distribution of help fails of its purpose because of its incapacity to reach the heart. In most cases, a more practical method of doing good to oneself as well as others is to engage in the daily duties in a spirit of service to God, praying ever for light and guidance. We advance spiritually as we try to remove other people's needs. The best means of getting rid of egoism is to make it the servant of God in man. In our detached moments of communion with God, we discover the weak points in our own lives and plan to do better next time when placed again in such circumstances. But lest that resolve fritters itself away in vain expectations of achievement, or gets dissipated in the currents of conflicting plans of action, it is necessary to undertake some practical task where our resolve is not only tested, but also finds scope for becoming truer and stronger by exercise and confidence gained in actual social situations. For all religious people, it is necessary to love God, to have metaphysical and ethical thoughts filling up the mind, and to gather together the scattered strings of the inner life to a single point; but all this will not be enough unless that love, that higher thought, and that equipoise spread their influence all over our life in our practical engagements in the various fields of the world. Theory and practice must advance simultaneously.

To be spiritual, then, for most people, it is necessary to undertake some sort of un-

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selfish social activity. That is why Swami Vivekananda wrote:

> These are His manifold forms before thee,
> Rejecting them, where seekest thou for God?
> Who loves all beings, without distinction,
> He indeed is worshipping best his God.
> (*Complete Works,* Vol. IV. p. 429)

And Sri Ramakrishna said, 'If a man dispassionately gives something to the poor, he does a good turn to himself; it is not an act of conferring benefit on others. . . . Dispassionate work done in this spirit conduces to his own good'.

IV

This means a patterning of our life on a new mode of thought. We are used to drawing a line between the secular and the spiritual—the one being thought of as bad and the other good, without any meeting point between the two. As a result, we carry a guilty conscience about us once we are out of our temples, churches, and mosques. Nay, some will even argue that religion is not a thing to be practised in the daily avocations of life, Sundays and sabbaths being its proper time. But as Sister Nivedita writes, 'If the many and the One be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of creation which are paths of realization. No distinction henceforth between sacred and secular. To labour is to pray, to conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid' (Introduction to *The Complete Works of Swami Vivekananda,* p. xiii).

And Romain Rolland is equally clear and emphatic on this point: 'It is the quality of thought and not its object which determines its source and allows us to decide whether or not it emanates from religion. If it turns fearlessly towards the search for truth at all costs with single-minded sincerity prepared for any sacrifice, I should call it religious; for it presupposes faith in an end to human effort higher than the life of the individual, at times higher than the life of the existing society, and even higher than the life of humanity as a whole. . . . Religion is never accomplished. It is ceaseless action and the will to strive—the outpouring of a spring, never a stagnant pond' (*Life of Ramakrishna,* pp. 6-7).

Thus in our present discussion, we have moved forward from point to point, from narrower grooves to wider fields of human activity till religion itself seems to assume a new meaning and purpose, though the basic truths remain the same. In our search for the true springs of human activity, we arrive at religious inspiration and impulses; and in our attempt at discovering the efflorescence of this all-comprehensive idea, we find ourselves scanning the entire field of human activity. In this new outlook, religion has in its perspective not only the progress of the individual, but also the advancement of humanity as a whole, for the two now appear as the counterpart of each other. The individual has to move forward in and through his environment, and society has to evolve according to the inner worth of its constituent members. Neglect of either factor leads to an imbalance in the social and personal fields. To make this *rapprochement* between the social and individual outlook, which this new philosophy requires, Sri Ramakrishna, and following him Swami Vivekananda, enunciated certain fundamental attitudes which we may briefly refer to here, so that all aspirants treading the paths of social and personal betterment may find in them a new inspiration and a new indicator of the shape of things to come.

We need not here elaborate the philosophy of harmony so ably preached by Sri Ramakrishna, which we elaborated in our last editorial. That harmony is not to be left for development among religions alone; but it must be carried to all other fields of human activity.

The other idea is the divinity of man, which is finding expression in the humanitarian

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services of the Ramakrishna Mission. Swami Vivekananda also showed how this can change our educational outlook and practice by establishing the relationship between the teacher and the taught on a higher pedestal, the teacher considering his students as only so many divine forms entrusted to his care for helping them to manifest the perfection that is already in them. Criminals, too, are now only distorted forms of divinity to be won over and not condemned. In fact, all inter-human relationships have to be re-adjusted according to this new vision.

Renunciation will now manifest not through a total abhorrence or abandonment of human contact, but through loving self-abandonment in the service of God in man, meant to elevate personal spiritual life ; for work is now worship.

Sex loses its allurement in this new conception ; for to men all women are now forms of the Divine Mother to be worshipped with awe and reverence, and to women all men are forms of the Divine Father to be nursed with loving care or to be sought after for protection and leading.

The East and the West lose their distinct significance under the scrutiny of this outlook, for human nature now appears to be the same everywhere ; and no claim to God's special favour for any race can be proved factually and scientifically.

Property is now a trust to be utilized properly and unselfishly for the benefit of all. There is no need or scope for class struggle ; no hereditary right to any special trait of character or intelligence. Human excellence is a common human heritage. Through proper opportunities and training all can rise gradually to the same height.

Science and religion need not fight shy of each other any longer ; for if religion is a search for truth and an endeavour for betterment, science is equally so in another field. According to the new vision, scientists can be religiously inspired and pious men can be scientifically accurate in their thoughts. In fact, the new outlook ushers in the golden age of all-round progress on a basis of love and mutual understanding.

SWAMI VIVEKANANDA AND THE FUTURE OF MAN

By Prof. Batuknath Bhattacharya

'Swami, you have no idea of time', remarked an impatient American devotee, afraid of missing a steamer. 'No', retorted the Swami calmly, 'you live in time, we live in eternity.' This anecdote may well be a parable of contrast between the spirit of modernity with its passion for speed and new records and Swami Vivekananda as the type of serene contemplation of things under their timeless aspect. 'We stand in the present', he said speaking at California in 1900, 'but open ourselves to the infinite future. We take in all that has been in the past, but open ourselves to the infinite future. We take in all that has been in the past, enjoy the light of the present, and open every window of the heart for all that will come in the future.' Amid the chaos of impulses, desires, and ideas of conflicting claims for self-satisfaction by individuals, communities, nations, and of notions and slogans for which they are ready to oppress and to be oppressed and to kill and to be killed, Swami Vivekananda's teachings, which we reverently recall today, have a manifold significance. He was the apostle of his Master's gospel of harmony. To the ideas

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of 'One World' and of 'World Peace', his divine eloquence roused the modern mind before secular agencies and material needs began to work to that end.

And, today, when science is pushing fantasy behind fact, and the dreams of ages are coming true before amazed humanity and knowledge positive and practical is thrusting aside speculations out of touch with Reality, it may not be amiss to gather what grains or nuggets of golden wisdom may lie strewn over the Swami's speeches and writings on the future of human society.

The present phase of civilization differs from all previous ones by the audacity of man's aspirations and his daring feats to fulfil them. A new seriousness and a dynamic faith in his own powers possess him. Emerson's classic sentence expresses this new faith, 'Every wish predicts its fulfilment'. Human enterprises today proceed on global and cosmic scales. Problems of like immensity beset man as he strives to set in order the affairs of the entire human family. Every problem is a challenge to his resistless will. And he struggles to move out of the bounds of the baffling present, to overthrow the ghastly terrors conjured up by his own technical ingenuity, and to reach a safer and freer plane of collective existence. Swami Vivekananda's message was meant primarily for the tensions and conflicts of his own age. He did not claim the prophet's role, but in his expositions of the age-old wisdom of India, he set out truths which sparkle on the outstretched finger of Time.

Recent Utopian Fantasies

With a lively sense of his limitless powers and high destiny, man is today in the throes of a titanic struggle, wrestling with the forces of nature and the facts of his inner life. The blue print of his planning for the future is to emerge from the ideas and trends of the present. Groping in the faint light and faltering at every step, worried and frustrated over failures, he is trying to reach out to a steady, confident gait and march on to his goal. The many Utopian fantasies of Euro-America in the last half century are projections of the perplexities that grip him. They afford him relief through escape from hard realities. These air-drawn fancies about 'Possible Worlds' are wish-fulfilments. They are ideal states framed out of the inventions of the physical sciences and the social studies of the day.

The daring myth-makers venture into the earth's bowels, into outer space, and all time ahead to find for their creations a local habitation. These news from nowhere bear strange post-marks—Eutopia, Erewhon, Erone, Newsonia, Newtopia, Delectaland, and Upsidonia! These abodes of the blessed are for convenience located in subterranean caves, in Brazilian jungles, in African desert, in ice-bound Arctica, in the Gobi sands, in the Nile valley, and in remote Polynesia. There is a return in some to a long, long past—medieval, primitive, barbarian. The fevered fancy discovers Arcadias in other planets, the Moon, Mars, Venus, Jupiter, Hesperus, and Uranus. Migrants from some of these planets are imagined as founding earthly colonies to be censors and rulers over muddle-headed man.

As short-lived man fails to order world-affairs aright, the gift of immortality is fancied to end his troubles. The elixir of life is found, all babes are killed, and perfect happiness and harmony become the portion for all time of the earth's grown-up survivors. Genetics and eugenics come to the aid of the baffled species. Strange experiments are tried, one sex is eliminated outright, or the two are made absolutely equal. Women rule the world. Matriarchy becomes the law. Rejuvenation or youth-medicine and enlargement of the brain are attempted.

Fanciful Pictures Unfolded

The adorers and enemies of rival political isms have a try at world reform, the opposite creed is wholly extirpated, its crudities lashed. Capitalism, socialism, communism, plutocracy —the rule of the rich, mammonism—the worship of wealth by all, proletariat dictator-

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ship—the workers' paradise, renunciation of possessions by the surfeited rich, mob-rule followed by one-man rule—each and every panacea has its zealous portrayer.

And when humanism without science fails, world governance is made over to the technocrats. The world is reordered by weather control, by International Airways Board, by the science of atomic war. The phantasmagoria of inhuman science is unrolled before our eyes. Weird visions are held up of a world destroyed, submen rise against hierarchs, the whole race relapses into barbarism, or is wiped out. The stage is left at last by man, and other species such as ants and insects start to evolve and carry on the race of life.

There are besides the frenzied nightmares, just before or after a world war of a single power—Nazi Germany, Britain, U.S.A., or Soviet Russia—becoming the world suzerain. For greater thrill and effective make-believe, some of these social myths are given exact dates—1984, 1988, and 1997 ; some are assigned to approximate periods—a few centuries or millions of years ahead to allow for longer courses of evolution. There are lunatic fancies of robots rising against and attacking humans. Man is shown in others as seized with despair of ever reaching an earthly paradise and courting painless death as the end-all of his ills.

Some fantasies exhibit the struggle between religion and secular agencies to remedy human failings and miseries. Super-organizations like those tried or yet to be tried—the League of Nations, the U.N.O., a World State upheld by International Police—are graphically pictured as the final solvent of human problems. And, lastly, there are fanciful pictures which point to progress as an illusion, to change of mind and heart as the supreme need, to a Catholic revival as the ideal, to a state patterned after the city of God, or to a perfect accord of nature, art, religion, and materialism.

History: A Drama of the Double Standard

These pictures of ideal republics, whatever their worth as forecasts, unfold the vastness and complexities of the problems about man's future. They also enable us to sift the motives, aims, and ideals which prompt them. The means are to harness nature's resources to human purposes and to adjust the interests and relations of individuals and organizations. To enrich life and its conditions and to redress imbalance and inequity in distribution are the ends everywhere avowed and pursued. The tensions and crises of the present are produced by the double standard, the strange moral sophistry which has ever guided human conduct. One rule for the kindred and another for the alien—endless variations of *meum* and *tuum*—affirming and extending the egoistic principle, such has been the drama of life and the panorama of history. Religion is an organ of human destiny, remarks J. Huxley, because, as has been most aptly said, 'to be religious is to apprehend the reality of other souls'. Every other rule is a corollary and a deduction. Man's ego is ever tending to inflation or expansion. To know it truly, to put it in right relations with others is the major problem of every meliorative enterprise. Without self-knowledge and self-restraint the highest technique and the heaped-up treasures of industry may only promote or provoke the horrors of devastation familiar to the modern mind.

Human Ethics of Self-Denial

To conquer the ego-sense may seem a receding ideal in man born of woman and made of flesh and blood. But society for its survival is drawing towards this end. 'There is only one ideal for man, to make himself profoundly, perfectly human.' The human is the ethical standard opposed to the cosmic law which directs the course of evolution in the animal kingdom. The ethics of the atomic and post-atomic age can only rest on the bedrock of our inalienable humanity. 'Extreme self-abnegation', said Swami Vivekananda, 'is the centre of all morality. It means the abnegation of all selfishness—the idea of *me*

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and *mine*—the centre, the basis, the gist of all moral feeling, and whether man knows it or not, the whole world is slowly going towards it, practising it more or less.' 'All our lives in every society are the subjection of will, the thirst, the desire. It is the one phenomenon of which all societies and social forms are modes or stages.' 'The formation of society, the institution of marriage, the love for children, our good works, morality and ethics are all different forms of renunciation.'

In the times ahead, moving towards a stage in which the earth will have bare standing room for the race, a stricter code of conduct, a keener civic sense, a deeper concern for public good, and a finer sense of others' rights and feelings will be imperative. And this notwithstanding the claim of certain ideologists that 'we have created or inherited a civilization which can dispense with personal sacrifice', that man fulfils himself through self-affirmation, and that virtue is a form of repression injurious to mental health.

Not Domination, but Diversity

So also in the international sphere. Recent history is the decline and fall, the wreckage of systems, of alien rule. Imperialism, colonialism, trusteeship, mandated territory, and spheres of influence are all falling into the debris. 'The brutal mania for leading', wrote the Swami, 'has sunk many a ship in the waters of life.' The last throes of leviathan ships of state struggling for survival in a world that disowns them make up the tragedy of our times. *Pañcaśīla* and pacts and pledges of non-aggression and disarmament, towards which power-drunk states are gingerly moving for peaceful co-existence, enact principles that Swami Vivekananda as the authentic voice of the Indian tradition reiterated. 'Our watchword, then, will be acceptance and not exclusion. Not only toleration, for so-called toleration is often blasphemy. Toleration means that I think you are wrong and I am just allowing you to live. Is it not blasphemy to think that you and I are allowing others to live?'

The cosmic vision to the Indian mind has ever meant acceptance of diversity, individual as well as racial. We must accept the hard saying that out of diversity comes advance, echoes a modern thinker. 'Difference is the sauce of life, it is the beauty, it is the art of everything. It is variety that is the source of life, the sign of life', said Swami Vivekananda. 'Unity is before creation, diversity is creation. Now if this diversity stops, creation will be destroyed.'

The Inevitable Socialistic Order

'Egoism', says the Swami, 'is idolatry of the body.' From it stems the acquisitive and possessive craze which breeds inequalities and invites upheaval. The subdual of the ego-sense for social harmony and peace is the objective of man in the East and the West alike. But the methods differ. Swami Vivekananda said: 'With us the prominent idea is *mukti*, with the westerners it is *dharma*.' '*Dharma*', as with the Mīmāṁsakas, 'makes man seek for happiness in this world or the next. It is established in work ; it impels man day and night to run after and work for happiness.' The East chooses inner illumination and integration as its instrument ; the West depends on organization to effect it.

Mankind thrown ever closer together and increasing by twenty millions a year, and assimilating in technique and values of life, is everywhere making for the socialistic pattern, whether under state compulsion or by spontaneous initiative. Acharya Bhave's 'Gift' movement is hence a product of the time-spirit and consonant with the high ideal of India's communism. For as the *Bhāgavata* says: 'As much as feeds the stomach, so far the creature's right extends. Whoever seeks more is a pilferer and merits punishment.' Speaking on 'Work and Its Secret' the Swami states the patent fact of man's fate. 'Learn that the whole of life is giving ; that nature will force

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you to give. So give willingly . . . . The moment you say, "I will not", the blow comes ; you are hurt.' To use and not to own as we do the noblest of nature's gifts, to enjoy without the burdens of property is perhaps an economic luxury ultimately inescapable in human destiny.

Psychical Phase of Evolution

The evolution of man in our time, says the author of *Human Destiny*, continues no longer on the physiological or anatomical, but on the spiritual and moral plane. A spiritual conception of human culture seems to be in the offing. Huxley phrases civilization as the organization of awareness. Some scientists even predict that future man will be hairless and perhaps toothless also and merge in the female type. Perhaps he will require less of life's appurtenances which to him now seem indispensable. Out of the stresses and strains of a teeming and shrinking globe will emerge new powers of the mind. And man will need to rediscover and regain those developed in the earlier and serene epochs of mental freshness and clarity. 'We must seek to control the vast mass of sunken thoughts which have become automatic with us.' Mental telepathy and direct transference of thought, the awakening of dormant cerebral centres, and 'the occult surge of the subconscious and the subliminal' will enrich man's electronic brain. 'It is clear from our meagre knowledge of mysticism and *yoga*', we read in *Religion without Revelation*, 'that regions of human potentiality are virtually unexplored.' Swami Vivekananda himself saw these processes and held them to be within the range of human acquisition. The salvage of the past in these regards may be the source of man's psychic rebirth.

Reoriented Intelligence

Above all, intelligence will need to be given a new bent and edge. By it man is fitted to leap over every hurdle in his path and to face unforeseen situations. In the conquest of the air and of space, it has packed into generations what the evolutionary process took millions of years to effect. But lest, solely urged by self-interest, it should work against evolution and decree the extinction of *homo sapiens*, it should be reoriented to be worth its name and not merely use the tricks of rational thought.

So evolving man will perhaps have less need of the elaborate furniture of comfort and multiplying mechanical appliances which make a cramped modern home with its fixtures look like the inside of a power-station. 'They were', as Sinclair Lewis says in *Babbitt*, 'to the modern man his symbols and proofs of excellence ; at first the signs, then the substitutes for joy and passion and wisdom.' An English sojourner in U.S.A. asks in *Life*: 'Is America a land of beauty or a man-made mess, a crowded ant-heap? Rows on rows of boxes of the same kind cover the bare landscape. For miles on end, T. V. aerials pierce the sky. The public pulse is felt by the poll. Every trader seeks a market for mass disposal of his wares. Mass education is spread in the schools. Messages are sent by hundreds of thousands. The heart of man chokes amidst this wilderness of plenty and prosperity and the welter of dazzling automobiles and gasps for return to the bosom of quiet nature.'

Self-Transcending Man

This reaction against mechanical affluence —and multiplying appliances—is behind scientific humanism to which perhaps the better mind of our age inclines. Scientific humanism investigates the common needs of mankind and makes a scientific inventory of the resources available for satisfying them. It demands a realistic survey of how modern sensibilities contribute to, or militate against, the use of such resources for the satisfaction of fundamental human needs. 'It is our necessities which make our heaven, and the heaven changes with the change of our necessities', said Swami Vivekananda. 'I do not see that what you call progress in the world is other than the multiplication of desires. If the power to satisfy our desires increases in arithmetical

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progression, the power of desire is increased in geometrical progression.' And the wonder is whether in this quest of happiness, man is really the master or the slave of machines.

In choosing aims and directing pursuits, therefore, it is well to remember that 'the children of the mind are like the children of the body. Once born they grow by a law of their being, and if their parents could foresee their future developments, it would sometimes break their hearts'. The excessive material bent of the present is to the eye of faith a passing phase, a transient ailment, and in the surfeit of commodities and gadgets, man will be led ultimately to regain his true nature and to value the things of the mind and of the spirit. But perhaps in this material obsession also man exhibits his essential nature. He has been aptly defined as the self-surpassing animal. 'A constant self-transcending until he reaches his potential and ultimate nature—this is the goal of man.' In life's ascent he has ever sought to exceed his needs materially and mentally.

Like the fabled bird often referred to by Sri Ramakrishna, man is a nursling of the sky where he is hatched. Dropping for a while as a fledgeling, he again soars ever upward. The quest of the Infinite is his true nature. In the Swami's words: 'We are struggling towards individuality, and that is the Infinite, that is the real nature of man.' Renunciation, as Dr. Radhakrishnan puts it, is not fleeing world, but slaying the ego-sense. 'He alone lives', he says again, 'whose life is in the whole universe, and the more we concentrate our lives on limited things the faster we go towards death.'

Divine Status for Man

It was this vision which lay behind Swami Vivekananda's striving against odds for the cultural synthesis of East and West and the fellowship of faiths. 'The religious ideals of the future', says the Swami, 'must embrace all that exists in the world and is good and great, and at the same time have infinite scope for future development.' 'A broader and more generous conception of life is before us. To become broad, to go out, to amalgamate, to universalize is the end of our aims.' 'Our salutations go to all those god-like men and women who are working to help humanity, whatever their faith, colour, or race. Our salutations to those who are coming in the future—living gods—to work unselfishly for our descendants.'

This note today evokes responses from other quarters also and swells to a chorus. And Professor Toynbee, as if to amplify it, writes: 'Our descendants are not going to be just westerners like ourselves. They are going to be the heirs of Confucius and Laotze, as well as Socrates, Plato, and Plotinus; heirs of Gautama Buddha, as well as Deutero-Isaiah and Jesus Christ; of Zarathustra and Mahomed, as well as Elijah and Elisha and Peter and Paul; heirs of Śaṅkara and Rāmānuja, as well as Clement and Origen; heirs of Lenin and Gandhi and Sunyat Sen, as well as Cromwell and George Washington and Mazzini.'

The *satya-yuga* or golden age, says Swami Vivekananda, began on the day of the birth of his Master. He visualized the onward march of the race, but marked also the slough in which the masses still wallowed. 'Man is growing in knowledge, in power, in happiness. Continuously we are growing as a man. We see that is true, perfectly true.' But he anxiously asks, 'Is it true of individuals?' He was the mouthpiece of the compassion of sages and saints for the poor, the lowly, the darkened soul, the helpless victim of social injustice. For them he proclaimed the highest human dignity and pleaded for a divine status. They were to him his only God, the only God he believed in—'the poor of all races, of all species, the special objects of his worship, for whose sake he prayed to be born again and again and suffer all misery'. They were not to be left to the routine functions of organizations, but were entitled to personal care and individual attention.

Startling in its positive extremism, but essentially Vedāntic in conception is his say-

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ing: 'We can have no conception of God higher than man. So our God is man and man is God.' He thus set a pattern of humanism valid for the future of man as far ahead as can be seen. One is naturally reminded of the remark, 'If heaven is not elsewhere and hereafter, it must be here and now or nowhere'.

Security in Vedāntic Monism

But Swami Vivekananda's pattern of humanism stemmed from the basic philosophy of which he was the exponent as the voice of the Indian tradition of renunciation—the embodiment of non-possession, absolute detachment, spiritual integrity, fearless advocacy of truth which is highest and broadest and within man's reach. He said: 'Truth does not pay homage to any society, ancient or modern. Society has to pay homage to truth or die. That society is the greatest, where the highest truths become practical.' 'System after system arises, each one embodying a great idea, and ideals must be added to ideals. And this is the march of humanity.' 'Man never progresses from error to truth, but from truth to truth; from lesser truth to higher truth, but never from error to truth.'

But the cardinal truth which can make life livable and the earth a habitable home for the family of man, now and ever, annuls dualism, the sense of difference: *'Neha nānāsti kiñcana'* (There is no difference here at all). And it points to its nemesis: *'Mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati'* (From death to death he goes who sees the many, so to say, in the world). The Vedānta is the supreme principle of redemption, not merely because it is the rationale of all religions, without which they sink into superstitions, but because it opens up the true vision of man's nature and holds together the sentient world by the bond of a single homogeneity.

'The mind is universal. Your mind, my mind, all these little minds are fragments of that universal Mind, little waves in the ocean; and on account of this continuity, we can convey our thoughts directly to one another.' We are gleaming sparks of that mighty Blaze, which lights up the inner as well as the outer world. And man's uniqueness as well as his salvation lies in this realization—the keystone of the arch of concord, the motive power behind rational progress, and security against self-annihilation. 'He who sees Me everywhere and all in Me, to him I am never lost, nor is he ever lost to Me.' 'He who with an equal eye sees God present everywhere does not slay self by self, and thus attains the highest goal.'

AVIDYĀ AND MĀYĀ IN VEDIC LITERATURE

(AND THE EXTENT OF ORIGINALITY OF THE ADVAITISTS)

By Prof. Surendranath Bhattacharya

Avidyā is primarily a psychological principle, and in this sense the word has been freely and widely used by Sanskrit writers. Sometimes they have used the terms Bhrāntijñāna, Ajñāna, Viparyaya, Adhyāsa, Mithyājñāna, etc. as almost synonymous with Avidyā. Again, Avidyā has been looked upon as a metaphysical and cosmological principle. In this sense, however, the terms Māyā, Prakṛti, Avyakta, Śakti, etc. are found to be more frequently used. It is the Advaitists (and to a certain extent the Buddhists) who used the

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term Avidyā to signify a principle at once metaphysical and psychological. In the treatment of Avidyā as a bi-functional principle the Advaitists, however, do not claim any originality. They rely on the ancient sacred literature which, while dealing with the problem of creation of the world, indiscriminately makes use of a fairly large number of words, such as Māyā, Tamas, Śakti, Jagadbīja, Yoni, Prakṛti, Nāma-rūpa, Prāṇa, Akṣara, Hiraṇyagarbha, Mṛtyu, Avyākṛta, Avyakta, Anṛta, Avidyā, etc. The indiscriminate use of so many terms and the unsystematic treatment of the problem has made it possible for later systematic orthodox writers to form widely divergent views, and each one can legitimately claim to have based one's views on the authority of Śruti. It is worthwhile to enquire as to the senses in which at least some of these terms have been used in the Saṁhitās and Upaniṣads, so that we may appraise the extent of originality of the Advaitists.

(i) TAMAS: Nāsadāsīt no sadāsīt (*Rg.* x. cxxix).

This Sūkta (known as *Nāsadīya Sūkta*) says that in the beginning there was neither 'Asat' (non-existence) nor 'Sat' (existence). it was all 'Tamas' (darkness). Of course, the Sūkta has been differently interpreted by different writers. It may, however, be noted here that in the Vyāsa Bhāṣya of the *Yoga Sūtra*, the word Tamas is taken as a synonym of Avidyā.[1] And Vācaspati in his *Ṭīkā* observes: 'Avyakta-mahad-ahaṅkāra-pañca-tanmātreṣu-aṣṭasu-anātmasu ātma-buddhiḥ avidyā tamaḥ'—Tamas is Avidyā, which consists in taking as Self eight non-selves, viz. Avyakta, Mahat, etc.

(ii) AKṢARA: In the Upaniṣads the word is found in three senses—(a) alphabet; (b) the imperishable Brahman; (c) the eternal world-seed, unmanifested as yet. But, for the last sense the following Upaniṣadic texts may be consulted with benefit: Akṣarāt parataḥ paraḥ (*Muṇḍaka*, II.1.2)—The Supreme Being is beyond Akṣara (the eternal world-principle). The *Gītā* echoes this in XV.18. The *Praśna Upaniṣad* distinguishes between Para Akṣara and Apara Akṣara. The latter is So'pādhika Brahma and the former is Nir-upādhika Brahma. Vide also *Br.* III.8.8-11, *Kaṭha* III.2, *Praśna* IV.9-11, etc.

(iii) PRĀṆA: Prāṇa is all in all.[2] Prāṇa is the dearest and the best. Prāṇa is the Prajñātmā of all beings.[3]

Prāṇa is Prajñā (consciousness) and Prajñā is Prāṇa. Sentiency depends on Prāṇa. Prāṇa is the source of Prajñāmātras as well as Bhūtātmās.[4]

Prāṇa is the source of all beings.[5]

In the *Brahma-Sūtra*, Prāṇa has been shown to be the source of the world.[6]

(iv) NĀMA-RŪPA: *Chāndogya* takes Nāma-rūpa to mean the phenomenal world.[7]

Avyākṛta (the unmanifested) becomes Vyākṛta (manifested) through Nāma (name) and Rūpa (form). Perceptibility is its Nāma-rūpa.[8] Ātmā is hidden by Prāṇa, and Prāṇa is hidden by Nāma-rūpa.[9] *Muṇḍaka* and *Praśna* take Nāma-rūpa in the sense of 'distinction'.[10] The essence of the world is its Nāma-rūpa.[11]

(v) PRAKṚTI: The *Śvetāśvatara Upaniṣad* takes Prakṛti as Māyā—Māyām tu prakṛtim viddhi (IV.10). The *Maitri Upaniṣad* understands the object of the senses (Bhogyaḥ) by Prakṛti.[12] The *Gītā* and the *Mahābhārata*

[1] *Yoga Sūtra* 1 to 8.

[2] Chapter II.3.

[3] *Ibid* II.14; III.2.

[4] *Ibid* III.3.

[5] Prāṇāt hi . . . bhūtāni jāyante, prāṇena jātāni jīvanti, prāṇam prayanti . . . *Taitt.* III.iii.1.

[6] *Br. Sū.* I.i.23.

[7] *Ch.* VI.iii.2,3, Ākāśo vai nāmā Nāma-rūpayor-nirvahitā—*Ch.* VIII.xiv.1.

[8] *Br.* I.iv.7.

[9] *Br.* I.vi.3.

[10] Yathā nadyaḥ syandamānāḥ samudre'stam gacchanti Nāma-rūpe vihāya; Tathā vidvān-nāma-rūpāt vimuktaḥ . . . *Mu.* III.ii.8. Bhidyate cāsām Nāma-rūpe puruṣa iti evam procyate—*Praśna* VI.5.

[11] Nāma-rūpātmakam hi idam sarvam—*Nṛsimhottara* II.

[12] *Maitri* VI.10.

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take Prakṛti as the Creative Principle, but unlike Sāṅkhya, take this Prakṛti to be under the absolute control of the Lord.[13] This is the Lord's own power which projects the world. It should, however, be noted in this connection that the Āvaraṇa-śakti is also admitted by the *Gītā*.[14]

(vi) AVYAKTA: The *Kaṭha Upaniṣad* takes Avyakta in the sense of the 'unmanifested state of the world'.[15] The *Śvetāśvatara* and the *Maitri* use it in the sense of 'invisible'.[16]

It is interesting to note that, regarding the nature of the world, the *Maitri Upaniṣad* holds exactly the same view as has been so enthusiastically upheld by the Śaṅkara school of Vedānta. The world is, as it were, a piece of cloth made up of the guṇas, and the Ātmā lies concealed behind it.[17] The Ātmā is again said to be oppressed (abhibhūta) by the guṇas of Prakṛti.[18] The activity of the Ātmā is only apparent. The kartṛtva of the Ātmā is like the dagdhṛtva of a 'burning' iron rod.[19]

The world is Indrajāla (a magical show), Māyā-maya (illusory), Svapna (dream). The world is imaginary.

Of the numerous terms used by Indian thinkers to denote the Creative Principle, the most significant and widely applied is 'Māyā'. The next important word is Avidyā. I give below a brief account of the various senses in which these words have been used in Vedic literature.

(vii) MĀYĀ: In the *Ṛgveda*, Māyā is frequently used to denote 'wiles' of evil-doers. The chief weapon of the demons is Māyā.[20] Mischievous men and witches adopt Māyā to achieve their selfish ends.[21] Just as evil-doers make use of Māyā for bad purposes, so the benevolent deities like Indra, Varuṇa, etc. are said to direct Māyā for the good of the world.[22] In fact, Māyā as a 'Supernatural Power' is ascribed to all the prominent gods of the *Ṛgveda*.

As a 'mysterious power' Māyā is, indeed, a very prominent characteristic of all supernatural beings, whether it be directed for good or bad purposes.

I would, however, like to lay special emphasis on the following texts:

(a) Rūpam rūpam maghavā bobhavīti māyāḥ kṛṇavānas-tanvam pari svām (*Ṛg.* III.liii.8)—'Indra assumes forms after forms making Māyā about his body'.

(b) Indro māyābhiḥ pururūpam īyate (*Ṛg.* VI.lvii.18)—'Through Māyā Indra goeth in many forms'.

(c) Pūrvāparam carato māyayetau siśū krīḍantau (*Ṛg.* X.lxxxv.18)—'These two playing children (the Sun and the Moon) move in succession in virtue of Māyā'.[23]

(d) Śukram te anyad-yajatam te anyad-viṣu-rūpe ahanī dyaur-ivāsi, Viśvā hi māyā avasi svadhāvo . . . . (VI.lviii.1)—'O Pūṣan!' you are like heaven, your one form is bright, one holy, like Day and Night you are dissimilar, and (this double nature is due to the fact that) you hold the whole of Māyā'.[24]

(e) Yad-acaras-tanvā vāvṛdhāno balānindra prabruvāṇo janeṣu; Mayetsā te yāni yuddhāni āhuḥ na-adya śatrum nanu purā vivitse (*Ṛg.* X.liv.2):

'When thou wast roaming, waxen strong in body, telling thy might, among the people,

[13] Mayādhyakṣeṇa Prakṛtiḥ sūyate sa-cara-'caram—*Gītā* IX.10. Vide *Mahābhārata*, Śānti-parva.

[14] *Gītā* III. 29: VII.13,14.

[15] Mahataḥ param-avyaktam-avyaktāt puruṣaḥ parah—*Kaṭha* III. 11; Mahato'vyaktam-uttamam—*Ibid* VI. 7; Avyaktāt tu paraḥ puruṣaḥ—*Ibid* VI.8.

[16] Vyaktā'vyaktam bharate viśvam-īśaḥ. *Śvet.* I.8; *Vide* also *Maitri* II.10.

[17] *Maitri* II.11.

[18] *Ibid* III. 2.

[19] *Ibid* III. 3.

[20] See I. xxxii.4, I.cxvii.3, V.ii.9, VI.lxi.3, VII. xcix.4, VII.xcviii.5, etc.

[21] See I.xxxi.2, III.xxx.15, VII.clv.24, etc.

[22] See V.lxiii.37, X.clxxvii.1, V.lxiii.6, etc.

[23] The same occurs in *SV*. VII.lxxxvi.1, XIII.ii.11, XIV.i.23.

[24] In the same manner Māyā explains the variety of forms of Agni. See *Rg.* X.lxxxviii.6—Mūrdhā bhuvo bhavati . . . magnis-tataḥ sūryo jayate prātar-udyas; Mayāmū tu yajñiyānām-etām-apo . . .

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All that men called thy battles was illusion; no foe hast thou today, nor erst hast found one' (Griffith).

The above texts clearly ascribe plurality to Māyā and look upon phenomena as illusion.

The *Atharva Veda* also uses the word Māyā in the same way. In it Māyā is often applied in the sense of 'bewildering power' (Vyāmohaka-śakti—Sāyaṇa).[25] Demons owe their power to Māyā (wiles).[26] Aświns assume illusory forms (māyāmaya-rūpa).[27] Being endowed with Māyā (inscrutable power) Indra killed Vṛtra.[28] All forms are due to Māyā.[29] Māyā is also used in the sense of Ajñāna (ignorance).[30]

In the Brāhmaṇas the word Māyā is used to mean (i) prajñā (wisdom), (ii) buddhi (intelligence), and (iii) supernatural power.

In the Upaniṣads Māyā means (i) Primordial Force that brings forth the world into existence, (ii) magic, (iii) appearance, and (iv) deception and illusion.[31]

(viii) AVIDYĀ: Some Upaniṣads use the word Avidyā in the sense of Vaidika-Karma (religious work). Cf. *Īśa* 11—Andham tamaḥ praviśanti ye'vidyām-upāsate—Those who are devoted to ceremonials merge into deep darkness.[32]

The same text occurs in the *Bṛhadāraṇyaka* (IV.iv.10) as well.

Avidyā is used in the sense of unconsciousness.[33]

Avidyā is sometimes a substitute for Vāsanā (impressions).[34]

The *Chāndogya* denies Devayāna (the path of the gods) to the Avidvān (unenlightened). By Avidvān the Upaniṣad evidently means him who devotes himself exclusively to ceremonial rites.[35]

The meaning of the word Avidyā in the *Kaṭha*[36] is not quite unambiguous. It may mean either Karma (work) or ignorance in general. But from a reference to the *Muṇḍaka*, I.ii.8 ff., where the wordings are almost the same, it is clear that Avidyā is understood in the sense of Karma, both in the *Kaṭha* and *Muṇḍaka*. The *Muṇḍaka*, however, has a text where Avidyā means bandha (bondage).[37]

In the text 'Avidyāyāḥ param pāram tārayasi—Lead (us) to the other side of Avidyā' (*Praśna* VI.8), Avidyā apparently means ignorance, but may mean the abyss of the phenomenal world beyond which lies the eternal Puruṣa.

The *Śvetāśvatara* takes Avidyā to mean all that is perishable.[38]

The word Avidyā does not occur in the *Ṛgveda* except once in the Khilas, and there it simply means ignorance. In the *Atharva Veda*, too, it is once used in the sense of ignorance.[39]

The *Maitri* says, 'Bṛhaspatīr-imām-avidyām-asṛjat—Bṛhaspati created this Avidyā'; 'Avidyāyām-antare veṣṭamānā—Entangled in Avidyā' (VII.9). These texts evidently understand the world of effects by Avidyā.[40] Most of the later Upaniṣads take Māyā and Avidyā in the same sense as is done by the Advaitists.[41]

[25] See *AV* IV.xxxviii.3, IV.xxiii.5, VIII.iv.24.

[26] See *AV*. VIII.iii.24, VIII.xiii.3, XIX.xxvii. 5-6, XIX.lxvi.1, XX.xxxvi.9, XX.lxxxvii.5.

[27] See *AV* II.xix.6.

[28] See *AV*. XX.xxxvi.6, XX.xi.6, XX.xxix.4, X.viii.34.

[29] See *AV* XIII.ii.3, XII.i.8.

[30] See *AV* XIX.lxviii.1.

[31] See *The Doctrine of Māyā*, Dr. P. D. Sastri.

[32] Cf. Saktāḥ karmaṇi avidvāṁsaḥ. *Gītā* III.25.

[33] *Bṛ*. IV.iv.3.

[34] *Ibid* IV.iii.20.

[35] *Ch*. VIII.vi.5.

[36] Dūram-ete viparīte viṣūcī avidyā yā ca vidyeti jñātā; Avidyāyām-antare vartamānāḥ svayam dhīrāḥ paṇḍitam-manyamānāḥ; Dandramyamāṇāḥ pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ. *Kaṭha* I.ii.4-5.

[37] *Muṇḍ*. II.10.

[38] *Śvet*. V.1.

[39] *AV* XI.x.23.

[40] Cf. Māyām tu prakṛtim vidyāt. *Śvetāśvatara* IV.10.

[41] Saiṣā avidyā jagat sarvam—the entire world is this Avidyā. *Nṛsimhottara* 9.
Māyā cā'vidyā ca svayameva bhavati—Māyā or Avidyā exists by itself (*Ibid*).
Nā'vidyā'nubhavā'tmani—there is no Avidyā in the conscious self (*Ibid*).
Avidyā-tat-kārya-hīnaḥ—free from Avidyā and its effects (*Ibid* 2 and *Rāmottara* 3), etc.

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Sometimes it is asserted that the theory of illusion, as advocated by the Advaitists, is the graft of a later period and that it cannot be traced to the Vedic age. But this view is untenable. Although the doctrine is not set forth in any systematic manner, yet it is undoubtedly implied in many passages of the Vedas. Such texts of the *Ṛgveda* as 'Ekam sat viprā bahudhā vadanti' (the One Being is spoken of in various ways—*Ṛg.* I.clxiv) and *Ṛg.* X.xc.2 (where the world is said to be nothing but Puruṣa) etc. leave no room for doubt that even in the earliest Vedic age the world of plurality was regarded as unreal in relation to the Absolute.

From what has been shown in the foregoing pages, we may safely assert that in the Vedic age it was believed that an Inscrutable Power projects the visible world and that the world itself is a bewildering veil that covers Reality.[42] In other words, the Creative Principle is looked upon sometimes as a Projecting Power (vikṣepa-śakti) and sometimes as a Power that veils up Reality (āvaraṇa-śakti). We shall see later on that all orthodox schools of Indian philosophy, excepting the Advaitists, took the Creative Principle as exclusively of the nature of vikṣepa-śakti. The difference between the Sāṅkhya and other non-Advaita schools is that the former regards the Power as independent and self-existing, whereas the latter regard it as the Power of the Lord. It is only the Advaitists who lay greater emphasis on the āvaraṇa-śakti in explaining the origination of the world. Some thinkers prefer to give the name Māyā to vikṣepa-śakti and Avidyā to āvaraṇa-śakti, and sometimes a distinction is sought to be made between Māyā and Avidyā. But Advaitists hold that vikṣepa and āvaraṇa are only two aspects of one and the same principle. While other schools look at the Creative Principle from a metaphysical point of view, the Advaitists lay equal emphasis on the psychological view-point as well, and go further to say that there is, in reality, no unbridgeable gulf between the metaphysical and the psychological, one is but the counterpart of the other. We shall further see that the doctrine of Māyā as a vikṣepa-śakti is adopted by all schools of orthodox philosophy in some form or other, but it is only the Advaitists who uphold the doctrine of Māyā or Avidyā functioning both as vikṣepa-śakti and āvaraṇa-śakti.

The fundamental teaching of the Upaniṣads is the reality of Brahman.[43] True, the Upaniṣads do not say in so many words that the world is a mere illusion, but yet the reality of the universe, as independent of Brahman, is emphatically denied. The *Brahma-Sūtra*[44] discusses this point elaborately, and all commentators agree that the Upaniṣads do not admit the independent existence of the world. We may even say that some such texts as the following do explicitly deny the objective world at least from the standpoint of the Absolute.

1. Neha nānāsti kiñcana—There is no plurality in the Being of the Absolute.[45]

2. Yatra tu asya sarvam-ātmaivā'bhūt tat kena kaṁ paśyet—When everything is one's self who sees whom?[46]

3. Yatra nā'nyat paśyati, nā'nyac-chṛṇoti, nā'nyad-vijānāti sa Bhūmā—That is Bhūmā where nothing else is seen, nothing else is heard, nothing else is known.[47]

4. Prapañco'paśamaṁ śāntaṁ śivam advaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ—The fourth Pāda is regarded as cessation of the world, tranquil, blissful, non-dual. That is the Ātmā, that is to be known.[48]

Again, such texts as 'Etad-ātmyam-idaṁ sarvaṁ tat satyaṁ sa ātmā tat-tvam-asi' (*Ch.* VI.viii.7), 'Idaṁ sarvam yad-ayam-ātmā' (*Bṛ* II.iv.6), 'Brahmaivedam amṛtam' (*Mu.* II.ii.11). Atmaivedaṁ sarvam' (*Ch.* VII.xxv.2), etc. do undoubtedly imply the unreality of all except Brahman as such. When

[42] Hiraṇmayena pātreṇa satyasyā'pihitaṁ mukham. *Bṛ.* V.xv.1.

[43] Note the name 'Brahma-Sūtra'.

[44] II.i.vi.14-20.

[45] *Bṛ.* IV.iv.19.

[46] *Bṛ.* IV.v.15.

[47] *Ch.* VII.xxiv.1.

[48] *Māṇ.* 7, also see *Māṇ.* 12.

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the world of appearance is pointed out to be nothing but Brahman, the only reasonable inference would be that, in the opinion of the Upaniṣads, appearances as appearances are mere illusions.

That the doctrine of Māyā and Avidyā can rightly be traced to the Vedic literature has been ably shown by eminent scholars. I may only quote a few remarks of these scholars. Gough observes: 'The thought (the theory of Māyā), if not the word, is everywhere present in the Upaniṣads, as an inseparable element of the philosophy and the word itself is of no infrequent occurrence. The doctrine is more than implicit in the Upaniṣads.'[49] Col. Jacob does not seem to have been favourably disposed towards the doctrine, and yet he had to concede that 'there are, however, a few passages (in the Upaniṣads) of which the Māyāvāda may be a development'.[50] Similarly, Dr. Thibaut observes that the theory of illusion is in agreement with the spirit of a set of texts of the Upaniṣads.[51]

[49] *Philosophy of the Upaniṣad* p. 218.
[50] *Vedāntasāra*, p. iv.
[51] See *Vedānta-Sūtra*, Introduction.

Now a difficult question arises. True that a set of texts of the Upaniṣads logically leads to the theory of illusion. But are we justified in holding that the theory is in agreement with the philosophy of the Upaniṣads *as a whole*? Post-Śaṅkarite religious reformers, such as Rāmānuja, Vallabha, Madhva, etc., vehemently declare that the theory is anti-Upaniṣadic, and they ascribe it to Buddhistic influence.[52] Even in recent times attempts have been made to discredit the Advaitists.[53] But the Advaitists claim that if the apparently conflicting statements of the Upaniṣads have to be reduced to a system, the only way is to base the system on the theory of illusion. How far this claim is justifiable will be seen when we have examined the doctrine in some detail. Suffice it to say for the present that it is the most rational and least objectionable way of reconciling the contradictions of the Upaniṣads.[54]

[52] Mayāvādam-asac-cāstram pracchanna-bauddham-eva tat.
[53] See *The Vedānta*, Dr. N. K. Dutt.
[54] See *Vedāntasāra*, Jacob, p. iv.
Six Systems of Indian Philosophy, Max Muller, p. 251.

VEDĀNTA FOR AN AMERICAN

By Mr. C. E. Street

Swami Vivekananda has said on many occasions that all men, consciously or unconsciously, are searching for freedom. The path may vary ; it may be long or short, good or evil, but in the end it must lead to that ultimate freedom which is perfection.

In America there is great activity, a chronic restlessness ; and if we analyse carefully, we see that it is in some way a search for freedom. It is not always self-conscious seeking, and for the great majority, as everywhere, there is too much egoism for direct progress towards true freedom.

For many, the 'good life' is the goal, with its emphasis upon well rounded activities, and a sufficient amount of wealth and pleasure. There is an expression which says that one is 'living' if one gathers in the maximum amount of sensation and enjoyment. The growth of science and technology has produced innumerable new ways by which the material side of living may be stimulated and enhanced.

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This ceaseless activity and restlessness, the research into the secrets of nature and the resulting technical advance, while it may confuse and disturb some, gives excitement and exhilaration to others. The search goes on with great energy.

There is also an inevitable lag between old ways of thinking and living and the rapid pace of modern developments. This causes conflict and confusion in many, and so there is an attempt to retreat and find some kind of security. This confusion is magnified by the insecurity of the modern world, the continual threat of war, racial tension, and other conflicts and contradictions in the modern scene.

This is a general impressionistic view of the pattern of life in America as it has existed for many years. We will be concerned here with those few who cannot find complete satisfaction within the generally accepted ways of thinking and living. To some extent these few will become conscious seekers for a deeper meaning in life, and they may wander here and there hoping to find the truth they seek. It will be impossible to examine all of the ways, even the idealistic ways, through which they may pass. However, let us look at certain activities and institutions and see what they have to offer.

I

First, we will take the Christian Church, and especially the dominant Protestant Church, since many seekers will have been brought up under its influence. Modern Protestants are in a somewhat contradictory position. The traditional orthodox faith has been deeply challenged by the discoveries and philosophy of science, and while they have reacted in various ways, the process of adjustment is far from complete. Church membership is increasing, and yet it is hard to avoid the conclusion that Christianity is in decline. Certainly, secular attitudes are increasing, even among Church members, and only a few are accustomed to speaking of religious questions outside of Church.

The history and teachings of Christianity, however, have a profound and universal appeal. They have inspired many great acts of idealism. One has only to look at the great saints and prophets, both of the remote and recent past. Even on the level of tradition, one can feel the force of the living past—great books, inspiring rituals, and ancient churches. One feels the unbroken continuity from the great leaders and founders of the past.

Those brought up in such a faith will feel the appeal on a still lower level. For them, the experiences of childhood will have a deep and permanent effect. They may feel a nostalgia for the things they knew and learned as children, and these will take on a golden glow as the years pass by.

Many persons may still be brought up in a simple, orthodox faith. This faith, if it was living and not a mere form, will have a lasting influence on them, even if they are later unable to accept most of its teachings.

Let us look a little more closely at these orthodox Protestant doctrines. They start with a fundamental dichotomy, a separation between God and man. This separation is due to man's sin, and cannot therefore be bridged by him. Salvation is from God alone, and it is for man to accept this in simple trust and to submit to God's will. It is a cardinal point for Protestants that salvation is by faith alone, not by works.

The Church possessed originally a complete world-view concerning the origin and destiny of the universe and man's place therein. This is based, according to Christian belief, on the objective and infallible revelation of God found in the Bible. It was given to various inspired prophets, and is found most fully in the life and person of Jesus Christ. It has what has been called a static view of time, since it holds that time had a beginning and will have an end. The whole of history is seen as a vast drama concerning God's plan and relations with man. It begins with the creation of the universe and man and with the sin and fall of the first couple. Thereafter,

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history reveals God's plan for the redemption of man, first through His preparation of the Chosen People, the Children of Israel.

In the fullness of time, the Redeemer came. He was born, suffered, and died on the cross for the sins of the world. Since then history concerns the spread of the Gospel throughout the world in anticipation of the end, the return of Christ in glory and the final Judgement. Salvation is by faith, an act of the will. While such a decision may effect a complete change in the course of one's life, it is by no means the equivalent of Realization. Mysticism does not have much place in the scheme, though there have been mystics and mystical movements. But simple faith is enough, since those who remain true will get everything in the life after death.

This is no more than the barest outline of Christian belief, but it will be enough for our present purpose. A person brought up in such a faith, as he gains experience, must necessarily face the divisions and problems of modern Christianity. The stricter the orthodoxy of his background the greater the crisis will be when and if it comes. Adolescence is normally a time of questioning and rebellion, and it is usually then that a person will discover the meaning and challenge of new ideas. The religious questioning of such a person will vary with time, intellectual climate, and background, but a frequent cause of conflict, even now, is the first contact with modern scholarly and scientific ideas.

These include modern views of the origin, authorship, and historical validity of the Bible, as well as modern views of the origin and evolution of the universe. Such views conflict directly with several of the fundamental doctrines of the orthodox faith.

The verbal inspiration of the Bible is denied, since some things found there conflict with scientific discoveries. Indeed, the whole idea of an objective revelation is brought into question. The scientific teaching about evolution denies the biblical basis for original sin, and hence the sanction for belief in the separation between God and man. Miracles are questioned, and therefore the belief that God has a personal hand in history. There are other clashes of a similar nature.

In general, it is the whole scientific outlook with rational explanation as against a supernatural explanation of creation and history. In years past, there has been a great deal of controversy over these subjects. This no longer arouses the passions of a few decades ago, but the older ideas are still widespread. There is still conflict between the orthodox and liberal wings of Christianity, and this is a division which cuts across denominational boundaries.

There are three general types of response to the rise of modern scientific and scholarly knowledge and its conflict with orthodox doctrines. The fundamentalists, if they do not ignore such modern ideas, will refute them vehemently. The extreme liberals will abandon a large part of the traditional faith and accept the modern ideas enthusiastically. They try to reconstruct a religious faith on the basis of modern knowledge. The largest number belong to an in-between position, tending in one direction or the other, but responding to the scientific challenge only partially. They may accept a few new ideas, but more often try to restate the threatened positions in more general terms. They no longer have a complete world-view, but seldom realize this. They try to keep their central position as far as possible, even though it no longer fits into a general and logical view of the universe and man.

A person, who is no longer able to accept the orthodox beliefs in which he was raised, will have two broad choices within the Church. The limited type is rather muddled, dealing with specific issues piecemeal, if at all, and buying an apparent consistency with scientific thought by an increasing vagueness. It fails to consider that the orthodox faith is an organic whole with an inner consistency, and that it is not logically possible to chop off here and there and leave the remainder intact. It

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is probable that much of the vagueness and anti-theological feeling often found in modern Christianity is due to this tendency.

Liberalism, however, does not offer a satisfactory alternative. It is more honest in rejecting what is intellectually untenable, but has not been successful in building anew. Liberalism also has its conflicts with the extreme positions of science, and there has been little attempt to build a new and consistent world-view. They are also, therefore, frequently vague on theological and philosophical questions.

Orthodoxy finds its dynamism in a faith in the saving power of God. Liberalism is not so forthright about this, and has tried to find a substitute in idealism, and has emphasized the social gospel, service, and reform in trying to solve the problems of the world. These are, of course, great objectives, but if such activities are supposed to be the substance and goal of religion, they are bound to prove frustrating. What is true service, and when is a person really helped? Moreover, what is to sustain us in times of trouble and failure? There is uncertainty and lack of direction.

Much thought, of course, has been given to these problems. Various movements have arisen in recent years, such as crisis theology, neo-orthodoxy, Christian existentialism, neo-Thomism, the ecumenical movement, intentional communities, and a few experimental mystical groups. Even this list is not exhaustive. There is still vitality, therefore. But a religious revival is necessary if Protestantism is really to gain new life and make a fruitful connection with the main stream of modern thought.

The root failure in all these instances, it seems, is a lack of emphasis on religious experience and spiritual practices. The alternatives are faith and service, or some combination. These are both objective in nature rather than mystical, and the result is spiritual starvation.

There is great idealism in all forms of Christianity, and many grow in selflessness and are led along the path to God-realization. Many are dedicated to high ideals of worship and service. But some seekers of Truth will not be satisfied, for they will usually find a lack of either freedom or religious experience, and sometimes both. Some, at least, will look for something more.

II

Then what about science? It has overturned the traditional faith and has marched from triumph to triumph. Does it offer an acceptable philosophy of life in return?

Science is sometimes considered to be a body of laws and theories, the sum total of research to date. Sometimes the word is extended to include the technologies founded on that body of knowledge. More fundamentally, however, science is a discipline for verifying truth—facts and relationships. It has developed a strict methodology, a combination of empirical and rational methods which has proven to be the most powerful intellectual tool yet discovered.

The motive at its highest is a devotion to truth wherever it may lead. There is no expectation of reaching any ultimate or final or unquestionable truth, for this would contradict the empirical nature of science. But the ideal is such that preconceived ideas are changed if necessary; cherished theories are given up if the accumulation of evidence goes against them.

This devotion to truth goes with a boundless curiosity about every conceivable subject. Science does not admit unanswerable questions in the theoretical sense, except within clearly defined limits. The indeterminacy principle in modern physics is an example of such limitation. No subject is too difficult, too subtle, or too sacred to bar the probing mind of the scientist. What this means is that no attempt to divide the world of knowledge into sections can be ultimately allowed. If any subject can have a true-false-maybe answer, then it must ultimately yield to scientific analysis. Even if it is too difficult or complex

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to admit of successful enquiry at present, it must be presumed that with the advance of knowledge an explanation in scientific terms can be made. All attempts to reserve such areas for philosophy, religion, or any other type of approach will be resisted. This does not mean that science rejects art and religion in their approach to the beautiful and emotional sides of life. It does mean that when a statement has a truth-value, science is the final court of appeal.

The standards are of the highest, and demand mercilessly clear thinking. The criticism of one's colleagues, if nothing else, is usually sufficient to maintain the standard. Objective explanations are demanded at all times, and all experiments must be verifiable by independent investigators. Yet, for all the ideal rigour of the method, there is a pure emotion of science, which comes from the beauty of a clear and logical solution to a problem. This follows most often from the mathematical methods commonly used. A favourite word is the 'elegance' of a particular solution or description.

It should not be thought, however, that the actual functioning of science is so coldly logical as most descriptions sound. Actually, though it may not be often admitted, there is considerable emotional attachment to personal theories and approaches. This frequently results in competition and intellectual clashes between those holding different opinions. It is this grinding, and a general willingness to accept the results, which gives science much of its power.

Any particular scientist may or may not have an attitude of awe and wonder towards nature. The objectivity and specialization of modern science may well keep the attention fixed on the details. However, when one considers the results that have been achieved and the picture of the universe that is emerging, it is easy to feel such emotions. The vast depths of space, the myriad stars and galaxies, the evolution of planets, stars, and galaxies through thousands of millions of years—these must stir the imagination to its depth and lead to thoughts of man's smallness, man's precarious position in this universe. Such thoughts must be magnified as one contemplates the course of biological evolution through the aeons of past time, as one observes how various forms of life have risen, flourished, and vanished into the implacable mouth of time.

There is a certain poignance that steals over one as he studies archaeology and history, learning of the mighty peoples that have had their play, and vanished. May not man himself eventually have to give way to some species better adapted to changed conditions? Even if that is avoided, there is the certainty of eventual extinction as the energy of the sun is exhausted, and earth and the other planets succumb to eternal ice.

One wonders, again, as he looks to the stars, whether they have planets and intelligent beings of some sort, with their civilizations, arts, sciences, and religions. One feels, perhaps, a yearning to know all these things, and chafes at the yawning vastness of space which prevents an answer, at the pitiful shortness of life which binds one to the limited answers of the present.

There is, in fact, a whole literature which has sprung up in response to such feelings. It is a literature of speculation, the fiction of science, or science-fiction as it is called. It deals with other worlds and times, with the remote past and future. It speculates about other dimensions and planes and what might be found therein. Although extremely uneven in quality, yet at best it deals with these questions by extrapolating on present knowledge and not by an undisciplined imagination. At best it leads to a feeling of wonder at the inexhaustible vastness of this universe. It reflects a desire to know all things, an impatience at the inevitable partial nature of scientific knowledge.

Science is the final test of knowledge, at least of public knowledge, and yet how incomplete and uncertain it is! We want to

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know, finally and completely, and we cannot. We rebel in vain. This may be a useful lesson, even if our search for meaning must go beyond science. We will, at least, not be misled by any system which purports to give factual knowledge superior to science.

But we must seek further, for the help science can give us is partial. It can tell us nothing of meaning or purpose. Science gives us a description, a map ; it evaluates facts and discovers relationships. At best it can suggest that we should not expect to find any meaning behind the cosmic process in terms of our human desires and feelings. Beyond that we cannot go.

And yet it is a disturbing picture which is offered. There was a beginning some thousands of millions of years ago, followed by a cosmic evolution on an unimaginably vast scale. Many forms of life have risen and declined, but all paths of evolution lead to eventual death and extinction. The entire universe will eventually run down, and then there will be nothing but eternal death, a mockery of all that life hopes and plans. How could such a cold futile process come about? Does it have any meaning or purpose intelligible to the human mind? Can we even speak of meaning and purpose? What place has the individual in this picture, and what shall be his philosophy? These may prove to be unanswerable questions. None the less, it is inevitable that we should ask them and seek for an answer.

Science is a way of knowing, which is but one aspect of life. It cannot offer inner peace, it cannot offer a way of life, save, perhaps, for the person absorbed day and night in unravelling nature's mysteries. Others, while they may be fascinated at the scientific picture of the world, will still find the ordinary problems of life unanswered. Moreover, when faced with the grim certainty of personal death, the fascination of scientific problems loses some of its savour. The seeker must go further if he would find a workable and satisfying philosophy of life.

III

There are many directions in which one might turn, many movements and schools of thought. One possible direction which has some significance, if little known, is radical idealism. This means service to humanity and the radical reform of society. This is, of course, closely allied to the social service motive of the liberal Christian. It is not necessarily distinct, but since it goes so much further than the usual liberal Christian ideas, it deserves separate treatment. By service to humanity is not primarily meant ameliorative service, such as medical and famine relief, slum clearance, and so on. These may be necessary, but the radical idealist would seek to reorganize society on such a basis as will remove the source of such problems. This is, of course, ambitious, and may well be an impossible task. There is also the danger of making a superficial analysis of the problem.

None the less, let us look at one type of this sort of idealism. There has been a comparatively strong influence from India, and Gandhian non-violence combines with Christian pacifism in forming the basis of thought and action. Violence is seen as the source of world problems, the sickness which is poisoning relations between people and nations. No problem is so difficult or intricate that it cannot be solved by rational methods. Violence prevents this. It may be overt, or it may be in the mind; selfishness and ambition with all the violence this implies and entails.

Action takes several forms. There are attempts at reconciliation where tension and conflict exist. Sometimes, where necessary and appropriate, non-violent direct action will be used in some particular unjust or violent situation. There will also be educational activities intended to convince the largest possible number of people of the validity and power of non-violent action. This usually forms the largest part of continuing activity, as the former depends on special situations.

The two largest fields of activity are war resistance and removal of racial discrimina-

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tion. War resistance includes both conscientious objection, or refusal to serve in the armed forces, and attempts to influence thinking and policy. There is opposition to specific war-like measures, and support of constructive ideas of disarmament, international contacts, and so on. Methods of reaching the public include publications, lectures, street meetings, poster walks, leaflets, and occasionally activities of a more dramatic nature.

The Gandhian influence can also be seen in some of the race relations work, especially at the present time in the movement begun in Montgomery, Alabama. Even before that, one organization was specifically developed on Gandhian lines in a few large northern cities, and it applied direct action techniques in a number of instances with success. There have been many other approaches, some designed to educate the public, some to increase inter-racial contacts, some to improve job opportunities for Negroes and other minorities, some to fight specific instances of discrimination.

There are a multitude of other ways in which the radical idealist may work. Many see a new economic base for society in some form of democratic socialism. Others are too individualistic for socialism, and have a strong interest in co-operatives as a middle path.

It should not be thought that this is exhaustive, or even that it is always typical of the work that is being done in these fields in America. It does represent the most radical side of idealistic activity, and the direction of their thought. They are a small minority, but engaged in various causes which will appeal to many seekers.

The actual social value may be questioned since the size of such groups is so small. Their influence is far from negligible, however, and there is a far larger group who are sympathetic to these ideals, but who do not want to risk position, jobs, and reputation by publicly espousing unpopular causes. Moreover, they are undoubtedly experimenting in directions which will have ever greater pertinence as the nuclear and missile age advances. It is now clear that the problem of war is one which must be solved if a highly organized civilization is to endure, or even if humanity is to survive. World problems, then, must necessarily be solved non-violently. This does not mean that the pacifist at present has the answer. But any balance of power situation is necessarily unstable, and this is a situation where failure means disaster. He is a pioneer, therefore, and it must eventually be admitted that he is fundamentally right. The main difficulty is that of making such a far-reaching and unprecedented moral choice.

The major weakness, so far as the seeker is concerned, is the limited nature of the outlook and approach. This is not entirely the fault of the movement. It may consider such activities to be of the highest importance today, but it does not pretend to offer a complete philosophy of life. It is the seeker who tries to find more in it than he should, who wants to solve his spiritual problems by becoming absorbed in such activities. That is not enough. A clear purpose or direction is necessary, a context in which the activities will have meaning. Even if the entire programme were successfully carried through, it would not solve the human problem. There would still be seekers suffering from spiritual starvation.

It cannot, therefore, completely answer the needs of the seeker. It may be adequate for those absorbed night and day in such work; at least it is the primary means for their growth. For others, it does not solve the most fundamental problems of their life.

Such a path cannot be rejected, for it often is far superior to conventional religion in idealism and sincerity. Many actually practise the moral and religious precepts which are merely preached elsewhere. But something more is needed. There must be a foundation which will give meaning to all other activities.

IV

Sooner or later, the seeker is likely to turn more strongly to India for help. Those

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who can come straight to Vedānta are fortunate. Others have to go by crooked by-paths. For them, as already pointed out, the first substantial influence may well be Gandhi and his ideals of non-violence. This may not be well understood or practised, but it has been important at times.

As understanding and experience increase, other aspects of Indian culture have a growing appeal. The art and dancing of India command an increasing appreciation, and also philosophy with its intellectual fascination. In spite of all that can be seen in India of poverty, dirt, ignorance, and all the rest, there is some nameless appeal, an attraction which survives all realism.

But all these are side issues. There are Indo-philes, no doubt, but they are fooling themselves. It cannot be a way of life.

V

It is in Vedānta that we finally reach the bedrock. The other movements have their value, and lead many along the path to selflessness. Still, they have their limitations; they fail to provide a foundation for spiritual life that will survive all analysis and all difficulties. Any religion taken seriously could fulfill this function and provide a view, giving meaning to life and its endless activities. However, for one passing more or less through such an evolution as described above, Vedānta has several unique values. It is not possible to be exhaustive, and so three aspects of Vedānta are here discussed which will have great appeal to such a person.

The first is the freedom and liberality which Vedānta offers. This is found both in its acceptance of various religions and in the personal freedom offered to the student in thinking through the great issues of religious and philosophical life. Therefore, while it does offer a specific world-view, a background or context for religious life, yet it is never dogmatic or insistent upon a particular intellectual formulation. The student is free to think the matter through on the basis of his own experience. This means that the purpose and direction of Vedānta is to lead to direct experience of Truth, not to developing or believing ideas about truth, however important. The practical aspect of spiritual life is always foremost.

This, in turn, leads logically to the liberalism with which Vedānta regards other religions. The important thing is progress towards experience of God, of Truth. All religions provide this, a path in which to walk towards the divine Centre. As systems of ideas they differ radically, and may be directly contradictory in many ways. But this conflict is not important once a religion is considered to be a path to Truth and not a repository of truths. Vedānta has accomplished this reorientation of outlook, and it is sure to have increasing appeal for American seekers of Truth.

The second area is closely allied to the first, and consists of the intellectual strength of Vedānta. The literature of Vedānta is vast, and goes back to the most ancient days of Indian history. There is a great variety of philosophies embodying the experiences of many seers, and dealing with some of the most fundamental questions the human mind can ask.

These have always been dealt with in a rational manner rather than dogmatically or as something to be taken on faith. Vedānta can easily adjust to science, then, since it is rational in nature, and does not introduce any extra-scientific sources of knowledge of the physical universe.

The specific content of Vedāntic speculations and mythologies has also prevented the shocks which scientific discoveries have given to Christianity. The belief in age-long eras and the multiplicity of worlds has effectively forestalled the innocence which put the earth and human events at the centre of the universe, and thus the shock when that view was overturned. Even more important, Vedānta has always insisted that the basis of spiritual life lies on events within the heart and not in any particular pattern or event in history. Thus,

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changing views of the world and its development and history cannot affect the message of Vedānta.

As does science, Vedānta depends on a combination of logic and empiricism, not on either method alone. But Vedānta and science must be considered as parallel rather than complementary. That is, there is no division of reality between them. They deal with the same entity from different directions, one from the standpoint of multiplicity, the other from that of unity.

The intellectual strength of Vedānta is threefold: Its general approach has always been rational and inquiring; its specifics are consistent with the scientific approach and sufficiently empirical to be adaptable; the student has the intellectual freedom to make his own philosophy, as it were, based on his own reasoning and experience.

At the same time, however, Vedānta does not consist of dry knowledge. It contains many philosophies, but it is not a philosophy. The third and most important aspect of Vedānta is its mystical strength. Its purpose is direct experience of God or the ultimate Reality, and its methods and philosophies are intended to lead the student to such experience. Without this practical and devotional heart, its philosophy would be nothing but a barren intellectuality, its liberalism a vague spirit of goodwill.

There is a spiritual movement of tidal proportions, still in its fresher opening stages. All movements, all institutions, all affairs of men go through cycles of rise and fall, originating with enthusiasm and eventually dying out. It is a great source of strength to be part of a spiritual movement which is just beginning to manifest its power, for the living, devotional, joyful, loving qualities are still flowing strong. We find this in Vedānta today.

There were individuals in the recent past of the highest spiritual calibre, who had the highest spiritual realizations. Spirituality is not confined to the remote events and persons of ancient days. What to speak of contemporary records of these giant souls, the disciples of some of them, who are themselves men of spiritual attainment, are still among us and may speak directly to us about them.

The message of Vedānta is that all may experience God and find the true meaning of life in Him. Vedānta teaches this, shows the means, and provides the instruction necessary to help all sincere seekers along the path to God-realization.

This is the goal and the path, the foundation which makes any other activity meaningful, the lack of which makes life a miserable failure. We must first seek knowledge and devotion. Then, if we wish, all other activities will have their place, business, science, art, radical social reform—whatever may be one's duty or ideal. Without this foundation, activity must eventually lead to dryness and frustration.

With this as a foundation, there comes a new appreciation of the meaning and importance of Christ and Christianity. The old difficulties disappear. When realization is seen as the goal, theological questions lose their importance, and it is possible to have nothing but love and devotion for Jesus the Christ.

This is what Vedānta may mean for an American. The pilgrimage may be a long one, and the path may lead through unsuspected scenery. But a true seeker must sooner or later find help—a message and a teacher—which will give him direction and impetus on the path to God.

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THE STORY OF RUTH

By Sri C. Gopalakrishnan Nayar

The story of Ruth has been told in the Old Testament in the Book of Ruth. This story teaches us what true love is. True love knows no caste, or race, or religion, or nationality. The sole purpose of one who loves truly is the welfare of the object of love. He disregards his own comforts and welfare and even his life for acheiving it. True love is also enduring. Whatever calamities may befall one, he will be prepared to suffer them all with patience and continue to work for the well-being of the object he loves. He will never turn back or forsake that object. The Book of Ruth teaches us what true love is.

Ruth was a Gentile (Non-Jew) woman—a Moabetess—who married a Hebrew husband.

Inconsistent Love: Elimelech and Naomi, though they were born Israelites, had no deep-rooted love of God. When a famine broke out in the country, they forsook God and went out to the country of Moab with their two sons, Mahlon and Chilion. If they had genuine love of God, they would have remained in their own country among their own people and prayed to God for deliverance. Instead of doing that, they went out and lived among the Gentiles. Turning away from God is sin. As a consequence of this sin, sorrow came to them: for, before long, Elimelech died. Naomi did not learn from the death of her husband that sin would bring sorrow with it. She sinned more by allowing her two sons to marry Moabite women: for marital relations with the Gentiles were forbidden to the Jews. Consequently, more sorrow came to her in the death of her two sons.

Enduring Love: When Naomi heard that the famine was over and that the land was plenteous again, she determined to return to her home in Israel. Her two daughters-in-law then said they also would go with her. She advised them to go to their fathers', to marry again and settle down in their own homeland. The eldest, Orpah, agreed and went to her father's house, but the younger, Ruth, clave unto her mother-in-law. She would not go.

Love's Word: She said: 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.' Ruth knew that she was to go and live among a people who were new to her, in a new land away from her relatives, and that she would have none to take care of her save her aged mother-in-law. But her love for her mother-in-law was so enduring that she was prepared to suffer all hardships for her. Naomi agreed and Ruth went with her to Israel.

Love Your Brother: Now Naomi and Ruth were so poor that they had little to live upon. So when the harvest time came, Ruth went to glean ears of corn after the reapers and, by the will of God, she chanced to go to the field owned by Boaz for gleaning. Boaz was a mighty man of wealth and a near kinsman of Elimelech, Naomi's husband. He had heard of Naomi's sad story and how Ruth had come with her to Israel. When he saw Ruth gleaning after the reapers, he enquired of his men who the damsel was, and they told him that she was the Moabetess that had come with Naomi. Boaz was inspired by love for his brother (Elimelech was, being next of kin, a brother to Boaz), and he said to Ruth: 'Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do

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reap, and go thou after them: have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. . . . It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. . . . At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar.' Ruth did accordingly as Boaz said. She gleaned that day about an epah of barley.

Love's Work: When Naomi knew of the kindness that Boaz had shown unto Ruth, she decided to remind Boaz of his duty towards her. Now the law among the Jews is that when a Jew dies his brother should marry the widow and raise seed in her, so that the name of the dead may not be lost. As Elimelech was dead, Boaz was in duty bound to marry Naomi and raise seed in her. Though it was Naomi's right to become the wife of Boaz, she did not wish to exercise that right herself. Instead, she wished to give that right to Ruth. In the first instance, Naomi was old whereas Ruth was young and more fit to become the wife of Boaz. Furthermore Naomi loved Ruth, her daughter-in-law, greatly, and she wanted to reward Ruth for her unselfish love for her. So Naomi, gladly and of her own accord, gave to Ruth her right to marry Boaz and have children. This was the work of love. Naomi advised Ruth what to do. She was to go to the threshing floor that night and lie at the feet of Boaz without his knowing it. Ruth did as she was told.

Love's Duty: At midnight Boaz awoke and saw a damsel lying at his feet. When he knew that she was Ruth and how and why she came and lay there, he acknowledged his duty towards Naomi. But he could not redeem Naomi's field and marry Ruth himself, as there was a nearer kinsman who was to do it. So in the morning he met the nearer kinsman before the elders and told him about it. The latter said that he could not do it as he had a wife already. So Boaz, the next in kin, said he would marry Ruth himself.

Love's Reward: Thus Ruth, the poor Moabetess, an alien among the Israelites, a Gentile, became the wife of Boaz, a mighty man of wealth. This was her reward for her love for her mother-in-law. God rewarded her further with a son, Obed, who was the grandfather of king David, the man of God. Naomi also lived happily for the rest of her life nursing Ruth's child.

The Lesson: Love God with all thy might and with all thy heart and with all thy soul. Love thy neighbour as thyself.

II

Naomi was a Jewess. A Jew is one who believes in one God and who is within the fold of an organized religion with a specified system of worship. He is a circumcised person and the circumcision signifies the removal of the flesh (self) from him. 'It came to pass when the Judges ruled, that there was a famine in the land.' Which is the land? It is the land of promise, the kingdom of God, the blessed state of one who truly believes in God and walks in His ways. Famine means scarcity of bread, fall in the belief in God, deterioration in spiritual life. Naomi is a type of such deteriorated spirituality.

Naomi, with her husband and two sons, went to the land of Moab and lived there. The Moabites were Gentiles who did not believe in God Jehovah. They were more or less materialists. Naomi's departure from the promised land (which the Jews had by then occupied) to the country of Moab is illustrative of the transformation of a godly life, by a fall in the belief in God, to one of materialism. It was Naomi's husband who took her to Moab. A husband is one who exercises authority over his wife. Naomi's intense desire to enjoy

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worldly pleasures transformed her into a materialist. And her two sons, Mahlon and Chilion—ignorance and attachment—also were with her.

After a time her husband died. Her intense desire for enjoyment of carnal pleasures abated. But she did not return to her homeland. Instead of doing so, she strengthened her ties with the Gentiles by allowing her two sons to marry from among the Moabites. Though her desire for enjoying worldly pleasures died out, she continued in her thoughts of material prosperity and physical attachment. This state of her mind also died shortly.

By this time the famine was over, for the 'Lord had visited his people in giving them bread'. Naomi now wanted to return to her own country. So she asked her daughters-in-law—Orpah and Ruth—to return to their fathers' and to marry again and settle down. Orpah, the wife of Naomi's eldest son, agreed and went back, though with some reluctance. The delusion born out of ignorance left Naomi. But the second, Ruth, 'clave unto her'. She would not go. The yearning spirit that Naomi had cultivated from her attachment for worldly things persisted. She had to change it into a yearning for God. And that was good.

Naomi, with Ruth, reached her home. Her yearning for worldly pleasures was transformed into a yearning for God, and she restarted her original spiritual ways of life. 'And it came to pass that all the city was moved about them, and they said, is it Naomi?' She was now completely changed. 'She said unto them, call me not Naomi, call me Mara.' 'Mara' means 'bitter.' She had become bitter from her experiences. 'Vairāgya' is an essential qualification for leading a spiritual life.

Naomi was so poor that she had nothing to live upon. Her only hope was in Ruth. So she sent Ruth to glean ears of corn. 'Ruth' means 'obscure'. Her yearning for God was obscure. It was 'Prākṛta Bhakti'. It had to be fed and nurtured. Just as barley and wheat are bread for the body, so also God's Word—Knowledge—is bread for the soul.

Ruth went to glean ears of corn after the reapers. It was to the field belonging to Boaz that Ruth chanced to go for gleaning. Now Boaz was a mighty man of wealth. He was the Lord of the Harvest, kind and redeeming. He was a man of great knowledge, a man of realization, a teacher (Guru) who redeemed many from their delusion. Ruth found favour in his sight. Boaz had heard of Naomi's history and had considered the obscure devotion that had taken birth in her heart. He was kind towards her. He loved his brethren (All of us—men—are brethren). So he extended his helping hand to her also. 'He commanded his young men, saying, let her glean even among the sheaves, and reproach her not: and let fall also some the handfulls of purpose for her, and leave them that she may glean them, and rebuke her not.' Let her learn what you are learning and teach her also what you have already learned.

Naomi was not content with this. She wanted to espouse Ruth to Boaz. She wished to dedicate her devotion—obscure as it was—to the Guru and serve him. So she sent Ruth to lie at his feet. She requested Boaz to take her as his disciple, to permit her to sit at his feet and learn, and to serve him. Boaz agreed. The next morning, Boaz obtained the permission of the nearer kinsman and married Ruth. He accepted her obscure devotion. Boaz formally initiated Naomi and accepted her as his disciple.

In course of time, Ruth gave birth to a child and the family grew. The devotion and knowledge of Naomi increased. In that line was born David, the man of God (typical of Parābhakti), and Jesus Christ (Supreme Knowledge incarnated).

We must never forget that our final goal is Salvation, the kingdom of God. 'Seek ye first the kingdom of God and everything else will be added unto you.' God Himself will lead us along our path to Him.

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ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 2

REFUTATION OF THE ATOMIC THEORY OF THE VAIŚEṢIKAS

According to the Vaiśeṣikas, the ultimate condition of the world is atomic and all things are but aggregates of the different kinds of atoms. The atom is invisible and incapable of division into parts. If it is endlessly divisible into parts, then all things would be products of an equally endless number of parts and the difference between a mustard and a mountain would remain unexplained. The atoms are spherical and infinitesimal. Two such atoms produce a diad which is minute and short. This is also invisible. Three diads form a triad and four diads form a tetrad. The triads and tetrads are visible and have dimensions and are great and long. In the state of dissolution (*pralaya*), the world exists in the atomic state. At the beginning of creation, the atoms are set in motion by *adṛṣṭa*, the unseen principle, and the atoms combine to form diads, and diads combine to form triads, tetrads, etc.; and in this way, the gross elements are created from different kinds of atoms and the world order is evolved. This view is refuted in this topic.

महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥२।२।१०॥

10. And (even as the view of the Vaiśeṣikas that) the big and long (are produced) from the short and the atomic (is untenable) (so are all their views quite untenable).

If the atoms are infinitesimal, that is, without parts, they fill no space, and so any number combining together will not differ in extension from a single atom. So the production of diads, triads, tetrads, etc. is impossible. If, on the other hand, it be admitted that atoms have parts, then these parts will be divisible into parts and so on *ad infinitum*. Therefore the Vaiśeṣika theory that creation takes place through the combination of atoms is untenable. So are all other views held by them, as will be explained in the following *sūtras*.

उभयथाऽपि न कर्मातस्तदभावः ॥२।२।११॥

11. In either case (viz. *adṛṣṭa*, the unseen principle, inhering either in the atoms or the soul) the activity (of the atoms) is not (possible); therefore (there would be) the negation of that (viz. the creation of the world).

According to the Vaiśeṣikas, creation begins when the atoms are set in motion by the *adṛṣṭa*, the unseen principle, i.e. the result of the good and evil deeds of the souls. Wherein does the *adṛṣṭa* reside? Does it inhere in the atoms or the souls? In either case, *adṛṣṭa* of the souls being a continuous stream, the atoms would constantly produce the world; and their occasional activity and rest at the time of creation and *pralaya* cannot be explained. Therefore the combination of atoms through activity is impossible. Again, it is not possible to explain how the *adṛṣṭa* of the manifold actions performed at different times by the multitude of souls could all mature at one particular time to give rise to a new creation. Nor can you say that the activity of the atoms is due to the will of the Lord, for through inference you cannot establish the existence of a Lord. Hence there can be no combination of atoms. So their theory that the world is created by the combination of atoms is untenable.

समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥२।२।१२॥

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12. And because (the Vaiśeṣikas) accept *samavāya* (as one of the categories), there results *regressus ad infinitum* on account of equality.

The Vaiśeṣikas recognize *samavāya* or the inseparable inherence as one of the categories. It is required to establish the inseparable relation between qualities and substance or *jāti* (class) and individuals. But the *samavāya* also, being like *jāti* or qualities, requires something else to prove the fact of its being inseparably connected with the things it connects; and that thing, again, requires another thing to explain it, and so on *ad infinitum*. Nor can it be said that the inseparable connection is the essential nature of *samavāya*, so that no further reason is necessary for its inseparable connection. For in that case, on similar reasoning, it could as well be said that *jāti* and qualities etc. are also of like nature, and that would make *samavāya* unnecessary.

नित्यमेव च भावात् ॥२।२।१३॥

13. And because (the world also) would be eternal (on account of *samavāya* being eternal).

According to the Vaiśeṣikas, *samavāya* is eternal. So the parts and the whole which it connects would also be eternal. For if a relation be eternal, that to which the relation belongs would also be eternal. That would mean that the world is eternal, which is not acceptable to any.

रूपादिमत्त्वाच्च विपर्ययो, दर्शनात् ॥२।२।१४॥

14. And on account of (the atoms) possessing colour etc., the opposite (of what the Vaiśeṣikas hold would be true), because it is seen.

The atoms are said to have colour etc. by the Vaiśeṣikas. In that case, the atoms would cease to be atomic and eternal. For whatever possesses colour etc. is found to be gross and impermanent, as compared with its cause. So the atoms which have colour etc. would be gross and impermanent, and this would contradict their view that the atoms are minute and permanent.

उभयथा च दोषात् ॥२।२।१५॥

15. And as there are objections in either case (the atomic theory is untenable).

If, on the other hand, it be assumed that the atoms have no colour and other sensible qualities, then you cannot account for the colour etc. of the effects, viz. the earth etc. In either case, therefore, whether they have colour etc. or not, the atomic theory is untenable.

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥२।२।१६॥

16. And because (the atomic theory) is not accepted (even in part by the followers of the Vedas), it is to be completely rejected.

Though the Kapila doctrine is in conflict with Śruti and reason, yet the followers of the Vedas accept some parts of it like the Satkāryavāda. But of the Vaiśeṣikas no part is acceptable to them, and hence it is to be completely rejected by those who aspire after liberation.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

'Swami Vivekananda and the Future of Man' is the text of a lecture Professor Batuknath Bhattacharya, M.A., B.L., formerly Professor of English at the Surendranath College, Calcutta, gave at the Ramakrishna Mission Institute of Culture, Calcutta, in January 1958 on the occasion of the birth anniversary of Swami Vivekananda. Swami Vivekananda was a man of deep spiritual

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realization, having touched the rock-bottom of Reality. From the depths of that realization, he declared the Vedāntic truth that man is potentially divine. To him, man was the moving temple of God. 'We can have no conception of God higher than man', he said. The future of man lies in understanding and fully realizing his divine status. . . .

Is the Advaitic doctrine of Māyā 'in agreement' with the Vedic conception of it, or is it, as some scholars hold, only a 'graft' of a later period due to 'Buddhistic influence', without any basis whatsoever in the Vedas? With a view to correctly assessing the truth or otherwise of this question, the learned Professor Surendranath Bhattacharya, in his second article in the series on 'Avidyā and Māyā', makes a careful examination of the different 'senses' in which the terms like 'Māyā', 'Avidyā', 'Prakṛti', 'Avyakta', 'Nāma-rūpa', etc, are used in the Vedic literature. His scholarly research in the subject does not lend support to the latter view of the post-Śaṅkara scholars and religious reformers. Rather it leads him to the conclusion that, 'it is the most rational and least objectionable way of reconciling the contradictions of the Upaniṣads'. . . .

With the advance of scientific method and attitude, the man of faith is in a confused state of mind. On the one hand, his orthodox beliefs and traditional faith are crumbling before the scrutiny of science, which is a relentless discipline for verifying truth. On the other, science, while it satisfies the intellect, does not meet the emotional needs of the seeker after truth. It does not offer inner peace. Placed in such a situation, man, particularly in the West, is turning to a new fountain, namely, Vedānta, for the life-giving waters of moral strength and spiritual solace. It is against this background that Mr. C. E. Street, who is closely associated with the Vedanta Society, New York, U.S.A., discusses the role of Vedānta in his article entitled 'Vedānta for an American'. A world confused and confounded has to make the inevitable choice. . . .

Sri C. Gopalakrishnan Nayar's article on Gideon, published in our December 1958 issue, was marked by an entirely new approach to the stories of the Old Testament. What at first sight appears to be no more than a history of the customs, manners, struggles, and aspirations of a paricular face was revealed, by the light shed on them by the insight of the writer, to be verily a mine of spiritual wisdom. In this issue Sri Nayar takes up another story from the same source, viz. the Story of Ruth, and finds in it a grand illustration of 'true love' in which 'the sole purpose of one who loves is the welfare of the object of love'. The spiritual interpretation of the sequence of events in the story as symbolical of the different stages in the 'ascent' of the soul, from attachment to worldly pleasures to the highest stage of perfection, the kingdom of God, is quite original, refreshing, and highly interesting. Individual lives will stand transformed and the field of religion itself will develop an unprecedented 'pulling' power over human affairs, if the followers of each faith can learn to interpret and 'employ' the 'stories' found in the literature of the rest on the lines indicated by Sri Nayar.

REVIEWS AND NOTICES

THE MAIN PROBLEMS OF PHILOSOPHY: AN ADVAITA APPROACH, PART I. By PROFESSOR SUSIL KUMAR MAITRA, *Pages vi+158, Price Rs. 5. First Edition, 1957. Distributors Chuckerverthy, Chatterjee & Co. Ltd., 15, College Square, Calcutta 12.*

During this century, many a student of Indian philosophy has been guilty of reading British Hegelianism into Advaita Vedānta. Much that was written as Vedānta was actually Bradley or Bosanquet or Hegel retold in the terminology of Śaṅkara. In this short work under review, Pro-

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fessor S. K. Maitra has made a successful bid to reject this pernicious habit.

The four chapters of the book deal with contemporary problems in the fields of logic, epistemology, metaphysics, and axiology. After a careful examination of the leading doctrines of the various 'isms', Professor Maitra examines the tenets of objective Idealism. Here is offered a brilliant exposition of the fallacies and inconsistencies lurking in the Idealist position. If one is eager to arrive at a position free from such contradictions, one is compelled, says Professor Maitra, to accept the position offered by Advaita Vedānta. Such an approach points to a re-thinking of our attitude to Hegelianism and to anti-Hegelianism as well; and at the same time, it opens a new way for a more systematic study and examination of Advaita.

Dr. P. S. Sastry

FUNDAMENTAL QUESTIONS OF INDIAN METAPHYSICS AND LOGIC. By Professor Susil Kumar Maitra. *Pages vi+252. Price Rs. 8. First Edition, 1956. Distributors: Chuckerverthy, Chatterjee & Co. Ltd., 15, College Square, Calcutta 12.*

There have been many accounts of Indian philosophy in recent times. For some reason or other it has not been possible to attempt a study of the historical development of Indian philosophy. Every so-called history is found to deal with one system after another, thereby ignoring the mutual influences that have gone to the making of the history of Indian philosophy. It is refreshing in this welter of confusion to come across Professor S. K. Maitra's *Fundamental Questions.*

Professor Maitra takes us in the book under review through the basic concepts of the various systems of the Indian philosophy. The concept of change, cause, universal relations, self, God, evolution, and Māyā form the first part dealing with metaphysics. The second part, dealing with epistemology and logic, is devoted to a study of the nature of Pramāṇas and their validity. Each concept is examined in the light of all the systems; and the final evaluation is attempted from the standpoint of Advaita Vedānta.

Professor Maitra's work is a philosophical criticism of the categories, and it is done with the thoroughness born of clear thinking and firm conviction. The work repays a close and careful reading.

Dr. P. S. Sastry

MESSAGE TO HUMANITY. By Śri Swami Balananda. *Published by Sri Ramakrishna Kuteeram, Goteru, via Relangi, West Godavari District, Andhra, pp. 448 Price Rs. 15.*

Those who are acquainted with the author know the ways in which he harmonized, in his own life, severe spiritual disciplines and continuous service of the down-trodden, from his 'Retreat', Sri Ramakrishna Hermitage, Perantapalli Hills. This book is an appeal to people to shed 'attachment' and become established in 'responsibility'. There is an unmistakable ring of sincerity in its pages. But the style is ponderous and full of wearisome, though not useless, repetitions of pet phrases. He has his own peculiar categories. 'Religion' is condemned in the most vehement words imaginable. 'Religion,' he says, are like drowning insane persons. Whoever goes to assist them', we are warned, 'gets drowned with them.' 'Politics,' however, 'was born independent, and continued to be so, even after the establishment of religion.' Unfortunately, these 'two' formed a vicious alliance. 'It was from this period that the day-before-yesterday's religious heads began becoming the yesterday's political heads' (179). 'Universality,' however, 'is inherent in politics, and the same is demanded and expected of it by universal necessity.' 'All religions together could not kill or replace politics, but they have made it dirty and useless' (181). 'Both wanted population and more population'! How can they know that the 'marital institution' is meant mainly for enabling 'non-human' beings to become 'human beings'? It is the duty of human beings, 'common humanity', to evolve further by becoming co-operative, less 'attached', more 'responsible', to increase their subtle energy, prevent it from being wasted 'with relish' on 'creative and recreative' (reproductive) processes, but to raise it from fine to finer and finest senses, so that their inside can open up to 'spirituality', 'universality', and 'love'. This is the main theme. The 'Conclusion' is couched in simpler style. Even this has one sentence of 26 lines, made up of 188 words. Sentences of 20 lines are common in other chapters. The book is valuable as a drive to sublimate one's energies and to develop a universal and co-operative outlook. But we are afraid that the style and the novel categories will terrify or tire out most readers.

S. N.

A NEW APPROACH TO THE RĀMĀYAṆA by Sri N. R. Nāvlekar, M.A, *Sole Agents for sale: Mykale Subscription Agency, 177/6, East Central Road, Street No. 6, Dhantoli, Nagpur 1, M.P. pp. 272. Price Rs. 10.*

The Author says that he has found all relevant Sanskrit writers, and even 'modern' scholars, full of 'splashes of the marvellous, extravagant conceits, verbal gymnastics, figurative acrobatics and mawkish sentimentality.' He does not spare even 'Vālmīki', as ordinarily presented. Anyway,

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'There amidst weeds of absurd, tasteless, entangling interpolations', he has ultimately discovered the 'genuine' words of Vālmīki! We can now imagine the twists and queer interpretations that the author can make. Here are some of them. Rāmāyaṇa marks, according to him, 'the final phase of the long-drawn-out struggle for supremacy between the Āryan settlers of India and the Non-Āryan owners of the land.' 'Rāma,' he says, 'sought to achieve his object by fair means, as far as possible, but if the use of hook or crook became unavoidable, he did not shrink from it.' Now the proofs come. 'No Āryan ever commits the folly of starting a war with another without first creating a cause to justify it.' This is the rationale for Sītā's being left to be carried away by Rāvaṇa—but not *real* Sītā. Rāma was not 'squeamish or hide-bound'; mark the relish with which he ate the 'nibbled fruits' given by Śabarī! He 'thereby gained her precious help in the execution of his wonderful design and the whole-hearted co-operation of the hill tribes of the south.' This Śabarī had a 'Platonic love' for Rāma. It was, under his instructions, that she 'raved madly at Lakṣmaṇa', and was not only carried away by Rāvaṇa, but was also made to burn herself to death in the fire-ordeal at Lanka! Like Sydney Carton in 'The Tale of Two Cities'! Our author, we must understand, is a rationalist, and cannot accept that fire cannot burn human bodies. Somebody did die, and that could be Śabarī alone! It was only to 'enlist the sympathies of the southerners for himself' that Rāma pretended stark madness through grief for the loss of Sītā! 'Rāma accomplished the moral and diplomatic conquest of the south by simply raining down tears'! 'Nowadays national leaders rain down pamphlets from the skies.' Mark the shrewdness of the Āryan hero, Rāma! Just like the Englishman! The Englishman 'puts a chaplain on board his ship, nails a flag with a cross on it . . . and sails to the end of the world, sinking, burning, and destroying all who dispute the empire with him.' Our Rāma did likewise, with the 'sages' posting themselves at strategic places all along the route! 'Though those hermitages were in appearance places of spiritual contemplation . . . yet in reality they were the hidden workshops, arsenals, and depots from which supplies came to him continually',—therefore only 'his mighty bow never wanted a string, nor his two quivers a deadly shaft'! Rāma was, no doubt, 'stung with shame and remorse' by all that he did with Sītā and even Śabarī, and he had not 'the brazen-faced courage to tell' all that to Sītā at any time! And so on and so forth!

If *this* is 'scholarship', and *'Aryan* scholarship' at that, woe unto it! Why does not the author, in all fairness, call this a totally independent production of his, called Śabaryāyaṇa?

S.N.

ESSAYS IN TRADITIONAL JEWISH THOUGHT. By Samuel Belkin. *Published by Philosophical Library, 15 E 40th Street, New York, 16. pp. 191. $ 3.50.*

Here we find a "series of papers" originally read "at alumni conferences, student gatherings and various academic and non-academic functions" during the author's tenure as President of Yeshiva University. The main question answered is: "As an American Jew conscious of my spiritual heritage and my duties as a citizen of a great democracy, what can I do to be a better Jew and a better American?" Like other clear and bold thinkers, this author too points out that whatever technical progress the world has made is being used destructively by those whose science is of the twentieth century but whose morals are of the dark ages and the jungle." The way out is to recognize that our responsibility is now the "greater" to promote "by religious education, the power and importance of the moral and ethical values which lead irresistibly to an ideal evaluation of men and things." "The belief in the divine and common origin of the human race transcends all human values." "This spiritual philosophy emphasizes the basic similarities rather than the differences within the human race." Details of the teaching are conditioned, of course, by the setting in which Mr. Samuel Belkin has spoken.

S.N.

THE LAW OF MAN & THE DIVINE LAW. By Sri S. Subramania Iyer. *Madanapalli, Andhra State. Pp. 47 and 38; Rs. 1.50 and Re. 1. respectively.*

These are numbers 1 and 2 of 'Yoga Series'. The first contains 20 poems. The main idea is that 'Man can grasp the True values of Life and consciously accelerate the Evolution'. 'There is Science beyond the reach of the human mind.' But 'Man confines his Science to senses of the Physical plane', thus 'Giving rise to undue conflict of Science and Religion'. 'But on dawn of Truth it dissolves.' 'Open the mind's eye', and 'Perceive the imminence of Divine everywhere', —even in simple plants, their leaves, flowers, fruits, or in the sun or the very human body.

The second book is in prose. It has 124 paragraphs, with marginal headings to mark off different sections. 'All life is a sacred opportunity', 'a sacrifice to the Spiritual cause.' Don't postpone to enquire the meaning of life to the

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evening of life.' 'By intensity of quest and concentrated effort, one can realize Truth here and now.' 'The Law of Karma operates even in the Collective life of a group, nation or age.' 'It is one's sacred duty to resist Adharma' 'in social life, in national or international plane.' 'The state should not regiment ideas and foster artificil unity as against natural diversity.' 'Nothing is in vain in the economy of purpose.'

S. N.

NOTE: The price of *Vyavahāra-cintāmani* of *Vācaspati Miśra*, reviewed in January, is Rs. 22.50. Sole Agents: Messrs. N. M. Tripathi (Pvt) Ltd., 164, Princess Street, Bombay-2.

NEWS AND REPORTS

PASSING AWAY OF SWAMI PRABODHANANDA

We are sorry to announce the sudden passing away of Swami Prabodhananda (Sanat), aged 69, at the Belur Math on the 4th January at 3-30 p.m. from cerebral haemorrhage. He had been suffering from diabetes, dropsy and dilatation of the heart for many years.

A disciple of the Holy Mother, he joined the Belur Math in 1911 and had his Sannyasa in 1921 from Srimat Swami Brahmananda. He had the good fortune of serving Srimat Swami Turiyananda during the last few years of the latter's life. He took an active part, among other things, in supervising the construction of the Sri Ramakrishna Temple at Belur, and managing the Rangoon centres in 1931-2. He was Secretary of the Kankhal Sevashrama from 1942 to 1944. He was a trustee of the Math (and a member of the Governing Body of the Mission) since 1930 and was very regular in attending the meetings. His death has removed an old member of the Order. May his soul rest in peace!

THE RAMAKRISHNA MISSION, NEW DELHI

REPORT FOR 1957

1. *Religious Work*: Regular discourses, occasional lectures, celebrations, *bhajans*, worship, meditation in the Mission's shrine, and Rāmnām Sankīrtan on Ekādaśī days.

2. *Medical Work*: (a) *The Outdoor General Dispensary*: Number of patients treated: 38,374 (new cases—9656).

(b) *The Tuberculosis Clinic*: Number of patients treated: 1,09,887 (new cases—1849). Indoor cases treated in the observation ward: 523. Free milk supplied to 400 families.

3. *Cultural and Preaching activities*: (a) The regular Sunday discourses on the *Bhagavadgītā*, inaugurated in January 1951, attract a representative gathering of about 1,200 citizens.

(b) The weekly religious classes by the Secretary on Sunday mornings in the Delhi School of Economics were continued. Average attendance: 200 students and staff.

(c) The Secretary delivered lectures at various other places and undertook extensive lecture tours.

The number of weekly religious classes conducted within the premises and outside was 28 and 25 with a total attendance of 30,950 and 3,475 respectively. Total number of talks and lectures: 142; attendance: 72,690.

(d) *Sanskrit Classes*: The junior classes met on Tuesdays and Thursdays and the senior classes on Wednesdays and Fridays. Over a hundred students took advantage of these classes.

(e) *Celebrations*: Birthday Anniversaries of saints and prophets were observed.

(f) *Library*: Average attendance at Reading Room: 310 per day. 13 newspapers and 104 periodicals received. Number of books in the Library: 9435. Books issued: 7985. Average daily attendance: 240, children's section: 70

4. *The Sarada Mahila Samiti*: Undertook various kinds of philanthropic works.

5. *Dedication Ceremony of the New Temple of Sri Ramakrishna*: Was performed by Srimat Swami Sankaranandaji Maharaj, President, Ramakrishna Math & Mission, on 28th November, 1957. The function connected with the dedication ceremony was spread over 4 days and was attended by the monks of the Order.

6. *Labour Welfare*: (a) 27 documentary films shown to the labourers connected with the construction of the new Temple: (b) a creche conducted for the children of the labourers by the Sarada Mahila Samiti; and (c) free milk supplied every day.

SRI RAMAKRISHNA'S BIRTHDAY

The 124th birthday of Sri Ramakrishna falls on Wednesday, 11th March 1959.

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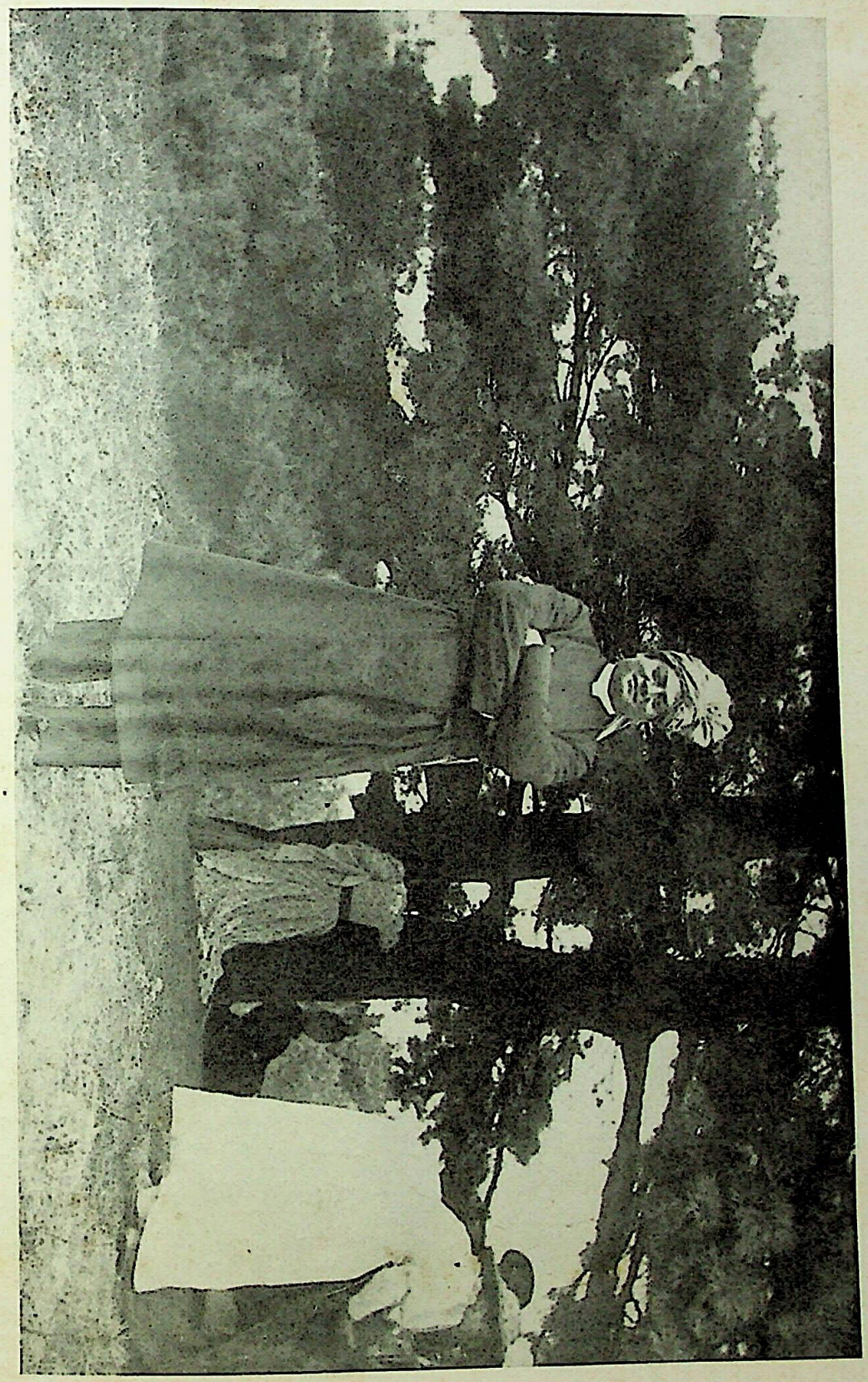

Swami Vivekananda at Greenacre

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PRABUDDHA BHARATA

VOL. LXIV MARCH 1959 No. 3

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

The day before I was initiated I went to the Mother and said, 'Mother, I would like to receive my initiation'.

She asked, 'Have you not been initiated as yet?'

When I replied in the negative, she continued, 'I thought you had!'

After my initiation she said, 'May the Lord's name and prayers make you pure in mind and body'.....

I asked, 'Is it necessay to keep count on the fingers when making *japa*? May I not do it in the mind alone?

She answered, 'The Lord has given the fingers, make the best use of them by counting His *mantra*'.

25th September 1910. Udbodhan, Prayer Room

In the morning, the Mother and I were talking. I said: 'If there is a God, why is there so much misery in this world? Does He not see? Or has He not the power to remove these evils?'

The Mother said: 'Creation itself is full of griefs. How can one understand joy, if there be no sorrow? And how can it be possible for everyone to be happy at the same time? There is a story that once Sītā said to Rāma, "Why do you not remove everyday's miseries? Make everyone in your kingdom—all your subjects—happy. You can do it if you like". Rāma answered, "Can everyone be happy at the same time?" "Well, they can, if you so desire. Why not satisfy all their needs from the royal treasury?" "Just as you wish."

'Then Rāma called Lakṣmaṇa and said, "Go and tell everyone in my kingdom that all their needs will be supplied from my treasury",

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When the people heard this, they came and explained their needs. The treasury was laid open. Everyone lived in happiness. But such was the dispensation of Rāma that soon the roof of the royal palace showed cracks and water seeped through. Masons were sent for to repair the crack. But there were none to be found. Where was any labourer to be found? The subjects also came and complained that, because there were no masons or workmen, their houses and buildings were falling to pieces. Then, seeing no other way, Sītā said to Rāma, "We cannot suffer in the wet like this! Let everything be as it was. Then we can get workmen again. Everybody cannot be happy at the same time". Rāma answered, "So be it". In the twinkling of an eye, everything was as it used to be. One could get workmen again. Sītā said, "Lord, it is true that this life is only a game of yours!"

'No one is miserable for ever, no one in all the incarnations. One reaps as one sows, it is all linked in cause and effect.'

I asked the Mother, 'Is everything then the fruit of *karma*?'

The Mother replied, 'What else, if not *karma*?'. . . .

I asked, 'Where does this initiative for good and evil originate? You may say from your previous life, but where is the source of it all?'

The Mother replied: 'Even a blade of grass cannot stir without the will of God, my son. When a creature falls on good times, his thoughts turn to prayer ; when he falls on bad times, all is evil. It is all according to His will, He acts through His objects. What powers did Naren have by himself? It was because God acted through him that he achieved what he did. The Lord knows what he is about to perform. But should a man yield himself unto Him, He will do everything for him. One must bear with everything, because it is all due to cause and effect, according to one's *karma*. And *karma* counteracts the effects of one's previous *karma*.'

I asked, 'Can *karma* counteract the effects of *karma*?'

She said, 'Why not? If you do a good act, it cancels the effects of your evil deeds. If one prays, takes the name of God, and thinks of Him, the effects of evil are cancelled'.

Udbodhan, Prayer Room, 1910

It was morning and we were talking.

The Mother said : 'After the Master left me, I was living at Kamarpukur, and would sit alone and wonder what was the use of it all ; I had no son or anyone. The Master appeared to me one day and said, "Why do you worry? You want one son, I have given you so many jewels of sons, such as these! A time will come when many people will call you mother".

'On my way to Vrindaban, I saw the Master at the window of my compartment, and he said to me, "About that amulet you have with you, see that you do not lose it".

'I had his own amulet on my arm. I used to worship it. Later, I gave it to Belur Math. They worship it there now.'

I said: 'It got lost during the Master's birthday celebrations this year. They had thrown it into the river along with the flowers and *bel* leaves. Ram Babu's son Rishi discovered it while playing there during ebb tide, and he picked it up and brought it in.'

The Mother remarked, 'It is his own amulet. They should take great care of it'.

We began to talk about Belur Math. The Mother said: 'I always seemed to see the Master in that place across the river, where the Math and banana plantation now stand, as though there was a house there and he was living in it. The Math had not been established as yet. When the land was first purchased, Naren took me over one day and showed me round the grounds saying, "Mother, now you can walk about to your heart's content in your own place".

'When I saw the Math at Bodh Gaya and how well provided and wealthy they were, I

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wept and said, "Master, my boys have nowhere to sleep and no food ; they wander from door to door. If they could only have a place like that!" At last, by the Master's will the Math was built.

'Naren came to me one day and said, "Mother, I have dedicated 108 *bel* leaves to the Master with the prayer that the Math might secure some land. You know that no *karma* is without its effect. You will see we shall have the land one day".'

When I went upstairs for some betel leaves after dinner, I heard the Mother say: 'Naren once said, "Mother, everything is taking flight nowadays. I see everything fly away". I said —here the Mother laughed—"Well, see that you don't put me to flight as well". And Naren said, "But Mother, if I put you to flight, where shall I stand? Knowledge which sets at naught the lotus feet of the *guru* is as ignorance. Where can knowledge stand, if it denies the sacred feet of the *guru?*"'

But after saying this Mother added: 'When one attains true knowledge, God Himself does not exist. One calls upon the eternal Mother, and in the end finds Her in all creation. Everything then becomes One. That is all.'

Udbodhan, Prayer Room, 1910

The Mother was sorting flowers and *bel* leaves for the *pūjā*. I was showing her a new print of her photograph. I asked, 'Is it a good likeness?'

She answered: 'Yes it is. But formerly I was a little plumper. Jogin (Swami Yogananda) was lying very ill when this photo was taken. I had grown thin with anxiety. I was very unhappy. When Jogin improved, I felt better, and when he grew worse I shed tears. The European lady Sara Bull took this picture. I was unwilling, but she kept pressing me, "Mother, I want to take it to America and worship it". In the end, she took this photograph'.

I said, 'This picture of the Master that you have here is a good one. One can see what he was like. Is it a good likeness?'

The Mother said: 'A very good one. It belonged to a Brahmin. They made a few copies, and this Brahmin had one. It used to be very dark, dark as the Goddess Kali, so they gave it to the Brahmin. When he went away from Dakshineswar, he left it with me. I placed it among the pictures of the other gods and used to worship it. I was then living below the music tower. The Master came there one day and, seeing the picture, said, "Now, what is all this?" We were cooking in the space underneath the staircase, on the other side. Later, I saw him pick up some *bel* leaves and other things that were lying there, and place them before the picture, worshipping it. This is the same picture. That Brahmin never came back, so I still have it.'

I asked, 'Mother, when the Master was in a trance, did his face ever look sad?'

Mother: 'No, I never saw it sad. He always smiled when in a trance.'

I said, 'The face might be smiling when he was in *bhāva-samādhi*,[1] but the Master himself said of the picture, taken when sitting, that it was one showing a very elevated state. Did he smile even then?'

The Mother answered, 'I always saw him smile, whenever he was in a trance'.

I asked, 'What was his complexion like?'

The Mother said: 'Like the yellow orpiment *haritāl*. His complexion seemed to be one with the gold amulet he wore. When I rubbed oil on him, a kind of radiance seemed to come out of him. Once, a very fair man came to the temple premises, and the Master said to me, "Watch us as we walk about in the Panchavati and see who is the fairer". So I watched them as they walked. The other man seemed a little fairer than the Master ; there was just a shade's difference.

[1] God absorption on a relatively lower plane, where duality still persists and the aspirant thinks of a personal God.

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'Whenever he went out in the temple premises, people would stand by, watching him, saying, "There he is!" He was rather plump. Mathur Babu gave him quite a large, flat, and low wooden stool. When he sat on it for his meals, it did not seem big enough for him. When he put on his little oily *dhoti* and went to the river for his bath, people would gaze at him in wonder....

'I never saw him sad. He took the greatest pleasure in the company of young and old. I never saw him sad. Ah! At Kamarpukur, he used to get up in the morning and say, "I would like to have such and such vegetables, do prepare them today", and we (myself and Lakshmi's mother) would cook them for him. A few days later, he said, "Ah! What has come over me! I think of food the minute I get up in the morning! Shame on me!" Then he called me and said, "I no longer fancy any particular dish. I shall have whatever you cook, whatever you give me". He used to go home for his health. He constantly suffered from dysentery at Dakshineswar. ... Later on, all this made him despise his own body, and he no longer took any care of it. ...

'You see so many disciples nowadays, the place is full of them. But when he was so ill, one man ran away, because he was expected to contribute twenty rupees. It is not very difficult to look after the Master now. They offer him food, but eat it themselves. If they give him a seat, he remains sitting. If they put him to bed, he stays there. He is only a picture.

'The Master first saw Balaram Babu beside the image of Mother Kālī, his hands folded, a turban on his head. He was always like that, hands folded. He never touched the Master's feet. The Master understood this and would say, "O Balaram, there is an irritation in my foot, do rub it!" Balaram would at once get hold of Naren or Rakhal or whoever was around and say, "Here, do rub the Master's foot, there is an irritation!"'

I said to the Mother, 'I asked Maharaj (Swami Brahmananda) about the Master's complexion, and he said, "He was like us".'

The Mother said, 'Maybe, when they saw him. He had neither his old health nor his complexion then. ... When I was at Dakshineswar, I never went out of doors. The steward used to say, "I have heard that she is here, but I have never seen her!"

'Sometimes I did not see the Master for two whole months. I would comfort my own mind saying, "What have you ever done to deserve the sight of him every day?" I would stand for hours and, through the cracks in the matting (screen round the room), listen to the refrains of the *kīrtanas*. That was how I got my rheumatism! He used to say, "If the bird from the forest is shut up in a cage day and night, it gets rheumatism. Go out and visit the neighbours sometimes". I would take my bath at four in the morning. A little sunlight would reach the staircase in the afternoon, and I would dry my hair there. I used to have a load of hair in those days. My room was very small and filled with all sorts of things. There were hooks hanging down from the ceiling. ... But I never felt any difficulty, except about the sanitary arrangements....

'Such singing and such trances there used to be! Gourdasi here, she fell into deep trances too!' ...

It was now time for the evening prayers, and the Mother would conduct them. I went downstairs. Later, I came up again to receive *prasāda*. The Mother sat with her feet pointing southwards, serving out portions of the *prasāda* on *sāl* leaves. I sat on the verandah asking for this and that. I wanted something that was not within her reach. I reached out for it myself, to spare her the trouble, and my elbow touched her foot. She immediately said 'Aha!' and folded her hands in apology. I said, 'Why Mother! It is nothing!' But she was not satisfied, and said, 'Come nearer, my son, let me kiss you'. In the end I put up my face; she touched my chin and kissed her hand, and only then was her mind at rest.

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In this way, she venerated her disciples as gods, and loved them as her own children.

29th October 1910. Udbodhan, Prayer Room

We were seated south of Mother's cot while talking. ... I asked, 'Is the Master present in the picture?'

Mother replied, 'Why should he not be? A thing and its reflection are the same. A picture is but a reflection of him'.

'Is he present in all the pictures?'

'Yes, his presence can be felt after repeated prayer. The place becomes holy.'....

'Well, those places seem to be holy because of sacred association.'

'Not quite so. He has his benediction on them.'

I then asked, 'Does the Master accept the things you offer to him?'

Mother said, 'Yes, he does'.

'But how so, why do we not notice any sign?'

'A beam of light issues out of his eyes and tastes everything. But his ambrosial touch fills them up again, so there is no decrease. The Lord comes down, from His place in heaven, where the devotees call Him. ... My mother-in-law saw Lakṣmī (Goddess of Wealth) coming from where the Lahas' home stands.... What need has he to eat? He comes for the satisfaction of his devotee, and eats. By eating *prasāda* one's mind becomes purified; but ordinary food makes it impure.'

I asked, 'Does the Master really eat?'

She answered, 'Do you think I do not notice whether the Master eats or not? He sits for his food, he eats'.

'You really see?'

'Yes, he eats some, but he simply looks at some. As a matter of fact, do you even relish all things at all times, or everybody's food? It's just like that. It depends on one's intensity of feeling and devotion. Devotion is the main thing.'

'How will devotion come? A child does not even know its own mother if it is brought up by someone else.'

'Yes, truly so. His grace is necessary. One must deserve his grace.'

I protested, 'How can there be any fitness for grace? Grace is unquestioning for all'.

The Mother explained, 'One has to sit by the riverside and call on him. He will ferry across at the proper time'.

'Everything occurs at the proper time; where is the place for his grace then?'

'Even so, has not one to throw one's line and wait for the fish when one goes out angling?'

'If he is our own, why should we have to wait?'

'That's true enough. It happens even before its time. People grow mangoes and jackfruits even out of season nowadays. Quite a lot of mangoes grow even in September.'

'Is our highest expectation limited to this much only that he dismisses us by giving to each one what he wants? Or can we get him as our own, over and above this? Is he my own?'

The Mother replied, 'Yes, he is one's own, ever related to one. He is everybody's own—each getting him according to his imagination'.

'But imagination is like a dream, like dreaming what one thinks of.'

'Well, you may take it that way. The whole world is a dream. This waking state is also a dream.'

'No, it is not a dream; if it were, it would vanish in a moment.'...

'Even so, it is nothing but a dream. What you dreamt last night no longer exists. A peasant dreamt that he had become a king and a father of eight sons. When the dream vanished, and he found that one of his real sons had died, he cried, "Should I weep for those eight sons or this one?"'

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AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA*

16th May 1896
63 St. George's Road
London—S.W.

DEAR ADHYAPAKJI,

Last mail brought the very very sad news of the blow that has fallen on you.

This is the world my brother—this illusion of Maya—that Lord alone is true. The forms are evanescent, but the spirit being in the Lord and of the Lord is immortal and omnipresent. All that we ever had are round us this minute, for the spirit can neither come nor go, it only changes its plane of manifestation.

You are strong and pure and so is Mrs. Wright, and I am sure that the Divine in you has arisen and thrown away the lie and delusion that there can be death for anyone.

'He who sees in this world of manifoldness that one support of everything, in the midst of a world of unconsciousness that one eternal consciousness, in this evanescent world that one eternal and unchangeable, unto him belongs eternal peace.'

May the peace of the Lord descend upon you and yours in abundance is the prayer

of your loving friend,
VIVEKANANDA

*Letter from Swami Vivekananda to Professor John Henry Wright, written on hearing of the death of his daughter, age 16.

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THE SPIRIT OF OUR TIMES

By the Editor

I

It is a melodrama that we are witnessing all around in the world today. At first sight, we behold a scene unfolding itself with all horrors and violent emotions. Fear, suspicion, and hatred rule the minds of the so-called leaders of nations. Diplomacy, deceit, and diabolical stratagems seem to be the order of the day. Cold war is indulged in gleefully and with no respite. Nations are armed cap-a-pie and kept at the 'brink of war'. There is everything in the atmosphere to create a war psychosis in the minds of men. New weapons of mass destruction are produced and perfected day after day —nuclear weapons, intercontinental ballistic missiles, and what not—the very mention of whose names sends a cold current in the hearts of men. It appears that the heart of man, from which is supposed to flow the milk of compassion, is smitten with bitterness and animosity. The spirit of love, selfless service, and self-sacrifice seem to be searing, giving place to enmity, selfishness, and self-aggrandizement. My country first and last and everything it stands for, and everyone else must submit before it —that seems to be the guiding principle in the affairs of nations, dividing mankind into separate segments surrounded by high walls of suspicion and fear.

'Love thy neighbour' was the dictum, but man appears to be out to annihilate the neighbour. 'Nation shall not lift up sword against nation; neither shall they learn war any more', this was the grand message given by the prophets of old. Are their descendants heeding the warning? It was said, 'I call heaven and earth witness. This day I have placed before you life and death. Choose life that thou and thy seed may live', but what is man up to? Is he not playing with death? That is the choice confronting mankind today. Which way to go, immortal life or imminent death? Total destruction of humanity with all its proud achievements and its beautiful civilization seems to be staring man in the face. The sword of Democles seems to be hanging precariously over the head of mankind.

As one ponders over all these, one is left dazed and dismayed. One's faith begins to quail, self-confidence totters, the future appears to be dark, and life loses all its meaning and charm. One shudders to think of the impending catastrophe that is round the corner, which, when it comes, will not even give one time to know that the end has come.

True, the scene, at first sight, appears to be dreadful, dark, and dreary. That is what catches the eye on the surface. But deep down lurks the real humanity, the enduring world with all its lofty ideals, surviving all vicissitudes of history, and destined to survive even the present cataclysmal situation. It is that world which we search for—the world that has lived on trust, goodness, love, and hope and upheld the deeper values of man and his spirit, the world which promises a brighter and a better future for humanity. Fortunately, there are in this world more individuals—many times more than the opposite sort—and more nations who are deeply interested in world peace and world brotherhood. They are earnestly trying to bring together different sections of humanity and to develop among them mutual respect, amity, and understanding, recognizing the great truth of the statement, 'Have we not all one Father? Hath not one God created us?' They are convinced that either they live by these ideals or they perish, but perish they will not.

Thus it is that in the midst of the loud proclamation of world destruction, there is also a faint talk of world renaissance. And though we are walking, as it were, along the narrow razor-

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edge between chaos and a new era of God-discovery, we somehow feel it within our power to lead ourselves from darkness to light, from hatred to understanding, and from fear to fellowship. Moved by this ennobling ideal, a number of humble individuals, private organizations, national institutions, and great international bodies are ardently engaged in fostering among groups of men this sense of the oneness of humanity, and developing in them a regard and an appreciation for other religions and cultures, races and languages, customs and manners, and other social, economic, and political ideas and ideals. In this particular field, the achievements of the UNESCO and other specialized agencies of the United Nations have been phenomenal. These bodies have broken all the barriers of race and nationality, religion and culture in bringing succour to the undeveloped and under-developed countries of the world in the spheres of education, health, social welfare for women and children, youth camp movement, labour welfare, refugee rehabilitation, relief work, economic aid, scientific and technological advancement, etc. The amount of work these agencies have already done and are doing on an international scale is magnificent.

Amidst diverse activities that UNESCO has initiated in this direction, one very significant move is in the cultural sphere. Explaining the spirit that animates UNESCO's major project for the mutual appreciation of eastern and western cultural values, *Orient-Occident* (the mouthpiece of UNESCO on this project) says: 'Every culture is endowed with a universal dimension, not only because it can be understood and respected by all peoples, but because it gives particular expression to the highest qualities of mankind, and because its values contain a wealth of teaching and inspiration. In this perspective, all cultures have classical values. Eastern cultures, and those of the Occident, must be appreciated not as peculiar curiosities, but as expressions of human genius..... The development of mutual appreciation of cultural values calls for the fashioning of a renewed and broader humanism, within which cultures endowed with their own unshakable individuality, but capable of drawing from each other inspiration and enrichment will coexist and collaborate. This cultural pluralism, tempered by the necessity for understanding and appreciation of each culture by the other, and inspired by the idea of the universal solidarity of mankind, characterizes the point of view of the present age on the problem of the unity of civilization.'

This is the point of view that is becoming more and more evident in the international sphere—the idea of the universal solidarity of mankind, despite differences and diversities in race or religion, culture or language. It is heartening to find leaders representing various faiths coming and telling cosmopolitan groups: 'Expect and respect differences'; 'Religions are not contradictory, but supplementary'; 'Let us mingle with people of other faiths and exchange our spiritual discoveries as never before'; 'From a study of comparative religion, we learn to read the sacred books of other people, and there we discover common ideals inspiring the whole human race. God withheld his prophets from no peoples'—utterances which could be hardly expected from orthodox sections a few decades ago.

In the same spirit, calling for the co-operation of all religions in achieving spiritual brotherhood, Dr. S. Radhakrishnan, in his book *East and West: The End of Their Separation*, affirms: 'The history of the new world, the one world, has begun..... We are living at the dawn of a new era of universal humanity.... Whether we like it or not, we live in one world and require to be educated to a common conception of human purpose and destiny.' Pointing out that the future cannot be built merely on the material plane, he further asserts: 'We cannot base the new civilization on science and technology alone. They do not furnish a reliable basis, if we wish to avoid the catastrophe that threatens us. We must discover the reserves of spirituality, respect for human personality, the sense of the sacred found in all religious traditions and use them to fashion

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a new type of man who uses the instruments he has invented with a renewed awareness that he is capable of greater things than mastery of nature.' The way to the discovery of those reserves, he tells us, is the recognition of the transcendental unity underlying the empirical diversity of religions.

II

The recognition of 'the transcendental unity underlying the empirical diversity of religions', in other words, the spirit of religious harmony, is an ideal that is understood and immediately subscribed to by the Indian mind. The Indian has an instinctive reverence for all faiths and all sages and prophets; and this attitude is very old, as old as the Vedas themselves. And from those dim ages of antiquity, it has continuously flowed, sometimes in a trickling stream and sometimes in a forceful current, through the long stretched valley of these scores of centuries. Our vast literature of the Vedas, the Upaniṣads, the epics, the Purāṇas, and the literature of the medieval mystics, all breathe the same spirit, so much so the very air of India is charged with such sentiments as: 'That which exists is One, but the sages call It by various names'; 'Just as water falling from the sky goes to the sea, so the salutations offered to the various gods reach God alone'; 'All men are struggling through paths which in the end lead to Me'; 'There are as many ways as there are points of view'. Time and again, sages and seers, mystics and saints have appeared on the Indian soil, breathing the same sentiment and demonstrating its spirit in their individual lives.

To the Indian mind, Truth presents itself in diverse ways, the validity of each of which is always accepted and respected. Diversity of sects and cults is necessary to suit diverse temperaments and personal predilections. An oft-quoted Sanskrit verse recognizes these individual differences in mental attitude and inner spiritual development: 'Owing to their diversity in taste, people prefer different ways, straight or curved; but Thou art the only goal for man, just as the sea is the goal of waters.' This is the basic religious tendency and tradition of India, and she has always welcomed true spiritual striving whatever person or whatever quarter it may come from, provided this spirit of understanding and accommodation is there in it.

It is in this tradition that a mighty spiritual force appeared in recent past in the personality of Sri Ramakrishna, who, it has been aptly said, 'was the consummation of two thousand years of the spiritual life of three hundred million people'. His life was a living commentary on the Vedas and the Upaniṣads, and he himself a living harmony of religions. His whole life was an uninterrupted experiment with this spirit, and he vividly demonstrated the truth of it by his own realizations. And this constitutes the essential part of his message to compose a distracted world that is torn to pieces by religious rivalry, sectarian exclusiveness, bigotry, and fanaticism.

Sri Ramakrishna was a meeting ground for all apparent contradictions, where paradoxes blended and distinctions disappeared. He discovered the thread of harmony running through all incompatibles, and, in one life, he lived and practised all modes of *sādhanās* that he came across. At the end of each and everyone of them, he discovered the same truth. Though born and brought up in orthodox Hindu tradition, when once he touched the bottom of unity of all apparent diversities, when once he realized that Religion is one and religiosities are many, that Truth is one but hath a thousand names, he threw overboard all the stifling restrictions imposed by his birth and tradition and took to the 'other' ways of knowing the same Truth. An intense desire came upon him to follow the Christian and the Mohammedan ways of religious life. Soon after, he set himself free from all old habits of thought and was completely absorbed in his new belief. The perfect *sādhaka* that he was, the results were quick and sure. He discovered that the self-same Godhead is

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attainable at the end of each journey, and that all religions are fundamentally one.

Even in the matter of the different approaches to God according to Hinduism itself, his life was a remarkable reconciliation. He was a *bhakta*, a *jñānin*, a *karmin*, and a *yogin* all in one. He commenced his spiritual life as a *bhakta* of the Divine Mother and completed it in pure *jñāna* by contemplating on the impersonal absolute Brahman. The range was vast, and in between he practised the different *mārgas* and *bhāvas*—the courses and attitudes—according to the various cults and sects prevalent in India—the Tantra, the Śākta, the Śaiva, the Vaiṣṇava, etc. Dvaita, Viśiṣṭādvaita, and Advaita mingled in him together to form a beautiful symphony in the music of his life. He enjoyed the bliss of divine companionship in every form of human relationship—*vātsalya, madhura, sakhya,* and *dāsya*—that of parents, of lovers, of friends, and of master and his servant, one after another in quick succession.

Thus Sri Ramakrishna represents a harmony of all religions and all modes of approach to Truth, a harmony in one person among all the great teachers of the world. His life and realizations have been so unique that he stands before the world as the embodiment of India's national genius and the fulfilment of her age-old aspirations. 'As many faiths, so many paths'—that is the grand message of Sri Ramakrishna which is spreading slowly but surely in this wide world of ours, the message of '*sarva-dharma-samanvaya*', in which all religious conflicts are resolved, burying, once for all, all bigotry and fanaticism, where man and man can meet in this human family as the children of one God, where doctrines and dogmas do not matter, where sects, temples, and churches count for little, and above all, where religion does not mean mere meaningless words, but true spiritual realization. To proclaim this underlying fundamental unity of all religions was the mission of Sri Ramakrishna.

Sri Ramakrishna in his own inimitable way illustrated the truth of the variety of expressions of the one eternal Truth in homely parables: A chameleon lived on a tree. One person came and saw it was green ; a second person saw it red ; a third one, yellow. In this manner, a number of persons saw it as of different hues. Each of them was disputing the other and saying that the animal was green, red, yellow, and so on. At last, they went to the man who had been sitting under the tree. He said, 'I live under the tree night and day. I know it is a chameleon ; it changes colour every moment. And sometimes it has no colour at all'.

Yet another is the parable of the 'Fish': As the same fish is dressed into soup, curry, or cutlet, and each has his own choice dish of it, so the Lord of the universe, though one, manifests Himself differently according to the different likings of His worshippers, and each one of these has his own view of God which he values most.

He said: 'God is one. He differs only in names and forms. He reveals Himself unto a devotee in whatever form he wishes to see Him.' 'Various are the paths that lead to the ocean of Immortality. Life is blessed no matter by whatever means you get into it.' 'Different creeds are but different paths to reach the one God.'

It is to carry this immortal message of India, as exemplified and demonstrated in the life of his master, that Swami Vivekananda travelled to the countries of the West, and there he preached it freely and forcefully wherever he went. First we see him at the historic Parliament of Religions, in Chicago, where he speaks not of this faith or that, not of the many sects and sectarian beliefs, but of the Religion which is universal in character and application—the Eternal Religion. He spoke of the Religion which taught the world both tolerance and universal acceptance. He deprecated 'sectarianism, bigotry, and its horrible descendant, fanaticism', which had filled the earth with violence and drenched it with human blood. He hoped that the Parliament would inaugurate a new era of free association among the nations of the world, so that each nation could make some distinctive contribution to the general progress of man and his civilization.

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Throughout the several addresses the Swami delivered at the Parliament, not a word of denunciation of any faith ever rose from his lips. His words always breathed a remarkable spirit of universalism. Describing this in a touching manner, Romain Rolland writes: 'Each time he repeated with new arguments, but with the same force of conviction his thesis of a universal religion without limit of time or space, uniting the whole *Credo* of the human spirit, from the enslaved fetishism of the savage to the most liberal creative affirmations of modern science. He harmonized them into a magnificent synthesis, which, far from extinguishing the hope of a single one, helped all hopes to grow and flourish according to their own proper nature. There was to be no dogma but the divinity inherent in man and his capacity for indefinite evolution.'

'Religion', Swami Vivekananda said during the course of an interview in Detroit, 'is the acceptance of all existing creeds, seeing in them the same striving towards the same destination. Creed is something antagonistic and combative. There are different creeds, because there are different people. ... Religion recognizes and is glad of the existence of all these forms, because of the beautiful underlying principle. ... All the creeds which are accepted by all people are but the endeavours of humanity to realize that infinity of Self.'

Elsewhere, with the same width of vision and depth of understanding, the Swami declares: 'I accept all religions that were in the past and worship with them all. I worship God with every one of them, in whatever form they worship. ... I shall keep my heart open for all that may come in the future. ... The Bible, the Vedas, the Koran, and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. ... We take in all that has been in the past, enjoy the light of the present, and open every window of the heart for all that will come in the future.'

This all-comprehensive, universal vision is gaining in power and widening its influence. This is the spirit of our times, and with the passage of time, greater expressions of it on much wider scale are sure to manifest themselves, yielding better benefits to man and making his life on earth happy and worthwhile. The future of humanity lies in preserving, practising, and propagating this spirit of inter-religious harmony and understanding; there is no other way.

SISTER NIVEDITA AND ACHARYA JAGADISH CHANDRA BOSE

By Brahmacharini Kalpalata

I

On November 30, 1917, Dr. J. C. Bose dedicated the Bose Institute with the words:

'I dedicate today this Institute—not merely a laboratory, but a temple.'

As one enters this 'temple', one sees at the entrance a fountain, 'the memorial fountain with its bas-relief of woman carrying light to the temple'. Underneath it reposes, as we have heard, a portion of the mortal remains of Sister Nivedita. Towering above all is the *vajra*—the symbol of thunderbolt that Sister Nivedita adopted. These in silent eloquence speak more of the relation of Sister

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Nivedita and Jagadish Chandra Bose than words can convey.

A score and four years of intense struggle came to an end at the realization of this cherished dream of Jagadish Chandra, and it was natural that on such an occasion, when his glory had reached the pinnacles, he remembered his comrades. In a reminiscent mood he said, 'In all my struggling efforts, I have not been altogether solitary; while the world doubted, there had been a few, now in the City of Silence, who never wavered in their trust'. Among these was Sister Nivedita.

His biographer writes: 'Her fervid faith in the long-dreamed of Research Institute, its possibilities for science and its promise for India, was no small impulse and encouragement towards its realization.' Professor Patrick Geddes wrote the biography in 1919, entitling it as *The Life and Work of Sir Jagadis C. Bose*.

Long before that, Sister Nivedita had planned to write his life. In a letter of 1901, she refers to a character sketch of Bose written by her. In a letter dated 16th July 1906, while writing to Mrs. Bull about her literary work, she expresses her desire to leave papers ready for Bose's life. In 1910, when strain of work had told upon her health, and she had a premonition that she would not live long, we find her writing to her friend Mrs. Bull in a mood of despondency: 'My wonderful 12 years is drawing to a close, and I feel that in November when the Mintos go, I shall enter on a very dark period, which I dread more for his sake than for anything else. I have still 2 years left and no more. . . . I am so afraid that I shall not be there to write his life. But I know you will leave a special legacy of £100 to SK., R., or to N. for this purpose, not to pay expenses, but to pay for time. The life can easily be published in India and at Indian cost. And my papers will be at their disposal. Of course, no one will ever see him as I have done, but perhaps N. would do best the grim hour to hour struggle with villians that he had had and the gallantry with which his ship has breasted every wave.' Sister Nivedita did not live to write about his struggles in life, for she died in 1911, but perhaps she left her papers behind to help another to write about them.

When a battle is won, we applaud the victory and glory in it and forget the struggle. If only we would remember the struggle, we would be wiser. For the struggles of great and noble lives are the lamps to guide our footsteps. Successes and failures follow in natural sequence, and therefore are looked upon as one; much value is never attached to them. The combat itself is greater.

Jagadish Chandra once said that his life had ever been one of combat, and would be so to the last. The invincible courage and strength that was his in all his struggles was derived from the lesson he had learnt from his father's life. Speaking about him once at his home town Faridpore, he said, 'And if some of the audience thought that the speaker has been blessed with life that has been unusually fruitful, they will soon realize that the power and strength that nerved me to meet the shocks of life were in reality derived at this very place, where I witnessed the struggle which overpowered a far greater life'.

So, if the Indians today feel proud in the achievements of this scientist, they must also remember his sufferings. As a pioneer in this field among the Indians, he had to bear the brunt of it. His honest efforts were thwarted, because he was an Indian; because he belonged to a race of dreamers who had dwelt in metaphysical speculations only, and had never dared to tread the sacred grounds of exact sciences. True to his leadership, he did not leave the battle-field till the end. His aim was to open the way for other Indians to follow. 'My own experience told me how heavy, sometimes even crushing, are the difficulties which confront an inquirer here in India; yet it made me stronger in my determination that I should make the path of those who would follow me less arduous, and that India should

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never relinquish what has been won for her after years of struggle.'

Sister Nivedita was not an Indian by birth, but having identified herself in love and devotion with everything Indian, she suffered with Indians in their humiliations and gloried in their successes. In supporting and helping Jagadish Chandra Bose, she felt she was discharging her duties towards the land she loved. That explains their true and sincere comradeship.

II

When Jagadish Chandra was a student of St. Xavier's College, his natural aptitude for science developed under the influence of Father Lafant, Professor of Physics, whose teaching and experiments made the subject very interesting.

When his career was still undecided, Jagadish Chandra asked permission of his father to go in for Indian Civil Service, the most promising career, to relieve his father of financial burden. But the patriotic sentiments of his father prevented him, and though it was inexpedient for Jagadish Chandra to undertake expensive education in England, both father and son decided upon his going to England for some further training in science. He first chose medicine, but gave it up, and later went in for all sciences—biology, physics, chemistry, and physiology. His hard work and thoroughness of method brought him credit. When he desired to return to India, he secured a letter of recommendation to Lord Rippon, then Governor-General, to nominate him for the Educational Service.

From this time onwards started a hard struggle: a fresh young Indian trying in his natural rights for scope of work in the field of science against an array of British administrators determined not to help him.

Even after the Governor-General's recommendations, the D.P.I. refused to give him a permanent appointment in the Imperial Educational Service. When forced from above, he was irritated, and gave Jagadish Chandra an officiating appointment. Even after appointment, the Principal of the Presidency College protested on the grounds that an Indian was not fit to teach exact sciences. But Jagadish Chandra stayed on. He did his work earnestly, and always stood for the honour of Indian professors. As is reported, an Indian professor's income, even in the Imperial Service, was two-thirds of an European's in those days, and because Jagadish Chandra was an officiating professor, his pay was further reduced by one half. As a silent protest, he refused to accept the pay, even at the cost of great hardships and privations.

However, after three years of professorial work, his services were appreciated, and full pay of last three years was given to him. That was the end of the first phase of his struggle.

Since 1894, he had devoted himself more to research work. He went on his first scientific deputation to the West in 1897. His researches on electrical waves won him recognition among the physicists. The Royal Society in London published his researches, and a grant was given to him for further research. He thought that now the closed gates were opened, and his progress would henceforth be unhampered. But his faith and hope again came to test after five years.

The second phase of the struggle really began when, as he himself says, 'In pursuit of my investigations, I was unconsciously led into the border region of physics and physiology and was amazed to find boundary lines vanishing and points of contact emerge between the realms of the living and non-living'.

Even his exact scientific analytical methods and dexterity in experiments did not convince a section of the Western scientists, the physiologists, that there is a point where the final distinction between the living and the non-living disappears. They even advised him to confine himself to physical investigations and leave their field of work. But he was not the person to give up his search for truth, nor was

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he afraid to prove to the world what he had found to be right. For what he was saying was truth which was revealed to his ancestors thousands of years go. Without reserve, he proclaimed to the world from the platform of the Royal Society on May 10, 1901: 'It was when I came upon the mute witness of these self-made records, and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago: "They who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else!"'

This naturally perplexed the Western scientists, who always tried to demonstrate the manifoldness of the universe in their search for truth. Their prejudices against the Indian scientist led them to criticize him in strong terms. His papers were not published, but were 'shelved'. His researches were stolen. It was a regular battle, the 'Bose War' as Sister Nivedita often called it. It left him tired and depressed. His health broke down. He often complained to friends to seek relief. It was at this trying period of his life that the trust, help, sympathy, and encouragement of friends like Sister Nivedita and Rabindranath Tagore sustained him.

In a letter to Rabindranath written in March 1902, he says: 'I did not frankly write to you all the facts, because you all would be anxious. You have heard about the leading physiologist of Europe, Burden Sanderson. When I spoke at the Royal Society,... Burden Sanderson got up and said: "I have made plant research all my life. Only Mimosa responds, but that ordinary plants should give electric response is simply impossible. It cannot be!" He further said: "Prof. Bose has applied physiological terms in describing his physical effects on metals. Though his paper is printed, yet we hope he will revise it and use physical terms, and not use our physiological expression in describing phenomena of dead matter." I said in reply that scientific terms are no one's monopoly. And this phenomena is "One", therefore I am against preaching manifoldness.

'The result of it all was that the publication of my paper was stopped, . . . because if my theory is accepted, the established theory of scientists would be proved wrong. They thought that, as my time for returning home was near, they would be out of danger once I cross the sea.'

In another letter written to Rabindranath about two months later, he wrote more dejectedly: 'You will not know what difficulties I have to face. You cannot imagine. The publication of my article on 'Plant Response', which I wrote in last May in the Royal Society, was stopped by the conspiracy of Waller and Sanderson. But my discoveries have been published by Waller in his own name in a journal last November. All these days I did not know about it. When the Council thought of publishing my paper read at the Linnean Society, Waller's friends tried to stop it, saying that Waller had already published it in last November. The Proceedings of the Council were confidential, therefore I did not know about this conspiracy. And as my paper read at the Royal Society did not get publicity, there was no proof. Fortunately, the matter was referred to in my lecture at the Royal Society; and luckily, my paper was with the Secretary of the Linnean Society. I hear that after much controversy it has been decided to publish my paper. ... President wrote to me: "... there are many queer things you have yet to learn. But I am glad that you now have had fair play." I heard many things from him. What is the use of speaking about those things now? ... What is the good in losing faith in the Science Society of this country? ... But I am depressed. I wish to return now and regain the spirit of life by touching the dust of Bhārata.'

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The other person whose friendship helped Jagadish Chandra Bose during this trying period of his life was Sister Nivedita. After her death, Mrs. Bose wrote of her: 'It was not till a much later date, when I had been blessed with her friendship, that I came to know the strength that lay behind the life of Margaret E. Noble. How manifold were the blessings she conferred on all who came in contact with her, and in how many directions she had effectively served our Motherland, it is too early yet to speak.'

Those who do not know about Sister Nivedita's impassioned love for India and her complete self-effacement in her services cannot understand the spirit behind the life-long sincere friendship of Sister Nivedita with the Boses.

III

Sister Nivedita came to India in 1898 in response to a call from Swami Vivekananda to serve the cause of education of Indian women. The first lesson that she took from her *guru* was that she had to forget her own past and work for India in the Indian way. Her interests in life were manifold, and being gifted with a penetrating intelligence, it did not take her long to enter the Indian way of life, completely forgetting her old self. To quote Mrs. Bose again: 'She had so completely identified herself with us that I never heard her use phrases like "Indian need" or "Indian women". It was always "our need", "our women". She was never as an outsider who came to help, but one of us who was striving and groping about to find the way of salvation.' When the revival of India became her sole passion in life, she emphatically said that India's hope for salvation lay in revitalizing its own forces; in reliving its own ideals. She incessantly spoke and wrote about them. She saw how indifferent the foreign government was to the sufferings of the Indians and how its political interests led to the exploitation of the country. With the freedom-loving Irish blood in her veins, she was vexed with any hindrance put in the way of the Indians. In utter disgust, she wrote to Miss Macleod in 1901:

'India was absorbed in study; a gang of robbers came upon her and destroyed her land. The mood is broken. Can the robbers teach her anything? No, she has to turn them out, and go back to where she was before. Something like that, I fancy, is the true programme for India. And so I have nothing to do with Christians or government agencies as long as the government is foreign. That which is Indian for India, I touch the feet of, however stupid and futile. Anything else will do a little good and much harm, and I have nothing to do with it. Yes, my way will do some harm, too, but it will be *vital* to the people themselves. Good and evil of their own, not any other, and for such harm I care nothing. They need it.'

It is not surprising then that, when Sister Nivedita came to know about Dr. Bose, his discoveries, and his single-handed fight on the world-stage for having his theories recognized on the one hand, and for establishing the importance of India's contribution in the field of science on the other hand, she became interested in him and his work. In 1898, with Mrs. Bull, she had gone to meet Dr. Bose. He was at that time engaged in his new investigations on 'Response of the Living and non-Living'. He was invited in August 1900 to the International Congress of Physics arranged at the Paris Exhibition. The Government of India had deputed him to go; and there amidst a world gathering, Dr. Bose read his paper on 'Response of Inorganic and Living Matter'.

Swami Vivekananda and Sister Nivedita were in Paris at that time. Both felt proud that an Indian was invited to speak of his discoveries in such an international gathering. Swami Vivekananda later wrote in a letter how impressed he was by Bose's exposition of his new researches: 'Here in Paris have assembled the great of every land, each to proclaim the glory of his country. ... Among these peer-

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less men gathered from all parts of the world, where is thy representative, O thou the country of my birth? Out of this vast assembly, a young man stood for thee, one of thy heroic sons, whose words have electrified the audience, and will thrill all his countrymen. Blessed be this heroic son and blessed be his devoted and peerless helpmate who stands by him always.'

After his return to England from Paris, Dr. Bose had a physical breakdown. He was operated upon in December. After that, he was invited to stay at Sister Nivedita's mother's house in Wimbledon. In a latter of 4th January 1901, she wrote to Miss Macleod: 'Dr. B. is practically well, and Mother has left her little house to them and us, and gone away, so we are now staying in Wimbledon.' Later, when Mrs. Bose was ill, she was also restored to health at Wimbledon.

The 'Bose War' actually started after his Paris paper. His scientific papers were not allowed to be published, or were deliberately misrepresented, as we have known from the letters quoted above. Dr. Bose was tired, and did not want to continue writing papers for scientific societies. He desired to write books, but felt no urge to do so. He wrote to his friend Rabindranath: 'My own work is in a way stopped, because I have written 11 papers and not one has been published. I do not understand what has happened. I think of writing books, but do not feel like looking at those writings again.'

It was in this work that Sister Nivedita was a great help to him. From her personal notes, we come to know that from 1904 onwards she had been constantly engaged in revising and editing his papers. In 1905, she informed Miss Macleod: 'I hope we shall have a book on botany out in the autumn, that ought to be very astonishing in the scientific world.'

Referring to the book, she writes, in 1906, to Mrs. Bull: 'Vines has written a long letter setting out the hard criticism which the book will have to meet. Poor. B., it has alternately depressed and angered him, but this morning we shall have to answer it, and then I hope it will cease to rankle.

'There will certainly be an outcry, because he has quoted others so little, but you know we decided on that deliberately, because it seemed better not to quote names. Whom to quote would simply be to pillory for foolishness and error. It simply means, as I said to B., that he was to turn his face away from the past and look to the future. The old, whom he superseded, will hate him, but the young will hear his voice and follow him. Leaders and prophets must needs be solitary, so he hopes you will not be bitterly disappointed, because there will be no chorus of welcome and applause.'

That Sister Nivedita was always occupied in helping Dr. Bose is also recorded by Sister Devamata in her book, *Days in an Indian Monastery*. In 1909, she stayed at Sister Nivedita's school as a guest, and referring to those days she wrote: 'Literary work absorbed Sister Nivedita too profoundly to enable her to take part to any extent in teaching. She was occupied also in assisting the famous botanist, Dr. J. C. Bose, in preparing a new book on plant life. He spent several hours every day at the school and sometimes lunched there, so I had a delightful opportunity to know him.'

Besides helping Dr. Bose with writing, she also sought financial help for the publication of his books from her friends like Mrs. Bull. Praising Mrs. Bull for spending her money usefully, she wrote to her in 1910: 'You know this school is really yours, and my writings are really yours, and the science books are yours, the laboratory will be yours. ... Don't you feel that it is a goodly array of things that you have made possible by your support? ... No, I must say that used as you have used it, money seems to me a great and good thing.'

But the greatest gift of Sister Nivedita to Jagadish Chandra was perfect comradeship. She was a seeker of truth, therefore knew no

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fear. She keenly felt the wrong done by the Western scientists to him and considered it shameful. In no uncertain terms she condemned it. 'As for England', she wrote to her friend, Miss Macleod, 'this Bose War seems to spell individual and general degradation. I am sure if he were in England he would do much—he could not help doing much—but as far as she herself is concerned, England, or all that was noble in her, at least seems dead.' ... And in an emotional outburst she adds: 'Oh India, India! Who shall undo this awful doing of my nation to you? Who shall atone for one of the million bitter insults showered daily on the bravest and keenest nerved and best of all your sons?'

In India, she became a bearer of his message that Indians should no longer look to the West and accept what it offers, but must enter the arena of modern thought and knowledge as masters and vindicate their intellectual superiority. She prayed for this 'Man of Science', and exhorted the people to remember him at their prayers daily. In her last birthday greetings to him, sent from Geneva in 1910, she hailed him as an adventurer and leader of the people: 'When you receive this, it will be our beloved 30th, the birthday of birthdays.

'May it be infinitely blessed—and may it be followed by many of ever increasing sweetness and blessedness! Outside there is the great statue of Christopher Columbus and under his name only the words, "La Patrie", and I thought of the day to come when *such words* will be the speaking silence under *your* name —how spiritually you are already reckoned with him and all those other great adventurers who have sailed trackless seas to bring their people good.

'Be ever victorious! Be a light unto the people and a lamp unto their feet! and be *filled* with peace!

'You the great spiritual mariner who have found new worlds!'

Since 1900, when Sister Nivedita became a friend of the Boses, she spent every holiday with them in India or abroad; on pilgrimages or on hill stations. To restore her ill health, she went in the Pūjā vacation of 1911 to Darjeeling with them, and there on the 13th October breathed her last.

What a loss it was to Jagadish Chandra, only their intimate friends knew. Sister Christine wrote in a letter to Miss Macleod in 1913: 'Dr. Bose is much better physically and mentally, and one no longer has the fear that he may not be with us long. But life is so dull for him now. He constantly says: "I do not know how to pass my days." Margot (Sister Nivedita) gave him sympathy, understanding, enthusiasm, inspiration, and help in his work. You can imagine what a void she left.'

After Dr. Bose's fourth deputation to the West in 1914, all his struggles came to an end. His discoveries were universally accepted, and his instruments made famous. In 1916, he again went to the West. In 1917, his dream of a Research Institute was fulfilled. He lived on till 1937, a great and successful man, quite a long passage of time for people to forget about his friends of old. But all did not forget. On receiving the news of his death, his dear old friend Rabindranath Tagore spoke about him to his students in Santiniketan, ending thus: 'In the days of his struggles, Jagadish gained an invaluable energizer and helper in Sister Nivedita, and in any record of his life's work, her name must be given a place of honour. Thenceforward, his renown spread all over the world, overcoming every obstacle.'

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THE GREATNESS OF OUR EPICS

By Sri M. K. Venkatarama Iyer

It may be useful to start by pointing out the place of the epics in our sacred literature, which comprises the four Vedas, the six Vedāṅgas, the Śāstras, the Itihāsas, and the Purāṇas. The Vedas are *Ṛg-Veda, Yajur-Veda Sāma-Veda,* and *Atharva-Veda.* Each Veda is made up of a collection of *mantras* called Saṁhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad. The first three groups relate to what is called the *karma-kāṇḍa* of the Veda, while the last constitutes the *jñāna-kāṇḍa.* The Upaniṣads convey the ultimate import of the Vedas; hence they are also known as the Vedānta, the term meaning what comes at the end of the Veda and also what brings out the final meaning of the Veda. The Sanskrit word *'anta'*, like the cognate English word 'end', conveys this double significance. The Vedāṅgas are Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, and Jyotiṣa. The Śāstras are the six systems of philosophy, namely, Sāṅkhya, Yoga, Nyāya, Vaiśeṣika Mīmāṁsā, and Vedānta. The two Itihāsas are the *Mahābhārata,* which is an epic of growth, and the *Rāmāyaṇa,* which is an epic of art. The Purāṇas are eighteen. The *Bhāgavata,* though classed as a Purāṇa, really enjoys the status of an Itihāsa.

The term *'itihāsa'* is derived from *'iti+ha +āsa'*, which means 'so indeed it was'. The Itihāsas have therefore a nucleus of historical truth. Round an historical personality, the imagination of a poet has woven a great epic, whose ultimate purpose is to elucidate the great teachings of the Vedas through the medium of an interesting story. The Itihāsas are therefore didactic only in an indirect way. The story is the most important thing. Śrī Rāma's exploits when he was yet a boy in his teens, his marriage with Sītā, the great renunciation that he made to save the reputation of his father, his life in the forest, his encounter with Khara, Dūṣaṇa, and other *rākṣasas* (demons), the abduction of Sītā, his friendship with Sugrīva, Hanumān bringing word about Sītā from across the seas, Rāma and the *vānara* (monkey) hosts crossing the sea, the killing of Rāvaṇa, Rāma's victorious return to Ayodhyā, and his getting crowned as king after giving proof of his heroic qualities—the narration of these incidents is bound to be interesting even in the hands of an ordinary poet. But in the hands of a skilled artist like Vālmīki, who knows how to bring out the best from every situation, how to sound every situation to its innermost depths, the narration becomes most fascinating.

Generations of Indians have read and reread Vālmīki's *Rāmāyaṇa* primarily for the story and its poetry. But they have imbibed all the time the great truths of the Vedas and the Upaniṣads that it embodies almost unknown to themselves. The three strands—the story, the poetry, and the philosophy—are so skillfully interwoven that they present many facets and the reader comes upon something new to appreciate everytime he reads the epic. In fact, he never feels that he has done with the poem and that there is nothing more to understand or appreciate. It is said of Śrī Rāma that he was *'sadaiva priyadarśanaḥ'*—that he possessed such a charming personality—that it was always pleasing to observe him. Explaining the nature of Rāma's charming personality, Govindarāja, the famous commentator, observes, *'tadeva rūpaṁ ramaṇīyatāyāḥ kṣaṇe kṣaṇe yannavatām upaiti'* (a charming personality is one which presents fresh and novel aspects everytime you see it). The same can be said of Vālmīki's great epic. The more one dives into it, the richer are the treasures that one brings up. There is so much to appreciate in it that one never feels like laying down the book.

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The *Mahābhārata* also deals with a very interesting story—the rivalry between the Kauravas and the Pāṇḍavas, the strategems practised by the former, the untold sufferings of the latter, their unswerving faith in God, and the great part played by Śrī Kṛṣṇa as 'friend, philosopher, and guide to the Pāṇḍavas. The narration of these incidents, interspersed as it is by moral and philosophical disquisitions in many places, is absorbingly interesting. But the didactic element is silently making itself felt all the time on the reader's imagination. Perhaps the *Mahābhārata* is a little more direct in preaching lessons than the *Rāmāyaṇa*. It is because these two epics have so wonderfully succeeded in bringing the great truths of the Vedas and the Upaniṣads down to the level of the ordinary understanding that they have come to be regarded as the *fifth* Veda. The *Chāndogya Upaniṣad* speaks of '*itihāsa purāṇam pañcamam*'. In the *Rāmāyaṇa*, it is said that, when God came down to earth as the son of Daśaratha, the Vedas came down, too, and became the *Rāmāyaṇa*.

The main teaching of the Upaniṣads is the truth—emphasized in the *Gītā*—that there is God in the heart of every man. The *Chāndogya Upaniṣad* says that the *jīva* is no other than God. The *Kaṭha Upaniṣad* shows how Naciketas, following the instruction of Yama, realized the godhood in himself. The *Taittirīya Upaniṣad* shows it in a different way. By stripping oneself bare of all adventitious wrappages, one realizes one's nature to be *ānanda*. In his discourses to King Janaka, Yājñavalkya shows that the *jīva* can be made to shed its finitude and emerge as Brahman, which it really is. The main theme of the Upaniṣads may be described as the *ascent* of man to godhood.

The converse process of the *descent* of God to the world of human beings is set forth in the epics. We have all heard of the ten *avatāras* of Viṣṇu. Those of Rāma and Kṛṣṇa are very popular as fit for worship and meditation. The purpose of the *avatāra* is stated in the *Gītā*. It is to protect the righteous, to punish the wicked, and to restore the eternal *dharma* to its pristine place of eminence. There are many passages in the *Rāmāyaṇa* which support the conception of Śrī Rāma as an *avatāra*—the gods approaching Brahmā, his sending them to Viṣṇu, and his agreeing to be born in the world as the son of Daśaratha for killing Rāvaṇa, Viśvāmitra's statement that he knew the real nature of Rāma, and so on. Among the queens, Sumitrā knew it. Her advice to Lakṣmaṇa when he is about to set out to the forest along with Rāma, her immense satisfaction when she learns later that in the forest her son had been doing odds and ends in serving his brother, and the wise words that she utters by way of consoling Kausalyā who is overburdened by grief—all these bear out the view that Sumitrā had an insight into the real nature of Śrī Rāma. Rāvaṇa realized the truth about Śrī Rāma at the end. The assembled gods revealed his true nature to Śrī Rāma who, however, looked upon himself as a mere man. But Śrī Kṛṣṇa was aware of his divinity all the time. It is therefore said that Śrī Kṛṣṇa was a *pūrṇāvatāra*, while Śrī Rāma was only an *aṁśāvatāra*.

There are also several passages in the *Rāmāyaṇa* which speak of Rāma as a mere man. Vālmīki's question and Nārada's answer relate to a man. Among other proofs, we may mention Rāma's giving free and unrestrained vent to his sorrows in *Ayodhyā-kāṇḍa* (chapter 53), his intense grief at the loss of Sītā, his nearly going mad on that account, his suspicion about Sītā's chastity, and his explicit statement that he regarded himself as a mere human being (*ātmānaṁ mānuṣaṁ manye*).

It may look as if there is a conflict between the two sets of passages, but the conflict is more apparent than real. It depends upon how we look at the matter. If we want to emphasize man's effort and the great things that he can achieve, we speak of Rāma as a man who, by dint of practice and discipline, rose to godhood. If we, on the other hand, wish to bring to the fore God's concern for

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erring mankind and His interest in the maintenance of *dharma*, we speak of God descending to the world. It is a question of standpoint. In the Introduction to the edition of the *Rāmāyaṇa* brought out by the Madras Law Journal Press, the late Professor S. Kuppuswami Sastri observes: 'The author of the *Rāmāyaṇa* blends in a happy way two ideas, that God fulfils Himself in the best man, Śrī Rāmabhadra, and that man, as Daśaratha's son, rises to his full stature by pulling up his manhood to the level of Brahmahood.'

But Vālmīki's true aim is to show how Śrī Rāma was an ideal man, an ideal son, an ideal brother, an ideal husband, an ideal friend, and, last but not least, an ideal foe. He is the great exemplar of correct conduct. He is the incarnation of *dharma* in flesh and blood (*Rāmo vigrahavān dharmaḥ*). This tribute was paid to Rāma not by one of his friends, but by Mārīca who was at one time his enemy and who later developed fear and admiration towards him. Manu observes that *dharma* will protect the man who meticulously walks in its footsteps (*dharmo rakṣati rakṣitaḥ*). As if to remind Rāma of this assurance, his mother says, when he is about to leave for the forest, that the *dharma* which he observed with steadiness and determination will surely protect him.

Śrī Rāma not only discourses on the nature of *dharma*, but also acts up to it. He brings out, in fact, the nature of *dharma* more by his own example than by precepts. The plighted word is sacred, and to uphold it no sacrifice is too high. He would never go back upon his promises: '*Rāmo dvir nābhibhāṣate*'. To let down one's father is to let down the reputation of the family. Daśaratha had given the word to Kaikeyī, and she had every right to insist on having the pound of flesh. Others fall foul of her, but Rāma never thinks hard of her. In fact, he chastises people who speak ill of her. She was well within her rights, and there was no reason to think unkindly of her. Daśaratha was sentimental, but Rāma clearly realized that he had to rise superior to sentiment in order to safeguard the reputation of the family, and also to set a good example to the people at large. Any lapse in high places would lead to disastrous consequences. It is to prevent loose talk and consequent deterioration in public morals that he sent Sītā to the forest when she was a pregnant lady. People might think that he was cruel and subjected Sītā to undue suffering out of a foolish regard for public opinion, but there is another way of looking at the question. He would not hesitate to set aside public opinion and act according to his own best judgement where it was a question of *dharma*, but never to serve his own purposes or for his own comfort. When two courses of action were open to him, he invariably chose the harder way, because he never wanted to be tender to himself. He would undergo any amount of suffering, make any sacrifice in the interests of public welfare. The king was to be the ideal of right conduct.

Many people swear by *dharma*, but not all of them act up to it. They may order their conduct in obedience to *dharma* when no great sacrifice is called for, but they will not hesitate to throw it to the high winds when adherence to it will bring in its train discomfort to oneself, financial loss, the giving up of power and position, or sacrificing the interests of those who are near and dear to them. There is not much virtue in paying this kind of homage to *dharma*. It amounts to saying, 'I will go with *dharma* when it suits my convenience, but not when it proves inconvenient to me'. No greater insult can be thought of. We cannot play with *dharma* as we please. *Dharma* is a jealous mistress who does not brook a rival. Either you go all the way with *dharma*, or you have nothing to do with it. Śrī Rāma was a whole-hogger in this respect. He understood, as few others did, all the implications of *dharma*, all its severe demands, and obeyed them most cheerfully. Every fibre of his being was tuned to the demands of *dharma*, and in every situation his behaviour was automatically correct. He struck the right note whenever any complicated question involving conflict of duties arose.

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Such spontaneously right conduct came as the result of systematic training and hard discipline. Vālmīki has not told us much about Rāma's preparation for life, but there are various hints scattered here and there which throw valuable light on how he ordered his life. In many places, the poet uses the epithet '*atmavān*' with regard to Rāma, which means that he was a man of great self-restraint. His training under the inspiring guidance of Viśvāmitra no doubt stood him in very good stead. On the eve of the *yuvarāja paṭṭābhiṣeka*, Daśaratha advises his son to be self-controlled and utterly humble. He who would rule a kingdom must first learn to rule himself. Such severe self-discipline gave him an insight into the nature of right conduct. His behaviour was born of an enlightenment and not merely in blind conformity to a mechanical code. The right kind of reaction to any situation came to him in an effortless manner. He does not appear to experience any 'civil war' in his mind. Nor does he keep constantly reminding himself of the highest code of conduct. It has become part and parcel of himself, having entered into his very bones. He could therefore be gentle without being weak, kind and considerate without sacrificing his principles, strong without being rude, and generous without being considered ostentatious. He could speak the unpleasant truth without giving unnecessary offence. He knew that virtue was the mean between two extremes. Right conduct at such a level becomes a fine art. In the last analysis, it is the expression of the Spirit in man. He was able to hold contradictory qualities in harmony, because he had synthesized them at the higher level of Spirit. He was essentially a *viditātman*, one who had awakened to the Spirit in him.

Herein lies the great importance of our epics, and especially of the *Rāmāyaṇa*. They show how it is possible for man to rise to godhood. What is possible for one man is possible for another. Great heroes are made out of ordinary clay. Rāma is an eternal reminder to us that we can shake off our congenital weaknesses by hard discipline and shine in our true nature as essentially spiritual beings.

We may add that Vyāsa and Vālmīki are great nation builders. The exposition of their poems to the masses of the people has leavened their character for the better. Indians are essentially *sāttvic* and law-abiding. In spite of their terrible poverty, it has never occurred to them to break out in revolution, to take the law into their own hands, and to chop off the crowned heads. If anything goes wrong, the average Indian only thanks himself for it and rarely lays the blame at others' doors. For hundreds of years, the two epics, the *Rāmāyaṇa* and the *Mahābhārata*, as well as the *Bhāgavata* have been expounded to the masses of the Indian people to very good purpose. Such expositions have not only moulded the character of the nation and given it its characteristic genius, but have also underlined the unity of the country. It is on the basis of the cultural unity that was developed through the ages by poets and savants that the present political unity has been achieved as the crown and consummation.

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THE SPIRITUAL LIFE OF THE INDIAN PEOPLE*

By Swami Ranganathananda

I have been asked to speak on 'The Spiritual Life of the Indian People'. That you have chosen this subject is indicative of your keen desire to have a closer insight into the life and thought of the people of a country from which you of Japan have derived a large part of your own spiritual life. And no better subject could have been chosen for this purpose, for religion has formed and still forms the keynote of the music of Indian national life, and no understanding of India will be adequate or proper which does not impart an insight into the spiritual life of her people. I shall endeavour to give here a picture of the spiritual aspirations and activities of the people of my country.

Two things I would request you to constantly bear in mind: one, the vastness of India in size and population; two, its long history running into over five thousand years. These two facts have imparted an amazing diversity to Indian culture and life. From the snowy peaks of the Himalayas in the north to the land's end, the Cape Comorin, or Kanyakumari, on the Indian Ocean in the far south, a length of about 2,000 miles; from the jungles of Assam on the border of Burma in the east to the deserts of Rajasthan and the beautiful valley of Kashmir on the border of Pakistan in the west, a distance of over 1,800 miles, India contains a wide variety of climate, flora, and fauna, of culture, language, and human types. This vast land and its people have the pressure or the stimulus of over five thousand years of history and tradition behind them, a long history during which the national mind has had the opportunity to experience life from various angles and various levels—prosperity and adversity, victory and defeat, freedom and subjection, knowledge and ignorance, illumination and darkness. The people had been taught one great lesson by their earliest leaders and thinkers, viz. that the object of life is not pleasure or pain, but knowledge through a dispassionate study of both. The people of India have more or less accepted this outlook on life, the thinking people more and the ordinary people less, for which the land became known abroad as a land of philosophers; for that attitude is the characteristic of a scientific and philosophic mind. Equipped with such a mind and temper, an individual achieves a greater and deeper measure of maturity of knowledge and outlook, the longer his life, and the more varied his experience. Without this temper of reflection, long life means only long existence, nothing more; it just means a repetition of the first round of experience, not capable of producing maturity of outlook and chastening of mind and heart.

Wordsworth referred to this chastening process when he sang:

> For I have learnt to look on Nature,
> Not as in the hour of thoughtless youth,
> But hearing often times the still sad music of humanity,
> Nor harsh, nor grating,
> But of ample power to chasten and to subdue.

This is true not only of individuals, but also of nations and cultures. Cultures with violence imbedded in their hearts represent the failure to capture this maturity of philosophic temper. Fortunately for India, her teachers and leaders from the great sages of the Upaniṣads, and Rāma and Kṛṣṇa of the prehistoric past, through Buddha and Śaṅkara of the historic period, to Ramakrishna and Vivekananda of our own times have helped her people to capture this mood and temper, which ac-

* Adapted from lectures delivered at the universities of Okayama, Toyo, and Tokyo in Japan.

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counts for the compassion and humanism in her culture and her spirit of tolerance and peace.

It was the great sages of the Upaniṣads who first expounded the science and philosophy of man's spiritual life; this was about 500 to 1,000 years before Buddha. Religious acts of worship and ritual, and religious beliefs of myth and legend obtained even before the Upaniṣads, in the early Vedic and the pre-Vedic or Mohenjo-daro periods. In fact, such expressions of religion are coextensive with human existence itself; they characterize the life of all men from the primitive to the advanced. But questioning these religious acts and beliefs, bringing a meaning out of them through comparison and contrast, and grading them into stages according to their spiritual content—in short, the development of a full psychology and philosophy of religion—these were achieved first in the Upaniṣads or Vedānta, and later in various other limited formulations.

The practice of meditation, sitting with eyes closed and mind indrawn, was prevalent in India five thousand years ago during the Mohenjo-daro period, which has yielded through excavations the statue of a god sitting in *yoga* pose with eyes closed and mind indrawn and surrounded by tame and wild animals, much like the image of Śiva of the later ages. The *Ṛg-Veda* largely depicts a religion of worship and prayer and praise of the various gods of its pantheon in the context of a close kinship of nature, gods, and man. It is a religion of this-worldliness aiming at health, wealth, and welfare of man in society. The worshipper keeps his eyes open and directs them to the gods of wind, rain, and sunshine in the sky. It was marked by simplicity and spontaneity. These two forms of religion became accepted by the Vedānta as two valid expressions of the religious impulse. All the higher religions of the world contain these two phases, often living apart and unreconciled, with the claims of this world standing in sharp contrast with those of the world beyond. Judaism, Christianity, Islam, Zoroastrianism, Buddhism, and Hinduism have these two elements in them, the social and the trans-social or mystical, in varying proportions, with a rule-of-thumb method of adjustment between these two elements in them. According to the preponderance of these two elements, the world religions can be classified as mystical or non-mystical. Hinduism, Buddhism, and Christianity belong to the mystical type, while Judaism, Islam, and Zoroastrianism belong to the non-mystical. In the same country, there may be both types of religions present like Shintoism and Buddhism in Japan, and Confucianism and Taoism in China, with mutual adjustment based on social expediency rather than of philosophic necessity.

The Upaniṣads carried the development of the mystical religion to its highest point, when they discovered the real Self in man behind his apparent self, the former immortal, ever pure, and ever free, while the latter finite, mortal, and bound. And they declared the great truth that MAN IS DIVINE, which was echoed centuries later in the declaration of Buddha that *nirvāṇa* is the birthright of every being, and still later in that of the New Testament: 'The Kingdom of Heaven is within you'. If Divinity is the inmost core of man, the path to it lies through the withdrawal of the senses and the mind from the world of sensate experience and turning their energies inward in a supreme effort of concentration. By such inward penetration, man achieves realization of his true nature, the non-dual, immortal, changeless, and pure Ātman behind his apparent self of changeful individuality. This is the well-known *yoga* technique and achievement as expounded in the Vedānta, of which one of the most glorious examples was Buddha.

But the Upaniṣads did not stop there; they asked the important question as to the true nature of the world outside as well. Their knowledge of the Divine within helped them to penetrate into the nature of the world outside, for, as Eddington tells us, at the farthest limits of our knowledge of the external world,

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we realize that 'consciousness is the first and most direct thing in experience; all else is remote inference'; or, as Jeans tells us, 'in the last resort, those waves which we describe as light-waves, and those other waves which we interpret as the waves of an electron and proton, also consist of knowledge, knowledge about photons, electrons, and protons respectively'. The answer the Upaniṣads received to that question raised the thought of the Vedānta to supreme philosophic heights. They discovered Divinity at the core of the world as well, as they had earlier discovered it at the core of the human soul. The universe to their purified vision revealed itself as spiritual through and through. Nature is Divine and man is Divine. Thus God becomes the unity of man and nature; their duality was relegated to partial, limited knowledge, revealed through the prism of the senses and the sense-bound mind. When viewed without these human limitations, the world is Divine. This conclusion the Upaniṣads couched in some of the most pithy and majestic utterances: *'Sarvaṁ-khalu-idaṁ Brahma* (All this is verily Brahman —the spiritual Absolute); *'Ekam evādvitīyam'* (One only, without a second); *'Neha nānāsti kiñcana'* (There is not the least duality here); *'Ayam atmā Brahma'* (This Self is Brahman); *'Satyaṁ jñānaṁ anantaṁ Brahma'* (Brahman is Truth, Knowledge, and Infinity); and *'Brahmaivedam amṛtam'* (All this universe is Brahman, the Immortal).

Thus the Upaniṣads bridged the gulf between man and nature by proclaiming the solidarity and oneness of all existence. This one great idea precluded the maintenance of the whole host of those sharp distinctions between this world and the next, the non-mystical and the mystical, reason and faith, life and religion, as also between religion and religion and faith and faith. It was left to Śrī Kṛṣṇa, a few centuries later, to gather up these apparently diverse spiritual elements in a sweeping synthesis of comprehensive spirituality in the *Bhagavad-Gītā*. The *Gītā* achieves the synthesis of the mystical and non-mystical religious elements, of the Shintoistic and Buddhistic elements of all religions, in a comprehensive spirituality based on the metaphysics of the Upaniṣads. This is the *yoga* of the *Gītā* as different from the Pātañjala and other *yogas*. *Yoga* in the *Gītā* is the science and art of the spiritual life. In the light of this total vision, the *Gītā* discovers two different manifestations of the spiritual life; one, in the form of social ethics; the other, in the form of trans-social spiritual striving. In the first, man learns to chasten his emotions and thoughts through the discharging of his family and social responsibilities, and experiences the delights thereof. This spiritual education gives him an experience of self-transcendence, within the context of his social life itself, a rising from the limited, truncated ego to the largeness and fullness of a social personality. The only austerity he is called upon to undertake at this state is the austerity of expansion of his interests and affections; it is the austerity involved in love and service; and it is always sought in the context of delight and joy. He is required to cultivate active virtues, for manliness is the end sought to be achieved in this sphere.

When his social personality has become fully developed, when he has achieved manliness, he is called upon to enter the next state of spiritual education through a direct confrontation of the divinity within. This harder path becomes easy to tread after the achievement of manliness in the earlier stage. There is a change in forms and technique here consequent on the change in the field of action. Calm endurance of external circumstances with a view to fit the mind to penetrate to the internal core of his being becomes the virtue to be developed. The emphasis shifts from active to passive virtues, from action to contemplation, from love of society to love of solitude without, however, involving any hatred of society as such. This training imparts a depth to the human personality, a stability and a strength to man's character, and a tranquillity and poise to his bearing; for he is reaching out to the centre of all power and energy within him, his

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true Self. Every step gained in this direction makes him more peaceful, more joyful, more compassionate, and more efficient. When at last he gains the vision of the Self, he becomes illumined, with all bondages of the heart destroyed and all finiteness transcended. He realizes an infinite individuality, the culmination of the process which had started with his social education. Herein is the achievement of the full meaning of the Delphic exhortation: 'Man, know thyself.' 'The man of spiritual vision perceives equality everywhere, realizing the Self in all beings and all beings in the Self', says the *Gītā*. 'One who perceives all beings in the Self and the Self in all beings will not, in virtue of that realization, hate any one or practise dissimulation. When, to that knowing sage who has realized supreme unity, all beings have become the Self, what delusion, what grief can afflict him?', says the *Īśā Upaniṣad*.

Thus has the *Gītā* gathered up the twofold Vedic *dharma*, which is representative of the twofold forms of all religions, the social and the mystical, in a comprehensive statement of human spiritual life. The Vedānta very aptly designates these two forms of all world religions as *pravṛtti dharma* and *nivṛtti dharma*—religion of social action and religion of inward contemplation. The Vedānta holds that every man and woman has to pass through the discipline of these two *dharmas* in order to achieve spiritual fulfilment. Both social ethics and mystical spirituality become the earlier and later phases of one continuous spiritual education of the human soul; there is not and never can be, in the view of the Vedānta, any conflict between them. Conflict arises only when one takes a limited view of the scope of human life, or when one refuses to move to higher levels of life expression; in short, conflict arises from stagnation at any particular level.

The Upaniṣads described life as a dynamic movement and used the symbol of the chariot with its horses and driver to illustrate its dynamic nature. They discovered a goal to all this movement, physical, social, and spiritual, and called that goal the achievement of freedom and fullness, Self-realization, or God-realization.

Ācārya Śaṅkara (A.D. 788-820), the greatest philosopher of India, refers to this twofold form of religion in his introductory commentary to the *Bhagavad-Gītā*: 'The Vedic *dharma* is verily twofold, characterized by *pravṛtti* (social action) and *nivṛtti* (inward contemplation), designed to promote order in the world; this twofold *dharma* has in view the true social welfare and spiritual emancipation of all beings.'

The classification of religion into *pravṛtti* and *nivṛtti* was based on the felt interests and longings in the heart of man. The Vedānta also makes another classification of religion based on temperament and inclination. This is the well-known classification into the four *yogas* of *jñāna* (philosophy), *bhakti* (devotion), *rāja* (concentration and psychic control), and *karma* (dedicated action). Buddhism in its original form and certain aspects of Vedānta belong to the *jñāna* type; Christianity, popular Hinduism, Islam, Judaism, Zoroastrianism, and Mahāyāna Buddhism belong to the *bhakti* type; *rāja-yoga* and *karma-yoga* enter into the other two expressions, though they are not absent in their specific forms among a certain type of seekers both in ancient and in modern times. The active type of men and women of an extra-religious or extra-philosophical temperament have always resorted to the pure form of *karma-yoga*; similarly, the contemplative type of men and women who are extra-religious and philosophical have always been drawn to the *rāja-yoga* for its experimental attractions.

The Vedānta holds that this classification is not exclusive, but it rests on the predominance of a particular temperament and inclination. In a further reduction, the Vedānta and the *Gītā* speak only of two *yogas*: the *yoga* of knowledge and the *yoga* of *bhakti*, to the latter of which is joined *karma-* and *rāja-yogas*.

The *Gītā* expounds the latter of the two as the royal spiritual path for the majority of men

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and women, giving them a scheme of practical spirituality leading to breadth of outlook, strength of character, and efficiency of action.

The guidance of *jñāna* or philosophy is always to be there as its background. The devotee here is moved by love of God, God who dwells as the inner Spirit of all beings and in all nature; to that God of love, he dedicates his life and actions, with whom he seeks to commune in prayer, song, and meditation, and whom he seeks to serve in all His creatures.

This is the characteristic religious attitude and temper of the majority of the people of India, as it is also the characteristic attitude and temper of the majority of the religious people of the world.

It is against this ideological background that we have to view the spiritual life of the Indian people. The first thing that strikes us is the vast diversity of its expression. India did not believe in uniformity of type either in religion or in culture. It believed in a variety of expressions held together by a central thread of unity.

This idea derives from its philosophy, which holds that Unity in variety is the plan of the universe and not a dull, dead uniformity. India speaks of the search for God as the search for the One in the many, the One that gives meaning and significance to the many, like the figure one behind a zero or zeros. And so, in religion, it consistently upheld the idea that the goal is one, but the paths are many.

To the people of India, therefore, toleration of different forms of faith and culture, of belief and practice, becomes a natural corollary of their thought and philosophy. Śrī Kṛṣṇa's proclamation in the *Gītā*, 'Through whatever paths men approach Me, I receive them through those very paths; all paths, O Arjuna, ultimately lead unto Me only', has gone into the bone and marrow of the Indian people, and made the spirit of positive toleration or universal acceptance pervasive of the entire range of its long history.

India defines religion as realization (*anubhava*, in Sanskrit), and not as a matter of forms, ceremonies, and dogmas. The latter are valid as means, but not as ends. Secondly, India does not equate religious scholarship with spirituality. Knowledge of religious tenets is not the same as religion. Such knowledge is also valuable, but only as means and not as end; it must reach out to experience. As *The Imitation of Christ* expresses it: 'I would rather feel compunction than know the definition thereof.' Thirdly, atheism is not such a bugbear to India as to Semitic religions; for these are merely academic affirmations and negations; in the absence of an earnest endeavour to realize God, India does not find much difference between the affirmation of the theist and the negation of the atheist.

Moreover, India holds that consistent atheism is an impossibility, because the God it preaches is not an extra-cosmic God, but Divinity in the heart of all—in the theist and the atheist, in the wise and the ignorant. No one can deny such a God without first denying oneself; no one, on the other hand, can affirm such a God without first affirming oneself.

As a fruit of this view, there has been very little heresy hunting in Indian history; India's toleration extended not only to different groups of the faithful, but also to the different groups of the faithless who could not arrive at any faith in God.

The majority of the people of India belong to one or other of the various branches of the ancient religion of the country, the Vedānta. It has another significant name—the Sanātana Dharma or Eternal Religion. This was the name that the people of India gave to their religion. It is based on the eternal impersonal principles discovered by different sages at different times and collected together in the Upaniṣads. As such, the Sanātana Dharma is not derived from the authority of any single personal founder.

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The sages of the Upaniṣads discovered the truths of religion, and they (these sages) are honoured as such; but the truths themselves are eternal, and can be discovered by any person in any age. In fact, the Sanātana Dharma holds that it is precisely this effort to discover the truth by oneself and its final realization that constitute religion, and not the effort to believe in a creed or dogma about God or soul.

This impersonal foundation of the Indian religion stands in sharp contrast to the personal authority of a founder of all the other world religions. Early Buddhism was an impersonal religion; Buddha discovered the truth and showed the way to truth to others. He described himself as the Tathāgata, the pathfinder, and declared that Buddhahood was a state, not a person, and that it was attainable by all.

In this, he was a teacher of the Sanātana Dharma, and his teaching was close to the spirit of the Upaniṣads. Later, when he was transformed into a personal founder of a particular religion, a spirit of exclusiveness developed; and from being, like the Vedānta, an Eternal Religion, the Sanātana Dharma, it was changed into a religion with history, so much so that, without the authority of the personal founder, the religion cannot stand.

This limitation of its scope was one of the important reasons for its later disappearance, in name and form, though certainly not in substance, from India, a phenomenon in Indian history not confined to this one instance only.

The Vedānta or Sanātana Dharma is not the same thing as Hinduism. The words 'Hindu' and 'Hinduism' were not coined by the people of India to refer to themselves or to their religion. As it was said earlier, they themselves designated their religion as Sanātana Dharma, Eternal Religion. 'Hindu' was a term coined by foreigners, especially the ancient Persians, to designate the people of India in a territorial sense; it only meant the people living on the east of the River Sindhu (modern Indus), and they pronounced 'S' as 'H'. Thus the 'Sindhu' of Sanskrit became 'Hindu', and their land, Hindusthan. The Greeks avoided both 'H' and 'S' and pronounced it 'Indos', from which was derived 'India'. Thus the word 'Hinduism' originally meant the religion of the people of Hindusthan. In actual fact, however, it is not one religion that exists in India, but many religions. Apart from the religions that came to India from outside in the course of her long history, namely, Judaism, Christianity, Zoroastrianism, and Islam, all of which are based on a personal founder or founders, there are several indigenous religions, each complete in itself, and all loosely called by the single name of Hinduism.

Among these, three religions are particularly important, both as to philosophy, tenets, and long history and as to the number of the adherents involved. These are Vaiṣṇavism, adoring Viṣṇu or his incarnations, Rāma or Kṛṣṇa, as the Deity; Śaivism, adoring Śiva as the Deity; and Śāktism, adoring Śakti, the Divine Mother as the primal divine Energy, as the Deity.

Among these, Śaivism and Śāktism are practically one, as both the deities are objects of worship in each of them. These deities and incarnations have been the objects of worship for millions and millions of the people of India during these two to five thousand years. These religions have not remained the same during all these millennia of history. They have undergone changes—even profound changes—in their every aspect, in theological structure as much as in their mythology and ritual.

Their contact with the rational philosophy of the Upaniṣads gave rise to the changes in their theology, while this orientation, in turn, produced relevant changes in their mythology and ritual. This story of the peaceful evolution of the Indian religions under the stimulus of a lofty philosophic thought, and in response to changing cultural situations, is one of the most impressive chapters in the history of religion. Through this process, primitive forms of reli-

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gion were allowed to grow and develop into highly spiritual religions without getting smothered by more advanced ones.

The history of the Śākta religion is significant in this connection. Originating as the worship of the Mother-Goddess patronized by the primitive groups in all parts of India, in the hills and in the plains, this religion slowly evolved under the stimulus of the Vedānta and became centuries ago a complete religion of deep philosophy, profound mysticism, and appealing ritual.

Some of the greatest personalities of Indian history, including the great philosopher Śaṅkara, were followers of this religion. Conceived as the Divine Mother of the universe and called by different names, such as Devī, Durgā, Bhagavatī, Kālī, Bhavānī, Annapurṇā, or Mīnākṣī, this Deity centralized within herself the entire range of the Mother-Goddess cults of the vast continent of India. Some of the sublime poetry and mysticism of India is centered in her worship ; while its philosophy has become identical with that of the Vedānta itself.

In modern times this religion became associated with the name of Sri Ramakrishna, who worshipped this Deity as Kālī in the Dakshineswar temple, near Calcutta. The Brahman and Māyā of the Vedānta are conceived as a unity, the static and dynamic aspects of Reality. Śakti or Kālī represents this dynamic aspect, which brings about the birth and evolution of the universe out of itself and finally withdraws it into itself. And Brahman represents that quiescent state.

Though the Sanātana Dharma is based on impersonal principles, it provides plenty of scope for the play of personality as well—personalities come into the religion as illustrations of the principles. So immediately after the age of the Upaniṣads, India saw the emergence of two towering personalities, Rāma and Kṛṣṇa, whose influence on the totality of Indian culture, religion, poetry, art, and life has been the deepest and the most pervasive. Their influence has been not only on India, but also on the countries of South-East Asia, where Indian culture had penetrated during the first ten centuries of the Christian era. The Sanātana Dharma looks upon them as incarnations of God, who came to establish righteousness on earth. Buddha's status in the Sanātana Dharma is also the same.

The worship of these *avatāras* or incarnations of God has been long recognized in India as effective spiritual help, and it forms an essential part of India's religion of *bhakti* or love. In fact, the worship of Rāma and Kṛṣṇa forms the major part of the religious life of India. The largest number of temples in the country are dedicated to their worship. This worship consists of a series of rituals and services rendered to the image in the temple, exactly in the spirit of service of a living personality. Devotees join this worship, and especially the evening services, when lights are waved and songs sung before the image, often in chorus. This chorus singing is a prominent part of India's spiritual life ; the chorus song composition in Sanskrit in praise of Rāma, known as *Rāmanāma* or 'Name of Rāma', is especially very popular throughout India. Mahatma Gandhi was very fond of this chorus, and used to have it sung in his prayer meetings. It is very pleasing to the ear and elevating to the heart.

Songs relating to Kṛṣṇa will fill several volumes. He is worshipped as the personification of the god of Love ; but there is also the worship of him as the Child Kṛṣṇa, a worship enriched by relevant poetry, song, and mysticism, which is unsurpassed in its lyric of tenderness and pure spirituality. The birthdays of these two incarnations of God—of Rāma, in March-April, and of Kṛṣṇa, in August-September—are big events in the religious calender of India.

The worship of Śiva seems to have been the most ancient of the worships in India, with the exception of Śakti or the Mother-Goddess. Śiva is conceived as the god of the *yogins*, men of contemplation. He is the ascetic god with

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the snowy Himalayas for his natural abode. He represents the state of *bodhi*, the state of illumination attained by Buddha, the soul enjoying the beatitude of its own divine nature. But Śiva is also compassionate; the word 'Śiva' in Sanskrit means auspiciousness, goodness; and he comes down from his state of divine absorption to bless a seeking aspirant or redeem a soul in distress. Śiva is thus a state as well as a Deity, the latter as the symbol of the former; he is also the special god of Indian monasticism.

The close kinship of this concept of Śiva to Buddha and his religion made for the blending of the two in several respects in the later evolution of Buddhism. The worship of Śiva is marked by a spirit of seriousness and austerity. This worship is closely allied to the worship of Śakti or the Divine Mother, known also as Kālī, Durgā, etc. In the symbolic language of popular Hinduism, Śakti is the wife of Śiva, and both are looked upon as the parents of the whole universe. This idea of Śiva and Śakti as the father and mother of the universe has inspired poets and philosophers, artists and mystics, saints and devotees in India for hundreds of years. The great poet Kālidāsa sang in praise of them in the opening verse of his epic poem *Raghuvaṁśā*: 'Inseparable as "Word" and its "Meaning" are Śiva, the supreme Lord, and Pārvatī, the Divine Mother, whose grace I seek for culturing the soul of language.' Pārvatī literally means the daughter of the mountain, the Himalayas; her other two names Durgā and Gaurī also derive from her association with the mountain.

The marriage of Śiva with Pārvati or Śakti is the symbol of the union of the Immobile Absolute and the Mobile Creative Energy—the potential and kinetic states of the total energy of the universe. The two are ever inseparable; so are Śiva and Śakti.

This marriage is the theme of another long epic poem of Kālidāsa, known as *Kumārasaṁbhava* (The Birth of the Heroic Child). Śakti stands for the unity of the energies of Mother Nature in all her aspects—physical, biological, mental, and spiritual, and represents a generalization of the energies of Nature far beyond what physical science gives today. Śakti is the unity of the physical and non-physical energies of Nature. It is termed 'Cit Śakti', the Energy of Consciousness, out of which the whole world of conscious and unconscious entities proceeds. It is viewed in the feminine, and is conceived not as 'creating' the world from outside, but as 'giving birth' to the world from within itself. So is it the Divine Mother of all, as Śiva is the Divine Father of all; both form an inseparable unity, two aspects of the same Reality, the unity of Being and Becoming. Buddha experiencing the immobile state by *bodhi* or *nirvāṇa* represents the Śiva aspect, and Buddha engaged in active public ministration represents the Śakti aspect.

This concept of Śakti and its association with mountains, you will mark, brings it into close kinship with the '*Kamis*' of Japanese religion, especially with the chief '*Kami*', Amaterasu Omikami. But the Japanese Kami concept has not received that treatment from philosophy as the Indian Śakti concept received from the philosophy of the Vedānta. This philosophic nourishment of the Śakti concept has raised the Kami cults of India to the highest level of philosophic mysticism of the most active type. The Śakti is the favourite deity not only of contemplatives and pious devotees, but also of warriors and men of action. This concept and worship, as it has evolved during these several centuries, and especially through the dynamic orientation which it received at the hands of Sri Ramakrishna (A.D. 1836-86) in our time, is winning its way to the hearts of millions of the Indian people today, in view of its capacity to bridge the gulf between the demands of active social ethics and passive contemplation, between reason and faith, and between knowledge of the world and knowledge of God.

India discerns three stages in the expression of man's spiritual life. In the first stage, man's

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religious impulse seeks to find expression in outward acts of worship and adoration; his God is outside. He resorts to temples and churches, images and symbols, hymns and songs, fasting and pilgrimages. This is the first stage of every religion, the effort to capture an intimation of the Eternal through the concrete and the gross. The discipline of this stage must lead the devotee on to the second stage—that of inward contemplation. He has now learnt to feel the presence of God within, close. In this, there is very little of the external expression, there is very little of the noise and show associated with the first phase. In fact, true religion begins only at this stage; the first one is treated as just the kindergarten of religion. When the heart becomes purer and purer, it is able to experience the pull of Divine within; and religion becomes a joyous communion of the soul with God. The practice of meditation becomes a delight. Continued practice of this stage draws down the grace of the Divine, and the soul achieves the fullness of realization. He sees God within, in contemplation, and without, in time of action. India considers this as the aim of all spiritual striving; every devotee in India places this as his or her final spiritual objective; but he or she knows that it is difficult to achieve this in a single life, but it will surely be achieved some day. Śrī Kṛṣṇa says in the *Gītā*: 'Out of thousands of people, only a few strive for perfection; and out of thousands that so strive, only a few realize the truth of My being.' Again, 'Striving through several births, the wise one realizes Me as existing in every being; such a *mahātman* (great soul) is rare to come across'.

With the knowledge of the above stages in view, the worshipper in India not only engages in external ritual worship, but also practises inward meditation, aided by *japa* or repetition of the divine Name. This repetition of the divine Name is a universal practice in the *bhakti* religions of India; it is also prevalent in some form in all the religions of the world.

This *japa* and meditation is the central core of the spiritual practices of the Indian people. A devotee chooses a particular form of God or Incarnation as his 'favourite object of adoration'—his '*iṣṭa-devatā*'. India allows perfect freedom of choice in this matter, as the people are taught by the Vedānta that the supreme Truth is One, though called by various names, and conceived under various forms, for the facility of comprehension and approach. In modern times, through the benign influence of Sri Ramakrishna, who had realized God through both Hindu and non-Hindu forms of adoration, this choice of 'object of adoration', which was till now confined to the various deities and incarnations of the specifically Hindu religions, is being extended to Christ and Buddha as well, who also are viewed as incarnations of God, just like Rāma and Kṛṣṇa.

Pilgrimages occupy an important place in the spiritual life of India. India's important holy places are scattered over its length and breadth; some of the holiest are in the interior of the Himalayas, including the holy mountain Kailāsa, the abode of Śiva, in Tibet, holy to Hindus and Tibetan Buddhists alike. At the southern extremity of India are the temples of Rāmeśvara and Kanyākumārī. Two other important centres are on the western and eastern seaboards of India.

A special object of reverence in India is the River Gaṅgā, whose water is treated as the symbol of God Himself. No river in the world is treated with such reverence as the Gaṅgā in India, and this from pre-Buddhistic times. Millions of Hindus bathe in it every year, and carry its water in brass pots and jars to their homes, even to foreign countries, to sip a few drops every day or on special occasions. A few drops of the sacred water of the Gaṅgā are put into the mouth of dying persons by their relatives. On its banks, thousands of people practise meditation and austerity, getting the stimulation of its holy atmosphere. The Gaṅgā with its sacredness has been carried to Ceylon and South-East Asia in the wake of Indian culture. In some of these countries, every river is known as Gaṅgā.

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It is conceived as the river of heaven brought down to earth by a great emperor of ancient India, Bhagīratha. This historic-mythical episode has formed the theme of much literature and art. The river fell from heaven on the matted hair on the head of Śiva who was then absorbed in contemplation on the snowy peaks of the Himalayas, and then flowed down in winding streams through the tortuous mountain valleys, eventually to enter the plains at Hardwar (an ancient holy pilgrim centre about 120 miles north of Delhi) to become the great river of material and spiritual prosperity for India. Bhagīratha had to undergo infinite troubles and austerities before he had the satisfaction to see the river flow into the plains. And the name of Bhagīratha in Indian culture now stands for all energetic and holy endeavour for the good of man, just like Prometheus in Greek culture.

Before I close, I would like to say a few words about Indian monastic life, which is such a significant expression of the Indian spiritual life. An institution with hoary antiquity and prestige, it was ancient and well established even at the time of Buddha, who became one of its greatest representatives. The *sannyāsin* or monk, in virtue of his total renunciation and emancipation from personal and social bonds, is given divine veneration in India. And the best representatives of this Holy Order fully deserved this national reverence. Buddha, Śaṅkara, Caitanya, Ramakrishna, and Vivekananda belong to an unbroken line of monastic tradition, which goes back to Śuka, Yājñavalkya, and Sanatkumāra in the prehistoric age. In several monastic Orders, the monastic initiation is preceded by a *homa* (fire) ceremony (*goma* in Japanese), in which the candidate, who is a celibate from birth or has become celibate after a spell of the married state, pours into the lighted fire, which is the symbol of the Absolute, in the form of material oblations, his desires, senses, mind, and the ego, and realizes himself as pure Spirit, without the touch of worldliness. He is then given a new name and a new apparel (coloured with a special kind of earth) to signify his death in the flesh and birth in the Spirit. Homeless and without possessions, he starts a new life of practical direct religion, the 'march of the alone to the Alone'.

India does not believe in a rigidly controlled central church to regulate religion or monasticism. When the new social order evolves a welfare state in India, the monastic Order will become a constructive force for human happiness and welfare in India and abroad; for the same clarion call of '*Bahujana hitāya, bahujana sukhāya*' (the welfare of the many, the happiness of the many), which Buddha had sounded to inspire his Order, has been sounded in this age by Swami Vivekananda to inspire the monastic life of modern India, before which he has placed the great ideals of 'Renunciation and Service'. The teachings of Swami Vivekananda and of his great Master, Sri Ramakrishna, are the most dynamic spiritual forces in modern India helping her people, both lay and monastic, to evolve a new form of spiritual life adequate to the aspirations and purposes of the modern world.

Our life-blood is spirituality. If it flows clear, if it flows strong and pure and vigourous everything is right; political, social, any other material defects, even the poverty of the land, will all be cured if that blood is pure.

—SWAMI VIVEKANANDA

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MAHATMA GANDHI & NON-VIOLENCE

By Prof. Sudhansu Bimal Mookherji

In the popular mind of India and elsewhere, Mahatma Gandhi stands as an embodiment of non-violence, of love and compassion for fellow-beings. And rightly so. If sublimity of thought, loftiness of ideals, nobility of character, purity in thought, word, and deed, and a boundless love for all—friends and foes alike—are among the qualities of a saint, the narrowest sectarian and the fiercest opponent cannot conscientiously deny the honour of sainthood to Gandhi.

Gandhi's theory of non-violence and its practice by him in his own life for half a century are matters of history. They have opened up new horizons before a bewildered humanity and added new chapters to human history. Gandhi, however, cannot—he does nowhere, in fact—claim to have invented or discovered non-violence (*ahiṁsā*), which is perhaps as old as man himself. It is reminiscent of the Divine in man. From the grey dawn of history, and even before in the days of prehistory, man has sought to fulfil himself through force and fraud, through violence and brute force. But on occasions, very rare, however, a few have sought their fulfilment through methods of peace and harmony. These latter are among the immortals of history. They are the messengers of God, who have reminded the erring humanity time and again that man is not a brute, that humanity is, in truth, divine. They all preached the gospel of universal love and amity. They were not unoften misunderstood by their contemporaries. Not a few of them had to die for their convictions. A Christ was crucified. A Gandhi was shot down.

The concept of non-violence is thus an ancient one. It is praised in some of the Upaniṣads and also in the *Mahābhārata* which clearly lays down, '*Ahiṁsā paramo dharmaḥ*' (Non-violence is the highest duty). Non-violence is the sheet-anchor of Jainism and Buddhism. Confucius of China, Plato of Greece, Jesus of Nazareth, and a host of others raised their voice in support of non-violence. The ideal travelled through time and space, went round the world, and came back to India—where it probably originated—through Mohandas Karamchand Gandhi, a young, obscure Indian advocate in South Africa, who had made himself a *persona non-grata* to the English and Boer rulers of the country. Ideas become more practical in course of their sojourn through time and space; they are 'developed, elaborated, and more fully organized'. Genius, like the proverbial philosopher's stone, transforms into gold everything touched by it. Ideas, therefore, become more living and more vital in the hands of men of genius and vision.

A similar transformation befell non-violence—and civil disobedience—when Gandhi adopted them as weapons in his South African struggle. They had been meant so long for the use of individuals only. But Gandhi organized them and made them capable of use by groups, 'provided that they had voluntarily been disciplined in (their) pre-conditions'.

Gandhi's greatness lies not in inventing non-violence, but in investing it with a moral significance and a moral potency. A spirit of genuine non-violence cannot be acquired in a day or two. It requires long and sincere striving and long training 'in self-denial and appreciation of the hidden forces within ourselves'. How could then the masses practise non-violence? Gandhi prescribed that all need not possess the same measure of conscious non-resistance for its full operation. It is enough for one person only to possess it, even as one General is enough to regulate and dispose of the energy of millions of soldiers who enlist under his banner and even though they know not the

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why and wherefore of his dispositions' (*Young India*, September 23, 1926, p. 332). In later years, however, Gandhi laid an ever-increasing emphasis on the cultivation of individual perfection.

Life, Gandhi rightly held, is a 'unified field'. The pursuit of non-violence, he contended, should not therefore be confined to any one sphere of life. It must be all-embracing and must be firmly established in our domestic relations before it can make its influence felt outside home. 'The alphabet of *ahiṁsā* is best learnt at home' (*Harijan*, July 21, 1940, p. 214).

'Right livelihood', one of the Eightfold Paths enjoined by Lord Buddha, is an essential precondition of the realization of the ideal of non-violence. Service of fellow-men 'as a means of self-transcendance' and not individual gain must motivate all activities of a true seeker of non-violence. The *āśrama* way of life or community living as instituted by Gandhi in South Africa, and followed later on in India by him, was the microcosm of 'a working model of this type of society and a demonstration of the cardinal spiritual discipline in action, on which non-violence is based'. Institutions taken up by Gandhi were invariably moulded by him into the likeness of the *āśrama*.

The constructive programme—Hindu-Muslim unity, removal of untouchability, and the popularization of the *khādi*—is an integral part of Gandhian non-violence. The fulfilment of the programme was, in his opinion, the real *tapasyā* (single-minded devotion) of our times. The programme was intended to give hope, courage, and inner strength to the seeker of non-violence in days of adversity when everything seemed to be lost. The inclusion of spinning in his constructive programme is one of Gandhi's most significant contributions to non-violence. Anything which can be done by the masses in a body 'becomes charged with a unique power'. He prescribed the spinning wheel as a remedy for the 'psychic illness' of the West. He believed that the spinning wheel symbolizes equality of opportunities for all. 'Mankind must return to handicrafts at home', Gandhi told an American journalist in 1946, 'and thereby repudiate the machine that spawned the device by which mankind can destroy itself. Hand-spinning is the beginning of the economic freedom, equality, and peace. The saving of the entire world lies in the adoption of this little device' (Gandhi to Andrew Freeman, quoted by Pyarelal in *Mahatma Gandhi: The Last Phase*, Vol. II. p. 798).

Non-violence, as such, may be a negative and passive affair. But non-violence, as conceived by Gandhi, was something positive and dynamic. As Jawaharlal Nehru puts it, 'It is not non-resistance. It is non-violent resistance. It was not meant for those who meekly accept the *status quo*. The very purpose for which it was designed was to create "a ferment in society" and thus to change existing conditions' (*An Autobiography*, p. 540). Gandhi preferred a fight and failure to inertia and inaction. Even bloodshed was preferable to retreat and acquiescence. Non-violence was to be preferred to violence, not because it was safer, but because it was a braver and superior method of resistance. Gandhi's non-violence was no cloak for cowardice. He clarifies his position in a letter to K. M. Munshi: 'I do believe that where there is only a choice between cowardice and violence, I would advise violence. ... Abstinence is forgiveness only when there is power to punish' (Quoted by K. M. Munshi in *Akhand Hindustan*, p. 265).

Non-violence and passive resistance are, Gandhi held, poles apart. 'Europe mistook', he wrote to Madame Edmond Privat, a Swiss friend, 'the bold and brave resistance, full of wisdom, by Jesus of Nazareth for passive resistance, as if it was of the weak. ... Has not West paid heavily in regarding Jesus as a passive resister? Christendom has been responsible for the wars which put to shame even those described in the Old Testament and other records, historical or semi-historial' (*Harijan*, December 7, 1947, p. 453).

Gandhi's life was a long chapter on non-

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violence. He practised it with 'scientific precision' for more than fifty years and asserted that, to his knowledge, it had never failed. What appeared to be failures on occasions were, in reality, the failures of the experimenter, that is, of himself. He sincerely believed that 'the world of tomorrow will be—must be—a society based on non-violence'. He wrote in the *Harijan* a little more than a year before his assassination: 'Thousands like myself may die to vindicate the ideal, but *ahiṁsā* will never die, and the gospel can be spread only through believers dying for the cause' (May 1946, p. 140).

CATHERINE OF GENOA : SAINT OF LOVE

By Mr. Paul Hourihan

If we really believe that God exists, that He is waiting for us, that His love and power and truth will give us all the strength and inspiration we need, why don't we fly to Him? If we sense that He alone exists and that our stay on earth is divinely ordained, why don't we immediately renounce everything and, straight and unwaveringly, go to Him? It is the great achievement of Catherine of Genoa (1447-1510) that she did exactly that, and with no prior qualifications that were visible.

There have been saints whose lives in their worldly and spiritual chapters have been marked by their divergence, but it is doubtful if any major spiritual figure ever grew out of more unlikely soil as that which made up the first twenty-six years of Catherine Adorna's life. In her early life, there was, above all, no sign of strength in any direction whatever, such as there was in the lives of many saints before their awakening, a strength for wickedness or worldliness perhaps, but still a strength of will and character of some definable kind, which they were able to put to advantage when the direction of their lives was altered.

And yet, few saints have ever experienced such a complete and instantaneous conversion from a life of worldly mediocrity to one of absolute devotion to God ; whose transformation was so swift and so total, and out of material traditionally the most unpromising for the making of future saints.

The material in her case was that of a vacillating, colourless woman, who for twenty-six years lived a commonplace and rather desperate existence, married unhappily, weak in will, weak in sinfulness, weak in faith, weak in everything ; a woman who never knew her own mind, never discovered what she wanted out of life—a chronic drifter, a pining recluse inclined to mysterious illnesses and moods of self-pity, during which she shut herself away from everyone and emerged from them unchanged. Yet, out of such inauspicious material, a will power of astounding resolution was forged.

A sketch made of her in middle age suggests what she looked like in her youth. Her face was long and delicately moulded, the features aristocratic, the mouth thin and sensitive, yet firm ; the general countenance suggesting a reticent and yet ardent nature ; a love

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of beauty, an aura of refinement is markedly evident. She was tall and slender, and had long, dark chestnut hair. She was of an intense temperament, lacking wit or humour—all her life she took everything literally. (This was a serious handicap in her dealings with the worldly, but it became a mighty weapon when she discovered that a divine and omnipresent Love dwelled in everyone.)

Her biographers have sought in her childhood for incipient signs of piety, but the fact is that there were none that were outstanding. She was brought up in a rather devout family of five children, three of them boys, Catherine being the youngest child, and some of the religious atmosphere of the home clung to her. But as an individual, she seemed no more pious than the average Genoese girl of her time. She had an older sister who became a nun ; and when she was thirteen, Catherine expressed a desire to follow her calling, but it seems that no one paid serious attention to her, since thousands of girls made this kind of gesture at a similar age.

It was not long before Catherine herself seemed to forget about it, and, indeed, she never reverted to the idea at any stage of her life. Moreover, if her girlhood had been of a genuine spiritual character, as some believe, one is at a loss to account for her gloomy behaviour during the ten years of her marriage, a marriage which, paradoxically, gave whatever spirituality was latent in her an ideal opportunity to flourish. Her behaviour during those years suggests that prayer and spiritual devotions were secondary in her scheme of things.

At sixteen, she had been married to a young nobleman a few years older than she, the complete antithesis of her in character and taste, one Giuliano Adorna, the scion of a rival family in Genoa. This Giuliano was a gambler, a libertine, and a drinker ; an aggressive and spendthrift youth devoid of any sense of scruple or self-control. The strange match had been arranged by their families for political reasons, and it never occurred to Catherine to object, brought up as she was in a tradition of obedience to family authority. It was hoped that the marriage would pacify a long-standing feud between the two families, both of whom were still powerful and wealthy, as well as venerable, in the Genoa of that time. (Catherine's, the Fieschis, had given warriors and statesmen to the State during its long history, as well as two Popes to the Church.)

Soon after the marriage, Giuliano began to spend his way through his sizeable patrimony, passed most of his time away from the mansion he had inherited, and was frank to inform his wife of his affairs with other women. Catherine's retiring tendencies evoked only ridicule from her husband. Often, he was drunk in the house and was in the habit of bringing home companions of both sexes who shared his dissolute tastes.

As time went on, Giuliano was constantly away from the house, which must have gratified Catherine. More than ever, she found herself dwelling alone in the spacious rooms, and if there was any obvious spiritual bent in her nature, now was the chance for it to emerge. But mostly she mooned about the house or lay sick in bed. Frequently, she would call on God in prayer for comfort and understanding ; but her prayers were listless, and they brought her no compensation. In the same half-hearted, sporadic manner, she went to confession and received Communion.

At the end of five years of marriage, she seems to have lost most of whatever interest in religion she had had at first. This is the assumption one must make from her decision to discontinue her solitary mode of living and to step out in the world. Undoubtedly, she had made some attempt to find solace in prayer and spiritual exercises during this first period, had found none that satisfied her, and so decided to turn to the 'world' as an alternative. Giuliano's outright desertion of her at this time, and sudden disappearance from her life altogether, was the particular prompting of her decision.

Her illustrious name and the two mansions

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she and Giuliano had inherited, as well as an amiable disposition, brought her into contact with all sorts of people, and this mode of living lasted for another five years. Those years are passed over in silence by her biographers, and Catherine herself never alluded to them later. This was due, very likely, less to great sins committed than to the fact that worldly living had simply bored her, that those five years were the most barren and purposeless she had known—though one may also suppose that her worldly efforts were characterized by the vagueness that had marked all her actions hitherto.

Still, the period lasted for five years; and at the end of it, when the experience of the world had proved as unsatisfying as the previous five with her husband, she reached the lowest mental and emotional point of her life and in desperation went to seek the advice of her sister, the nun. She, quite logically, advised Catherine to go to confession there in the convent.

What tipped the scales of the precarious balance she had maintained was probably a combination of gradual, accumulating strain, her increasing discontent with herself, the vanity of worldly living, and her own inability to cope with life on any level—marital, worldly, or spiritual. One thing is clear: what distressed and terrified her more than anything else was the realization that she had lost, or was on the verge of losing, her religious faith entirely. This realization had plunged her into a profound gloom and remorse, mingled with a train of other harrowing sensations that day after day clung to her—guilt, confusion, an increasing fear of the world, a haunting sense of sin and worthlessness, and a complete lack of self-confidence. In the midst of this desolation, she had prayed to God to make her sick for three months.

After talking with her sister, Catherine went to the convent chapel to make her confession. She knelt down in front of the altar; the priest was called away just then; and as she knelt there, alone for this short priceless interval, plunged in an abyss of hopelessness, and a desolate sense of her own unworthiness, the great moment of her life rushed in upon her overwhelmingly and shattered her: she was illuminated with a sudden, blinding, and utterly convincing vision of God as Love. Simultaneously, she had a terrible understanding of her sins and of the wasted, squandered life she had lived up to then. She fell into an ecstasy, murmuring to herself, over and over: 'No more world! No more sin!' ... The convent priest returned to the chapel just then and saw her there, unconscious of the world, impaled upon a 'wound of Unmeasured Love', —enveloped, he said afterwards, in a circle of light. When she rose to her feet, her face was transfigured with joy and power. Haltingly, she said she could not make her confession, and fled from the room, still murmuring: 'No more world! No more sin!' ... 'and she felt that if she had in her possession a thousand worlds she would have cast them all away'.

Catherine Adorna lived for thirty-six more years, and there is no evidence that she ever deviated from the knowledge that had come to her that day. She never hesitated, never doubted; she lived an absolutely dedicated life thereafter. She who had been a woman of weak and undisciplined character was filled with a sudden, tremendous strength that grew as the years passed. All she had needed was that single, obliterating moment. All that had preceded it proved to be nothing. The power of the world, the burden of her sins, her long habit of weakness and vacillation, and her rooted lack of self-confidence—all were as nothing. All that followed was simply an unwavering and utterly logical carrying out of the transcendent truth that had been vouchsafed her: *God is Love.*

When she returned home, she locked herself away from the servants until she had charted her course. With burning tears and sighs, she wept and prayed ceaselessly for three days, crying: 'O my Beloved! Can it be that

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Thou hast called me with so much love, and revealed to me at one view what no tongue can describe?' During that time, she had a strange, powerful vision of the Sacred Heart of Jesus, after which she saw blood flowing everywhere in the house. This was the first and last Christ-centred experience for Catherine. Unlike most Catholic women saints, her yearning and orientation were not so much for Christ as for the supreme Love, the blissful and immanent Godhead that had revealed itself to her that day in the chapel, and to which, ever after, she sought exclusively to attach herself. It was the Source of Life itself that she sought.

After the three days of intense prayer, she entered upon a purgative and penitential period that lasted four years. Every morning she went to Holy Communion. She walked with her eyes on the ground. She spent six hours a day in prayer. She wore a hair shirt. At night she slept on thorns. She gave up meat and fruit. She spoke seldom and only when absolutely necessary. And she began the tremendous fasts during Lent and Advent, which were to continue for the rest of her life during which, it was noted, she enjoyed exceptionally vigorous health.

Throughout this first period, she was wholly self-taught, unhelped by anyone, and went through the four years practically unknown. Neither now nor at any time, in fact, did she have the benefit of a teacher. Who taught her, then? Her Love taught her, guiding her steps from the beginning. 'If I attempted to lean upon anyone, Love immediately caused me such great mental suffering that I was forced to desist, saying, "Oh Love, I understand thee".' Nor was this inward instruction a vague and uncertain thing. 'After her early purgation period', says her biographer, 'during which she was haunted by a constant sense of sin, and occupied by incessant mortifications, all thought of such mortifications was in an instant taken from her mind: in such a manner that, had she even wished to continue them, she would have been unable to. ... The sight of her sins was now taken from her mind, so that henceforth she did not catch a glimpse of them: it was as if they had all been cast into the depths of the sea.'

Coincidentally, Giuliano Adorna had come back from his wanderings the summer after Catherine's convent experience—bankrupt, penitent, without hope or substance, having wasted his own and Catherine's inheritance. Without a moment's hesitation, she not only welcomed him back, but made a home for the illegitimate daughter he had fathered somewhere. The impoverished couple were soon forced to leave the family mansion and move into a small house, in a poor section, near the hospital which was to figure importantly in her life. They took one devout servant with them, and Giuliano's child, and lived together henceforth as brother and sister.

Such was the power which she already exerted that Giuliano agreed, readily enough, to this condition—which, considering his character as it had flourished for ten years, was a truly remarkable performance. (Furthermore, in a year or so this same spendthrift and rootless young man was accepted into the foremost lay religious order of Genoa, the Third Order of St. Francis, and for years thereafter, until his death in fact, devoted himself to good works in and about the city.) This phenomenon—the way Catherine possessed the minds and hearts of people—was repeated often in the years that followed. Her humility and purity seem to have awed everyone, and the love that went out from her enfolded all who came into her life. In her own lifetime, she was regarded as a saint by great numbers of people in Genoa, and those who made up the mystical lay circle that later gathered around her felt that her most casual remarks were divinely inspired.

Even during the period of her penances, she had begun to offer her services at the nearby hospital and to seek out indigent people who needed help. When a plague epidemic

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swept over Genoa, she threw herself into nursing and tending of the diseased victims. One incident illuminates her character vividly; A certain aged woman, dying of the plague, lay speechless day after day. Constantly, Catherine visited her, urging her to 'Call Jesus'. In vain the old woman tried to move her lips, calling him as well as she could; and Catherine, seeing her mouth filled with the name of Jesus, was overcome with compassion, and could not restrain herself, at the last moment of the woman's life, from impulsively kissing her on the lips, thereby contracting the plague fever herself. But she soon recovered, and was back again at work among the dying.

During her first years at the hospital, she was in the habit of submitting herself to everyone, including the menials, but the directors of the hospital recognized her services and asked her to superintend the care of the sick in their institution. Catherine accepted, and she and Giuliano took a small house still closer to the hospital, where they passed the rest of their days. Catherine still prayed long hours every day, often experiencing raptures and ecstasies, and gradually her reputation brought to her a number of spiritual seekers, including a few priests, who gathered regularly in her house to listen to her words. But her ministrations to the sick never abated during her active years, nor her frequent visits to the hospital of St. Lazarus, which harboured incurable lepers, horrible to sight and smell, many of them vile-tempered. Cheerfully, Catherine bore their rebukes and tended them with love, bringing their soiled clothing back to her own house to wash and iron them.

Eventually, she was appointed rector of the hospital and invested with unlimited authority. At once, Catherine took up the task of administration as if she had done it all her life. With an important responsibility suddenly thrust upon her, she, like many another mystic, in spite of a naturally contemplative nature, showed a remarkable practical efficiency in worldly affairs.

In this manner, she spent the rest of her active life. Her external activities continued, and her reputation for selfless service spread throughout Genoa, but Catherine herself remained primarily occupied with the increasing purification of her own mind, the steady and relentless purging of every fibre of self-will from her heart and life. The constant meetings with those who came to her seeking strength, the endless giving of her time and words to God-seekers drawn to her, as well as all the services in asylums, hospitals, and impoverished homes, performed with a calm and sureness, a patience and strength of forbearance that caused others to marvel, were a natural expression of the inner current of spirituality and burning, all-consuming love of God, which from the beginning, from that day in the chapel, had been her whole existence—that which gave meaning and radiance to her every act in the outer world.

'Every day I feel that the motes are being removed, which this Pure Love casts out. Man cannot see these imperfections; indeed since, if he saw these motes, he could not bear the sight, God ever lets him see the work he has achieved, as though no imperfections remained in it. But all the time God does not cease from continuing to remove them.'

'The creature is incapable of knowing anything but what God gives it from day to day. If it could know (beforehand) the successive degrees that God intends to give it, it would never be quieted. . . . When from time to time I would advert to the matter, it seemed to me that my love was complete; but later... I became aware that I had had many imperfections. I did not recognize them at first, because God-Love was determined to achieve the whole only little by little, for the sake of preserving my physical life, and so as to keep my behaviour tolerable for those with whom I lived. For otherwise, with such other sight, so many excessive acts would ensue as to make one insupportable to oneself and to others.'

When her disciples expressed wonder at the

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long fasts she undertook twice a year, she told them: 'This non-eating of mine is an operation of God, independent of my will ; hence I can in nowise glory in it ; nor should we marvel at it, for to Him such an operation is as nothing.'

Her self-surrender to the Lord was total. 'Since Love took over the care of everything, I have not taken care of anything, nor have I been able to work with my intellect, memory, and will, any more than if I had never had them.'

'Let none be astonished when I say that it is impossible for me to live with myself. It is necessary for me. . .to live separate from the self or *Me ;* that is to say, it is necessary for me to live without any self-originated movement either of the understanding, affections, or will. This is what I must be ; and this, by the grace of God, is what I hope I am.'

St. Catherine was one of the 'pure' saints—absorbed more in God than in humanity, more in self-transformation to the highest possible degree than in transforming others, longing for a maximum knowledge and love of God in this life without relying on the hope of the next.

'The holy soul desires to possess God as He is ; just as He is ; pure as He is ; and *all* that He is.'

'If man could but see the care which God takes of the soul, he would be struck with stupor within himself. . . . If he could only understand how deeply he is the object of divine love, he would be overwhelmed with confusion and astonishment.'

'I stood so occupied in contemplating this work of Love that if He had cast me, body and soul, into hell, hell itself would have appeared to me all love and consolation.'

'I am so placed and submerged in His immense love that I seem as though in the sea entirely under water and could on no side touch, see, or feel anything but water.'

She lived to be sixty-three. In her last ten years, she experienced a number of physical sufferings that forced her to discontinue her hospital work and outside activities. During this last period, a Genoese priest, Don Marobotto, became her confessor and closest friend. She welcomed him into her life to provide a source of human strength which, in her failing health, even she needed ; but he was never a guide or teacher—in fact, he looked upon everything that happened to her as a divine manifestation, and did not distinguish between her spiritual and physiological seizures, an error which Catherine herself never fell into. Once when they were alone, as she lay in a trance-like condition, he questioned her apprehensively, for often she had spoken of longing for death to take her.

'If only one drop of what I feel were to fall into hell', she said, 'hell itself would be transformed into eternal life.'

Don Marobotto was the one who noted down her words during her last years, collected all the scattered notes made of her earlier discourses, and after her death wrote her biography. Her remarks already quoted, and all her sayings copied down by disciples over a long period (she never wrote anything herself), bear the stamp of one who had experienced what she talked about, who had actually lived the greater part of her life in intimate communion with the divine Being. In spite of her love for humanity, she remained to the end a lonely and mysterious woman, whose only companion was the Lord Himself ; and all her love, in a final analysis, was for Him alone.

'There is no creature that understands me', she prayed. 'I find myself alone, unknown, poor, naked, a stranger, and different from all the world.'

On this note, let us leave the remarkable Catherine of Genoa, Saint of Love. The lesson of her story, one of the most extraordinary in the annals of religion, is plain: God seizes the human heart at any time—like a thief in the night He will come to us. And then, and only then, we will have the power to remake our lives, as Catherine so unforgettably did.

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THE ART REMAINS AT LEPAKSHI AND TADPATRI

By Sri P. Sama Rao

I

Lepakshi is just nine miles off Hindupur, in Anantapur District of Andhra Pradesh, and once belonged to the administrative zone of Penugoṇḍa Sīme of the Vijayanagar Empire. In spite of its having been declared a tourist centre, it continues to be a petty village with its dearth of comfort and convenience to tourists.

Excepting the sublime specimen of Nandin (Śiva's Bull), the rest of the art treasures are all housed in the temple of Śrī Vīreśvara, now Pāpanāśeśvara, which has been raised on the mound of a single rock, which, the local tradition says, is the petrified back of the great Kūrma (Tortoise *avatāra* of Viṣṇu). The bull (28 ft. long and 18 ft. high) has been sculptured out of a huge monolith. It is about a furlong off as the crow flies, from and faces Nāgaliṅgeśvara, a monolith again (12 ft. high and 10 ft. wide), an icon which is in the form of the beautiful *nāgaliṅga* flower (Page 121).

The temple seems to have been built and consecrated by Vīraṇṇa (A.D. 1535), the Maṇḍaleśvara of the Penugoṇḍa Sīme, out of the government funds misappropriated by him, and duly endowed (A.D. 1537) by Acyutarāya Mallappaṇṇa with the Nandiceruvu village, in the Buradakuṇta Sīme, for spiritual benefit to accrue to Emperor Śrī Acyutadeva Rāya, as was then a custom to betoken one's loyalty to the secular head. On being discovered and about to be put on trial, the Maṇḍaleśvara committed suicide by pulling out his eyes and splashing their bloody contents on to the outside of the temple which adjoins Nāgaliṅgeśvara. This is testified to by the two holes resembling the eyes and the dark stains of blood and tears on the rocky wall. To show that he was as great a *Śivabhakta* as Kālahasti Kaṇṇappa, the boulder at the back of Nāgaliṅgeśvara has been sculptured with the latter's devotional episode. The crudeness and the incompleteness of this as well as of Nāgaliṅgeśvara indicate that they must be an after thought, not fitting quite the original conception of either the temple or its perfected decoration. Nandin and the other pieces of sculpture found in the temple and its *maṇṭapas* (*antaraṅga* and *kalyāṇa*) are of the same excellence as that of the best of figure ornamentation we find in Śrī Viṭṭhala and other temples at Vijayanagar, and do not fail to remind us of the peerless traditions of the Gupta style evidenced in the sculpure at Elephanta and Badami.

Lepakshi is the Ajanta of the Saiva Siddhānta because of the predominance of its paintings, mostly done in the Fresco-Secco process, on account of which they have all decayed or peeled off much sooner than the ones at Ajanta, done in the Fresco-Buono process more than 1,500 years ago. In painting at Lepakshi, the indigenous Tanjore and the Pot and the Jain styles are discernable; and the most conspicuous of these is the Tanjore. Though the first two are really improvements over the primitive style, yet the first, having achieved a great suppleness of line and grace, is the more sensuous and melodious than the other two. And this attainment of excellence has been not a little at the cost of virility and power. This is patent especially in the portraits of the superhuman personalities of Siva, Pārvatī, and other celestials who participate in the various chronicles of the Siva Siddhānta. Though the specimens done in the Jain style could be compared with credit to the ones of the ancient Kālakācārya Mss., yet they lack the charm of naturalness and rhythmic continuity of line. Their angularism is often piercing to the sight, however justifiable it be according to the ancient traditions that have laid down that in the drawing of figures in profile especially

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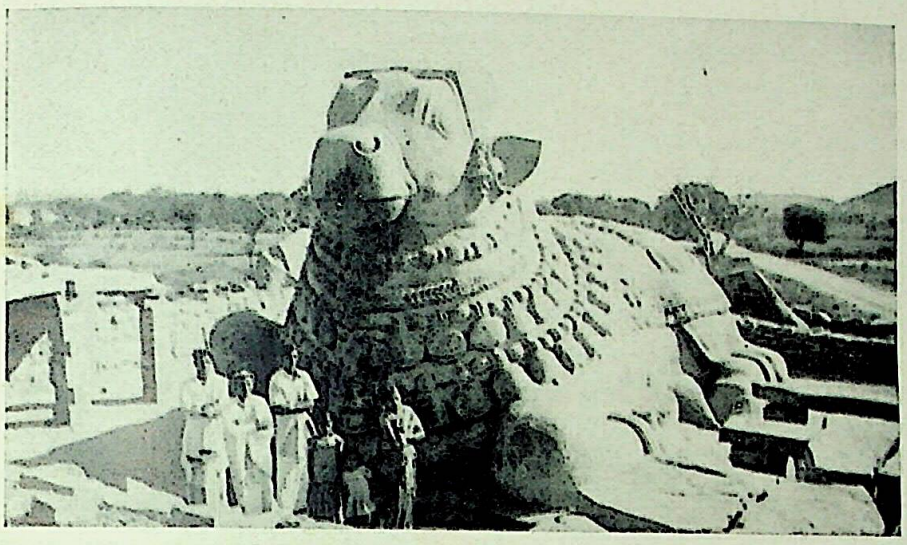
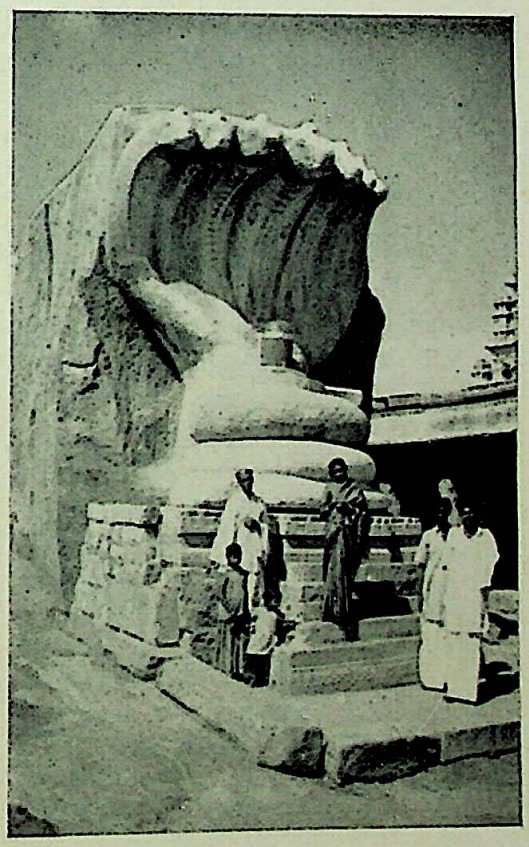
nothing should be concealed and all parts of the figure should be represented ; for a defec-



Nandin (Śiva's Bull), Lepakshi

tive representation that way was sinful and blasphemous. The Pot style specimens, though crude and graceless, are more powerful, because they are less sophisticated. However, the *genre* paintings done in the Tanjore style are indeed the best ones ; they portray with strength and grace the lovely forms of men and women of the Rayalaseema most truly.

Despite the rhythm of line and grace, the Naṭarāja conception of Siva, Gaurī-Prasāda Śiva appeasing the *khaṇḍita* type of Pārvatī, and Kalyāṇa Sundara, the accredited best ones, are not virile and sublime like the sculptured Śiva types either here or at Elephanta, or Badami, or Ellora, but appear comparatively effiminate and tender. But Dr. Paramasivan and Dr. Venkataramaniah, however, are not correct in condemning these paintings at Lepakshi as of the lowest grade in Vijayanagar painting, having compared them with the ones of the Bṛhadīśvara temple at Tanjore (A.D. 1646-47) or the ones of the Mīnākṣī temple at Madurai (middle of the seventeenth century), all done under the aegis of the Nāyaka kings ; for the art of painting had by then continuously declined with the huge importation of the Portuguese painters from the time of Emperor Venkaṭa II (A.D. 1584-1614), as testified to by



Śrī Nāgalingeśwara, Lepakshi

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Fr. du Jarric. There is not the faintest trace of the Ajanta style even in the best specimens of the Vijayanagar painting.

But what the painter failed to achieve in the way of sublime movement of form, pose, and power, the sculptor bounteously achieved in his representations of the Śaivite Godhead, Naṭarāja, Gaṅgādhara, Ardhanārīśvara, Harihareśvara, Kalyāṇa Sundara, Vīrabhadra, Kālārimūrti, Bhikṣāṭana Śiva, Durgā-Mahiṣāsura-mardinī, and the other celestials like Mohinī Viṣṇu, Aṣṭa Dikpālas, Sapta Ṛṣis, etc. —which have all been depicted on the panels of the square-cut pillars of the temple, and of its incomplete *kalyāṇa-maṇṭapa* (in full relief) and its completed *raṅga-maṇṭapa* (in half and quarter relief).

Though the temple is called after Śrī Vīreśvara (now Pāpanāśeśvara), it is presided over besides by Gaṇapati, Vīrabhadra, Lakṣmī, Viṣṇu, and, the most prominent of them all, by Goddess Durgā. It is said that this Durgā form quickened with life and power as it was being carved out of the facet of the pillar. This is the most unique instance of a pillared Durgā without the usual *garbhagṛha* being consecrated

Śrī Durgā, Lepakshi

and worshipped. The image has all the strength and sublimity of the dancing Kāli of the Calcutta museum. On the panel, directly at the back of the pillar, is the equally powerful and sublime type of Kālārimūrti, which is certainly a glorious improvement over that of Gangaikonda Cholapuram. Gaṅgādhara Śiva and Mohinī Viṣṇu are no less majestic or charming.

Śrī Vīreśwara, Lepakshi

The sculpture on the pillars of the *kalyāṇa-maṇṭapa* is also remarkable. Pañcānana Śiva's grandeur can only be matched with either the supreme loveliness of Kalyāṇa Sundara or the terrible aspects of either Vīrabhadra or Kāla Bhairava or Bhikṣāṭana Śiva. Each of the Dikpālas or Sapta Ṛṣis or Munis has been rendered individually supreme, what with their own characteristic expressions, their own *entourage*, their peculiar weapons and *coiffures* and ornamentations, their own individual equipments of *maṅgaladravyas*, and their gusto to attend the wedding of Kalyāṇa Sundara with

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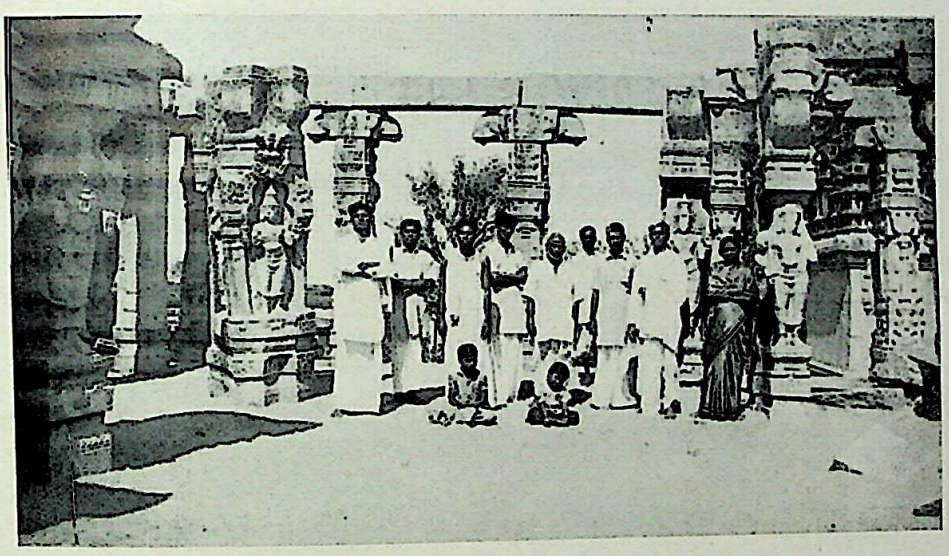
Pārvatī, the acme of beauty. On the facets of the similarly square-cut pillars of the *raṅga-maṇṭapa* are sculptured Viṣṇu's *daśāvatāras, Bharata-nāṭya* poses, and scenes of commoner's life of hunt, of attending fairs, pounding grain, etc. (*genre*). One cannot, however, miss admiring the various ways of holding the *kamaṇḍalus, kṛṣṇājinas, tālapatras,* etc. by the Sapta Ṛṣis (*kalyāṇa-maṇṭapa*) in consistency with their own individual dignity and status. The chasing of some of the jambs and other pillars, especially in the *kalyāṇa-maṇṭapa,* with the ornamental motifs of Gaṅgā, *kalpalatās,* yogic postures, and *Bharata-nāṭya* poses is so varied and delicate that it has become the wonder and emulation of the best of goldsmiths.



Kalyāna Maṇṭapa, Lepakshi

Of the bronzes and *utsava-vigrahas,* the most noteworthy, aesthetically, are those of Naṭarāja, Kāla Bhairava, Bhadrakālī, and Bhikṣāṭana-mūrti. These, together with Naṭarāja of Srisaila ; Umā-Maheśvara and Viṣāpaharaṇa-mūrti lately found at Penugonda ; Bhūdevī, Sūryanārāyaṇa, and Gulagiñji Mādhava at Hampi; Śrī Raṅganātha at Holal; etc., duly register the excellent synthesis the Vijayanagar style had attained from out of the Gupta, the Pallava, the Cola, and the Hoysala traditions of iconography.

II

Tadpatri is also in Anantapur District, and it is about 100 miles from Vijayanagar. It has two temples: the older one was dedicated to Viṣṇu (Rāmāvatāra), and belonged to the earlier days of the empire; the other, most probably a Śaivite one, was called after its builder, Cintalarāya. This is now in complete ruins with only two *gopuras,* one completed and the other not, standing still on the banks of the Pennar (Pinākinī). This later temple belonged to the reign of Emperor Acyuta Rāya (A.D. 1530-42), and is contemporaneous with the temple at Lepakshi. The unfinished tower seems to have been never carried higher than its perpendicular part. These towers are unique in that the perpendicular parts, instead of being comparatively left bald as was usual with the rest of the Vijayanagar towers, are richly decorated with figures and ornamental motifs of creepers, flowers, birds, *Bharata-nāṭya* poses, and *yogāsanas.* This ornamentation 'cut with exquisite sharpness and precision is more elaborate than that on the pyramidal parts'. This having been done out of the fine, close-grained, horn-blende stone has produced an 'effect richer and, on the whole, perhaps in better taste' than anything done at Vijaya-

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nagar. As Fergusson has rightly opined, 'If compared with Halebid and Belur (sculptures), these *gopurams* stand that test better than any other works of the Vijayanagar Rajas'.

It would be enough here to describe the artistic glory of one of these towers. The jambs of the main entrance are huge monoliths sculptured exquisitely with *madanikās* in alluring *bhaṅgis,* amid *haṁsas* disporting themselves in infinite poses in lotus pavilions. On each side of the jambs, powerful *dvārapālas* of majestic appearance, like the ones of the Acyuta Rāya temple at Hampi, stand with just the necessary jewelry and characteristic weapons on their persons. Over them are the *vimānas* (*bhāramaṇṭapas*) ornamented with variegated creepers of thick and graceful foliage, amid which seductive forms of dancers, together with their *vādyagāra,* of attractive damsels, and young men trooping up with plates of flower-and-fruit offerings in their hands, to consecrate them to the various deities enshrined in the *vimānas,* and monkeys trying to molest them, all these enspell us, as it were, into visions of the ethereal Beyond. The various poses of the ape-molesters lend a natural gaiety to these scenes. The same perfection of aesthetic composition and execution is in evidence on the pyramidal part of the tower as well. The *vimānas* are of various forms, and enshrine the *daśāvatāras* of Viṣṇu mostly in the *sthānika samabhaṅgi.* The *kalaśas* over these *vimānas* are all supported with delicately chiselled pillars, over which no less delicately carved floral designs, pecked at here and there by the englamoured and graceful *haṁsas,* profusely and gently creep. The horizontal shafts are sculptured, again, with *Bharata-nāṭya* poses of Gandharvas, Kinnaras, and Kimpuruṣas, and of men, together with horse-riders, lions, *yātis,* monkeys, flower designs, and *haṁsas* similarly disporting themselves with creepers and lotus stalks. All these have been sculptured without the Hoysala overcrowding and with a surprising restraint. If the Jain motifs of decoration have enriched with a swampness, as it were, the temples of Halebid, Belur, and Somanathpur in Mysore State, and Modhera and Mt. Abu in Bombay State, they seem to have both enriched, with the usual Vijayanagar discrimination and restraint, and exhausted their imagination here at Tadpatri.

We hear them, O Mother!
Thy footfalls,
Soft, soft, through the ages
Touching earth here and there,
And the lotuses left on Thy footprints
Are cities historic,
Ancient scriptures and poems and temples,
Noble strivings, stern struggles for Right.

— SISTER NIVEDITA

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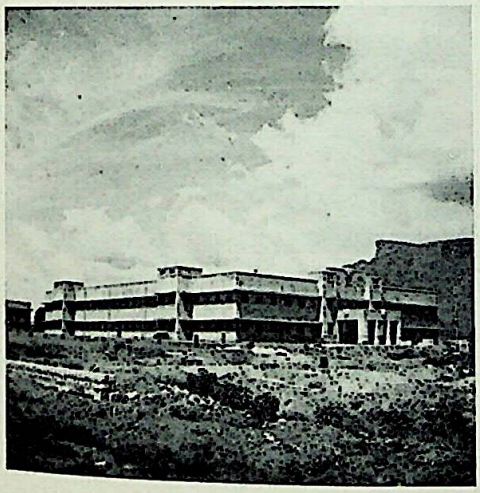
TIRUMALAI-TIRUPATI AND ŚRĪNIVĀSA-VEṄKAṬEŚVARA

By Dr. K. C. Varadachari

Among the most important and ancient shrines of India, Tirumalai-Tirupati, otherwise known as Tiruveṅgaḍam, occupies a very unique position. It is where the northern and southern cultures meet. Indeed, in a special sense, this is a place of cultural synthesis.

The holy hills of Veṅgaḍam abut Tirupati, a township founded by Srī Rāmānuja, called also Govindarājapaṭnam (on the railway line connecting Renigunta, on the Bombay-Madras main line, with Pakala). It is about 91 miles from Madras. Tirupati is now the seat of Sri Venkateswara University (founded in 1954), and is a growing town, having other educational institutions. An ancient seat of culture, it is now becoming important for the same reason.



Sri Venkateswara University, Tirupati
(College Buildings)

'*Tirupati*' is the name usually given to sacred shrines of the South, especially by Śrī Vaiṣṇavas. There are said to be 108 shrines or *tirupatis*. Among these 108, four are said to be most important, namely, Śrīraṅgam, Veṅgaḍam, Kāñcī, and Melkoṭe Tirunārāyaṇa. The first two, however, are pre-eminently important among these four.

Tirumalai, known as Veṅgaḍam, has been the seat of *yogins*, sages and saints. Its glory has been sung by the great devotees or Āḻvārs from verly early times. About the sanctity of this place, *Cilappadikāram*, a Tamil classic of the second century (*sic*), has spoken in glowing terms. This place has also been referred to as the place of liberation (Veṅgaḍam means the place where sins get burnt up, and thus the place of liberation or *mokṣa*; *vīdu* in Tamil). Though there are innumerable local traditions

Āñjaneya or Hanumān

in the *Sthalapurāṇa*, one fact stands out clearly, namely, that from the earliest times till today it has immense spiritual power. The greatness of this place as conferring liberation has been well recognized by Kamban, Aṇṇamācārya,

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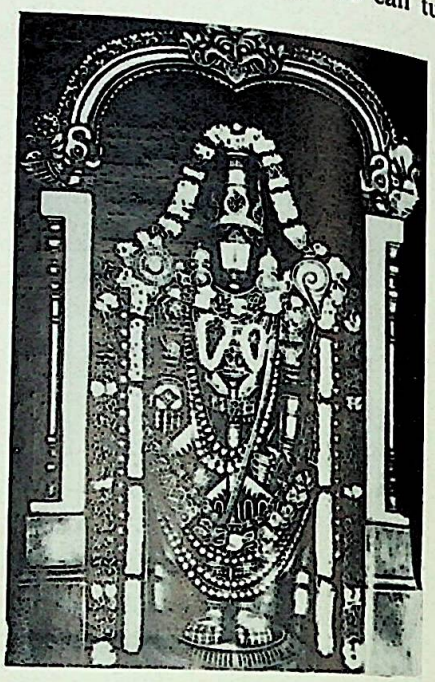
Tarigoṇḍa Veṅkamma, and others. This is the place where Viṣṇu, with other forms of Brahmā, Lakṣmī, and Rudra imbedded in His person, stands receiving surrender of all. Indeed, we get a very important point when we consider the significance of the unique image of Hanumān, bound hand and foot, standing opposite the shrine of Śrīnivāsa. He is said to have come for final stay on earth after Śrī Rāma had left for heaven. The greatness of this Hanumān or Āñjaneya shrine has been sung by the untouchable saint Tirup-pān-āḷvār (sixth century) (*sic*) in the third verse beginning with '*mandipāy*' in his magnificent *Amalanādipiran*.

The main icon of the place is called Śrīnivāsa, since Śrī (*Śreyas-kariṇī*) adorns the chest of Viṣṇu. The iconic pose is unusual, in so far as it does not possess *śaṅkha* and *cakra* in the upper two hands, though the hands appear to have had them at one stage ; and it was only during the period of Śrī Rāmānuja that they were restored to the icon. The unusual character of the lower two hands also has to be noticed. The right hand has the pose pointing to the feet, intending that the devotee should surrender at His feet. The left hand is in the pose of *kaṭivarti* or showing, as it were, that to one who surrenders to Him the ocean of *saṁsāra* is only knee deep, or by suggestion not deep at all, in which one does not get caught up, as in clay. It is clear that this unique icon shows with characteristic quality Śrī Kṛṣṇa's teaching of surrender as contained in the most famous verse of the *Gītā*: 'Surrender all *dharmas* to Me and seek refuge in Me alone. I shall save you from all sins. Do not grieve' (XVIII. 66).

It is Śrī Rāmāṇuja, again, who has given Him the name 'Śrīnivāsa', for prior to Śrī Rāmānuja, He was known only as Veṅgaḍam or Veṅgaḍanāthan or Veṅkaṭanatha. This is to demonstrate that the Brahman of the Upaniṣads is, indeed, the Godhead who is Śriyaḥpati; who has the nature of creator, sustainer, and destroyer of the universe ; who was vowed to save all those who have taken the right decision to surrender to Him and to lead the good life; and, indeed, the One Being who can turn our



Śrīnivāsa-Venkaṭeśvara

knowledge into devotion. Thus the opening verse of the *Śrī Bhāṣya* runs:

अखिलभुवनजन्मस्थेमभङ्गादिलीले
विनतविविधभूतव्रातरक्षैकदीक्षे ।
श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे
भवतु मम परस्मिञ्शेमुषी भक्तिरूपा ॥

It is also to reveal the 'di-unity' of Divine Nature—*ubhaya-liṅga* concept of the Divine that reveals both His *saguṇa* (*kalyāṇaguṇaparipūrṇatva*) and *nirguṇa* (*heyaguṇarahitatva*) or transcendent nature—that the name Śrīnivāsa was given to Veṅkaṭanātha. The purpose of the *avatāra* is to save those who seek refuge in Him ; it is the act of Divine mercy or *dayā*. And the very function of the iconic worship is to bring God near to man—as a clear pool near at hand, rather than a vast river afar or the ocean of Bliss beyond the worlds and inaccessible. The icon represents the grace of God near and ready at hand, a *siddhopāya*. Thus Śrīnivāsa is said to be the icon of *dayā par excellence*—one who grants Himself to His devotees, and by a play of the word '*da*' (to

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give) here, one who makes one give up oneself to Him.

The vicissitudes of history have not much touched this shrine, as they have done with other shrines even in South India. The Mohammedan rulers were content to get large sums of money from the temple, which was, of course, much better than to make all income impossible by destroying it. It was a useful institution for getting money. Thus the Carnatic Nawabs and others did not interfere with the temple and its usefulness, despite their alleged fanaticism and opposition to idolatry. As a matter of fact, this policy was also continued by the East India Company till the *mahantas* came to be the trustees of the temple during the second quarter of the last century. It had royal patronage in the days of the Vijayanagar kings; especially Kṛṣṇadevarayā and Acyutadevarāya were devotees of the shrine. Indeed, Todar Mal had come here to worship in the shrine, and even today an image of that great personality adorns the compound of the temple, along with those of Kṛṣṇadevarāya and his royal queens.

The temple itself is not comparable at all to the great works of art that can be seen in many South Indian temples. That grandeur is not here; but a different kind of grandeur marks this quiet spot, lovely in every sense—scenery, climate, and rich associations of spiritual personalities. It is here that all the Vedāntas meet. Śrī Śaṅkara seems to have visited the place, and some believe that he installed a *Śrī cakra* here. It is sacred to the Dvaita Vedāntins in a double way, because it is the place where the great Hanumān had come to rest finally for the entire *kalpa* (being a *cirañjīvi*), who is very important to them, and also because other great *bhaktas* had sung about Veṅkaṭaramaṇa. Quite fully, it is the shrine of greatest importance to the Ubhaya-Vedānta of Srī Rāmānuja—a twofoldness which had been achieved in respect of the nature of Godhead, in the nature of Scripture (the Vedas and *Divyaprabandha* of Ālvārs, in language (Sanskrit and Tamil so cleverly interlocked as to be called *maṇipravāla*), and in realization (as freedom in God and service of God). There is thus a full synthesis in the very icon of the deity here, as in the philosophy that speaks through the language and grammar of religion.

The North Indian tradition about this Godhead started undoubtedly when Viśiṣṭādvaita religion or *bhakti-prapatti-mārga* began to spread. This deity came to be known as Bālājī or Bālakṛṣṇa, obviously because the stage of the deity is youthful, without a spouse by His side in the sanctum. It is Kṛṣṇa, so to speak, before His marriage, who can be loved. But this is all mere speculation. In this article, we are not concerned with the several stories or mythological or Purāṇic accounts as such. Suffice to say that the deity stands for the supreme purpose of saving the souls and granting them liberation, and incidentally removing all obstacles to divine evolution.

In its form of worship, the temple is following the Vedic pattern as it has been coming to us through one Vikhanas Ṛṣi, who was said to have been the Vedic worshipper of icons. Modern scholars think—some of them at least—that Vedic seers did not worship icons, maybe on grounds of studies of what religion ought to have been. There are, of course, points in the Vedic literature which show that there was symbolic or *pratīka* worship of a temporary nature. The Vaikhānasas seem to have developed it as of more durable nature. This seems to have been also true of another sect called a-vedic, but which claims to interpret the Vedic spirit to which Śrī Kṛṣṇa Himself belonged, namely, the Pāñcarātra Āgama. Śrī Vaiṣṇava theologians (Śrī Yāmunācārya, Śrī Rāmānuja, and Vedānta Deśika) had shown that the two forms of iconic worship were not contradictory or even complementary, but identical with such slight differences as arise out of certain modifications that creep in during the adaptations to different kinds of worshippers. This is a further synthesis here, and the daily worship of the deity also includes the use of Tamil *pāśurams* or hymns of the leading Āḷvārs, and chanting of them along

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with the Vedas during the festivals and processions of the deity in the streets of Tirumalai.

Today the temple is being administered by a Board of Trustees appointed by the Government of Andhra Pradesh. A number of amenities are being provided for all the pilgrims by the Management, such as spacious rest houses, adequate water supply and other sanitary arrangements, and opportunities for worship, and even transport, which is of great use. The number of pilgrims visiting this shrine is becoming greater and greater. Of course, from the point of view of help and personal experience received by the pilgrims of the Godhead, there are innumerable incidents which speak of the unique spiritual nature of the shrine. The deity is a living deity as they call Him, *pratyakṣadaiva*. And they consider Him to be the only deity for the Age of Kali—*'kalau Veṅkaṭanāyakaḥ'*. Last year, the temple was renovated, and the central tower of the main shrine, called *ānandanilaya*, was goldgilted at great cost.

Ānandanilaya

The future prospect of the religious life of the country is undoubtedly tied up with the institutions of religion and spiritual life. Thanks to the world-vision of the Āḷvārs, who had inspired the Ācāryas of Viśiṣṭādvaita, the intellectual philosophy that pleaded for non-sensual intuition came to be associated with the sensual and supersensual and intuitive perception of God and His work in the world of common men. But it was not mere formal religion, or even the secular religion of the modern man, which looks up to religion as an institution to *serve* man by socializing the deity also. It was mystical religion that urged the individual to grow into divine nature by purifying his appetites and sublimating his aspirations for perishable wealth and earthly happiness. The dynamics of mystic religion, then, cannot adequately be fulfilled by the secularization of the functions of God Himself.

This warning seems to be necessary in an age when the service of God seems to be substituted by the platitude of socialistic service of man. For man is a creature seeking freedom from the misery of birth and death and sinfulness, which is typified by the word *'ven'* in Tamil, and this is sought to be transcended, *'kaḍa'* in Tamil. It is not the attempt to get rid of small miseries (*kṣudra*) that is the main function of religion, though some enthusiasts hold that religious fervour will increase if man were to feel that God is really looking after his physical and material wants as well (*yogakṣema*). That is to say, men find reasons for the diversion of temple funds for all sorts of modern conceptions. However, discernment will surely show that there must be limits for this reasoning, and spiritual people will be very happy if the main lines of such diversions are in accord with the development solely of spiritual life and culture in the people.

The hope is not without foundation, and is bound to be realized, provided the faith in the living deity of Tirupati grows more and more, for it is not mere idolatry at any rate, but a living testimony to the descent of Godhead Himself in the form of *arcā* (luminous

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presence). Religion becomes real, and spirituality a mystic force, only when men dedicate themselves to realize the best and the highest virtue in themselves and all around. Moral rearmament is really a daily living in touch with God, and it is this that spirituality can offer, and it alone can offer. Śrīnivāsa is not merely a symbol and a heritage for harmony and unity of all, He is also the goal, as the Ālvār said where gods and men meet for mutual glory and liberation.

To conclude, the shrine of Śrīnivāsa is an experiment in synthesis of all religions, to provide a harmony for the world. Where there is harmony, there is peace. The world of the common man and the philosopher's world are not opposites, nor can the realities of the ordinary man be illusions of the saint utterly. It may be that the idol can lead to the vision of heart, and the vision of the Divine in the heart may lead to transcendent experience of the Godhead. However that may be, it is a fact that, thanks to the spiritual love of the saints, God had condescended to show Himself even in this form, so as to serve man to rise to higher levels of wisdom and transcendent liberation. It shows the immense power of God that He can not only be in heaven, but also be on earth without being bound by it. It is not a transitory miracle, but a perpetual miracle of His illimitable power that is testified to by this unique icon, which today is attracting more worshippers than ever.

RĀMĀNUJA'S THEORY OF PERCEPTION

INDETERMINATE AND DETERMINATE

By Dr. Anima Sen Gupta

Division of perception into indeterminate and determinate forms is a favourite topic for discussion in Indian systems of philosophy. Such a discussion satisfies the curiosity of the Indian mind, which is always anxious to find out what and how much one can actually grasp while becoming acquainted directly with a new object. Inference, verbal testimony, and memory cannot give us knowledge of things which are entirely new. So no division of inference or of verbal testimony or of memory into determinate and indeterminate forms has been recognized by the Indian thinkers. Although almost all the systems of Indian thought recognize the existence of indeterminate perception and determinate perception, they hold slightly different views about the nature of these two types of perceptual cognition.

This article is a full analysis of the above two forms of perception from the standpoint of Rāmānuja. At the same time, I have made an attempt to compare Rāmānuja's views with the Nyāya theory of indeterminate and determinate perception.

Knowledge gained immediately and not through the mediation of some other knowledge is called perception. This direct and immediate experience is effected through the use of the external and internal sense-organs. A contact between the object and the sense-organ is the pre-condition of perceptual knowledge under ordinary conditions. The sense-object contact necessary for perceptual knowledge is of two kinds, viz, *saṁyoga* and *saṁyuktāśraya*. The perception of substance is due to *saṁyoga*. The sense-organ comes in contact with the substance

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when one perceives a jar. The perception of qualities, however, is due to *saṁyuktāśraya* relation, as in this case the sense-organs come in contact with substances in which the qualities inhere.

Perception can be classified into determinate and indeterminate forms from the point of view of fullness and clearness of knowledge. In indeterminate perception, we do not perceive a pure and simple object, shorn of all its characteristics, as such an absolutely unqualified object, according to Rāmānuja, can never become the content of knowledge. Knowledge always reveals an object as qualified by some of its characteristics.[1] Discrimination is the most fundamental condition of knowledge, and so consciousness always involves some sort of differentiation and distinction. Whenever we perceive an object, we perceive the special arrangement of parts. We cannot perceive a cow without perceiving its dewlap and the like. So indeterminate perception, according to Rāmānuja, is the perception of an individual as a specific instance in the absence of any revival in memory of the past impressions of like instances, observed on previous occasions. As recollection of other similar instances is not present, the perceiver perceives the object as the first instance, and no knowledge of its common qualities arises in his mind. Here *prathamapiṇḍa* has been specially mentioned in order to lay stress on the fact that, in the absence of the recollection of the past traces of similar instances of that class, the perceiver is unable to detect its common characteristics or to know the class to which that individual belongs. It seems to him as if he is seeing the object for the first time.[2]

Savikalpaka pratyakṣa or determinate perception is therefore the perception of the object together with the recollection of the other instances of the same kind, perceived in the past in different places and resulting in a thorough understanding of the distinction between common and specific characteristics of the object at the time of perception. Thus, when we see a 'table', we remember the other instances of the 'table' perceived on other occasions, with the result that we are able to know that it is a particular 'table' belonging to the class 'table' and possessing class characteristics along with its specific characteristics. It is because this perception is fuller, richer, and more definite, and is also accompanied by the past impressions roused up in memory, that it is called *savikalpaka* (accompanied by revived impressions) as against *nirvikalpaka*, where revival of such impressions does not take place. In both the forms, the object perceived is a *qualified one*. The difference between these two forms therefore lies mainly in their psychological processes, and it is this difference in the psychological processes that causes difference in the knowledge of the perceiver as well; because in the case of indeterminate perception, even common qualities of the object appear to the perceiver as specific in the absence of *anuvṛtti-jñāna*. The object is perceived as unique, whereas in the determinate perception, due to *anuvṛtti-jñāna*, the object appears as a member of a particular class and also as possessing both generic and specific characteristics.

According to Rāmānuja, the generic quality is grasped as a quality of the object even in indeterminate perception; the only thing is that here the quality is perceived only as a quality and not as a generic feature of the object perceived. The generic feature, however, is not anything different from *saṁsthāna*; so when *saṁsthāna* is perceived in indeterminate form, the generic quality is also grasped. It is only because, in indeterminate perception, all qualities (both generic and specific) are perceived that, in the subsequent determinate perception, the perceiver, on seeing the common qualities and on remembering that these qualities were perceived by him in similar instances on the other occasions, accepts these qualities as class qualities or *jāti-guṇa*. Thus for Rāmānuja, *nirvikalpaka* perception is not *niṣprakārakaṁ jñānam*, but *prakārasya anuvṛttirahitaṁ jñānam*.

[1] *Śrī-Bhāṣya*, I.1.

[2] *Śrī-Bhāṣya*, I.1.1; *Yatīndramata-dīpikā*, p. 5.

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The Naiyāyikas, however, have stated that indeterminate stage is the first stage of the non-relational apprehension of an object, and that this stage can be known by people under ordinary circumstances through inference only. In the opinion of the Nyāya school, we cannot have determinate knowledge or *viśiṣṭa-jñāna* without a prior perception of the simpler elements of *jāti, guṇa ākāra, saṁbandha,* etc. in a state of *dvandva* (separation). We are therefore led to infer the existence of *nirvikalpaka* stage as preceding every stage of determinate perception. A prior perception of *viśeṣaṇa* is absolutely necessary for determinate knowledge.

A perusal of the trend of discussion which Rāmānuja held on the topic of perception reveals that, in his opinion, a prior perception of *viśeṣaṇa* is not the cause of the subsequent *viśiṣṭa-jñāna,* which the Naiyāyikas seem to have only in the stage of determinate perception. The real cause for *savikalpaka pratyakṣa,* according to Rāmānuja, seems to be a *saṁskāra* of *viśeṣaṇa,* and so an impression of the attribute, if properly revived, can give a new determinate knowledge of a previously experienced object even in the absence of a prior indeterminate stage.

Indeterminate perception, thus, does not seem to be an absolutely necessary prior stage in every case of determinate perception, according to Rāmānuja. When we perceive an object and remember immediately the attribute, we can have the required *anuvṛtti-jñāna* of the attribute even without passing through a stage of indeterminate perception. Where such revival of *saṁskāra* is not possible, we shall have, first of all, the apprehension of a qualified object unaccompanied by revival of impressions. The apprehension of pervasiveness of some properties in the second and third instances can never be possible unless those properties as properties of the individual are perceived in the very first instance.

Here, we must be very careful in interpreting the meaning of the expression '*dvitīādi-piṇḍa-grahaṇam*'. The word '*dvitīādi*' does not merely mean the second instance or the third instance, but it also implies the recognition of the second instance etc. as such (i.e. as second, third, and so on) on the part of the perceiver (*dvitīāditvena piṇḍa-grahaṇam* etc).

If, on the basis of Rāmānuja's definition of indeterminate perception and determinate perception, we now proceed to analyse further the steps involved in a perceptual process, we shall get the following result:

First moment: *Nirvikalpaka* stage, that is, the perception of the qualified object without the revival of past impressions and therefore without *anuvṛtti-jñāna.*

Second moment: The perception of the second instance together with the revival of past impressions.

Third moment: Recognition of common qualities as *anuvṛtta-dharma* or *jāti-guṇa* with the help of the past impressions.

Fourth moment: Reflection on similarities and dissimilarities.

Determinate perception starts at the second moment, and it becomes full and complete at the fourth moment. Perception of the second instance, being the cause of *anuvṛtti-jñāna,* cannot take place at one and the same moment. Cause is always an event that is prior to the effect. Since perception of the seemed instance and *anuvṛtti-jñāna* (being cause and effect) cannot occur simultaneously, we must place them separately at two different moments. Moreover, in the original sources, everywhere the expression used is *dvitīādi.* From this, we can infer legitimately that, in the second moment, the second instance is perceived, and that the common qualities are recognized as *anuvṛtta-dharma* only in the third moment.

If we compare this process of perception of Rāmānuja with that of the Naiyāyikas, the following differences will at once be detected by us. Firstly, according to Rāmānuja, in order to have determinate perception, we ordinarily need a knowledge of quality in quality (*viśeṣaṇa* in *viśeṣaṇa*). Mere perception of cowness in a cow is not enough for the purpose of determinate knowledge. We are also to possess a

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knowledge of the existence of 'cowness' in many cows (*aneka-vṛttitva*). For the Nyāya system, however, the perception of cowness in a cow is sufficient for the purpose of the determinate perception of the cow.

Secondly, according to the Nyāya theory, the whole perceptual process will be complete at the fifth moment and not at the fourth moment.

First moment: *Nirvikalpaka pratyakṣa* or non-relational apprehension of *viśeṣya viśeṣaṇa* etc.

Second moment: Determinate perception or relational apprehension.

Third moment: Perception of the second instance.

Fourth moment: Recognition of the *jāti-guṇa* (*anuvṛtti-jñāna*).

Fifth moment: Reflection on similarities and dissimilarities.

Thus, according to the Naiyāyikas, determinate perception does not need observation of the second instance; but for Rāmānuja, the perceiver cannot have determinate knowledge unless he perceives the second instance and understands it as such. Further, according to Rāmānuja, the difference between the two kinds of perception arises only when perception is viewed from the side of the subject. When viewed from the side of the object and its manifestation, such distinction disappears immediately. Both *nirvikalpaka* and *savikalpaka* bring the same type of qualified object into relation with the perceiver. In the former, the perceiver is not equipped with a memory of *pūrva saṁskāra*, whereas in the latter, recollection of past impressions by the perceiver is the most essential and necessary condition. According to the Nyāya, however, there is difference between these two forms of perception from the point of view of the object as well. In the *nirvikalpaka* perception, the perceiver does not cognize a qualified object, whereas in the *savikalpaka* perception, the object perceived is a qualified one.

Regarding the duration of time needed for full and complete knowledge of an object, Rāmānuja is able to save one moment, thereby making his perceptual process a bit simpler than that of the Naiyāyikas. According to the Nyāya school, relation between different presented facts takes place after one moment, whereas Rāmānuja has emphatically stated that there is no moment in the perceptual process when facts remain unrelated. Presentation always implies presentation of a qualified object. So, if we follow Rāmānuja, we gain one moment. In the case of the perception of *daṇḍin* (a man with a stick), for instance, a Naiyāyika will say that first we perceive *daṇḍa* (stick) and *puruṣa* (man) and then we perceive the *daṇḍin*, whereas a Rāmānujist will assert that, if we had seen *daṇḍa* on some previous occasions, then, in this case, by simply remembering the impression of *daṇḍa*, we shall be able to perceive the *daṇḍin* at the very first moment.

Although, in the texts, Rāmānuja has not definitely mentioned about such remembering of *saṁskāras*, still it seems reasonable to hold that this was his view, as otherwise, it would be very difficult for a Rāmānujist to explain how perception of a qualified object could take place at the very first moment.

In conclusion, we can say that a close study of the perceptual processes of these two schools will, however, reveal that actually the difference between the Nyāya view of perception and Rāmānuja's view of perception is slight. Rāmānuja differs from the Nyāya school only in holding that the object perceived in indeterminate form is a qualified one. Otherwise, like the Naiyāyikas, he also holds that an analysis of generic and specific features based on our knowledge of subject-predicate relation takes place only in the *savikalpaka* stage.

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BLISS IN THE PATH OF DEVOTION

By Sri K. R. Chaudhuri

The protogonists of the path of *bhakti* often claim a monopoly of the bliss or *ānanda* of Godhead in their way of worship. They refer to the travails of the paths of *yoga* and *jñāna* and the distractions of the path of *karma*. This claim is not maintainable and is dogmatic. Against dogmatism Sri Ramakrishna used to say that it narrows the intake channel of spiritual influence and masquarades as *niṣṭhā* or fixity of knowledge. But the hiatus between *niṣṭhā* and *śraddhā* (faith) yawns wide even for men of genius. Witness Einstein, the greatest scientific genius of our time, who declared, 'Truth is eternally unattainable' (meaning the Absolute, with our mental apparatus), say of his faith: 'To know that what is impenetrable to us really exists manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness. My religion consists of a humble adoration of the illimitable superior Spirit who reveals Himself in the slight details we are able to perceive with our frail and feeble minds.'

Take an instance at home. The celebrated Nyāya philosopher of India, Raghunātha Śiromaṇi, opens his famous *Cintāmaṇi-dīdhiti* with words meaning: 'I bow down to the all-pervading Paramātman symbolizing unpartitioned *ānanda* and consciousness and staying alone with the entire creation within His being.' In a similar way, we can take the claim to monopoly of the *ānanda* of Godhead made by devotees as asserting their *niṣṭhā* more than their *śraddhā*.

Śraddhā is the stuff of our spiritual stage; the *Gītā*, XVII. 3 says, 'Whatever a man's faith is, that he essentially is'. It is, according to Sri Aurobindo, the 'wisdom of the race... which he accepts, to which his mind and the leading parts of his being give their assent or sanction, which he tries to make his own by living it in his mind, will, and action' (*Essays on the Gītā*, p. 425). It is the 'soul's dynamics'; and he says, 'This single line contains, implied in its few forceful words, almost the whole theory of the modern gospel of pragmatism' (*ibid.*, p. 429). He takes *niṣṭhā* as 'means of salvation on which men concentrate separately' (*ibid.*, p. 96).

Understandable, therefore, is Śrī Kṛṣṇa's reference to the path of action and the path of knowledge only as *niṣṭhās* (*Gītā*, III. 3), as *bhakti* is essentially a system of special type of action infused to a greater degree with knowledge of the greatness or goodness of God. In the *Bhāgavata*, Śrī Kṛṣṇa elaborates this further, mentioning *bhakti* as a full-blooded *yoga* and says: 'The path of knowledge is only for persons who have *vairāgya* established in them and reached disinterestedness, *anāsakti*; the path of action is for the vast majority who are attached to earthly pleasures and full of desires; while the path of *bhakti* is for the middle category—men who are neither too attached nor too dispassionate, but who have *śraddhā* in the accounts of the Lord' (II. 20.6-8). The path is indicated, it would seem, as *karma*, *bhakti*, and *jñāna*, in the order of spiritual evolution marked by the development of *anāsakti*. Śrī Kṛṣṇa similarly indicated the rarity of men who have attained *siddhi* (yogic perfection or *citta-śuddhi*) by hard discipline, and the rarity, among them, of men who attained the realization of the Reality or the Absolute (*Gītā*, VII.3). *Karma*, it is said, leads to *siddhi* in a tardy way; and from the above, it would seem *bhakti* would succeed somewhat earlier, other things being equal. And, then, we need not forget that this life is not all; we are evolving through a number of lives, according to our *śraddhā* or *nisus formativus* (with apology to biologists).

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It would not do, then, to cavil at the *jñānin* who is an advanced fighter, nor to despise the *karmin* who also has the full potentialities, or the *bhakta* who is in the middle of the race. Who knows which horse will win? In the words of Sri Aurobindo: 'The orthodox *yoga* of knowledge aims at a fathomless immergence in the one infinite existence, *sāyujya*; it looks upon that alone as the entire liberation. The *yoga* of adoration envisages an eternal habitation or nearness as the greater release, *sālokya, sāmīpya*. The *yoga* of works leads to oneness in power of being and nature, *sādṛśya*; but the *Gītā* envelops them all in its catholic integrality and fuses them all into one greatest and richest divine freedom and perfection' (*Essays on the Gītā*, p. 354). This is echoed in the Koran (translated by Abdulla Yusuf Ali, *Sura*, VIII. *Ayat* 46):

> And obey God and His Apostle
> And fall into no dispute,
> Lest ye lose heart
> And your power depart:
> And be patient and persevering:
> And God is with those
> Who patiently persevere.

Even the Viśiṣṭādvaitins of the South (*Yatīndramata-dīpikā*, by Śrīnivāsadāsa, following closely Rāmānuja's views) discriminate between *sādhana-bhakti* (the means) and *phala-bhakti* (the end, which is an act of gift of God). They say that *phala-bhakti* may be attained in this life or hereafter. In Gauḍīya Vaiṣṇava literature, *phala-bhakti* is termed '*prema*' (pronounced '*prem*' in North India). Indicating its rarity, Sri Ramakrishna used to say: 'You people blab '*pyām*', '*pyām*' (parody of *prem*); but is *prem* a common thing? Caitanya (Śrī Kṛṣṇa Caitanya) realized *prem*. There are two signs: complete forgetfulness of worldly interests; and God-love culminating in ecstatic oblivion of body-sense. *Prem* is not realized before the vision of God' (*Kathāmṛta*, II.2.3). He characterized *prem* as a rope, with which the devotee secures God, who cannot then escape (echoed in the *Bhāgavata*, IX.4.66: 'They gain control of Me as a devoted wife understands and controls her devoted husband'). Sri Ramakrishna said: 'A devotee who has realized *prem* can pull the rope and have a vision of Him' (*Kathāmṛta*, IV.16.2). He graded the work of devotees in an ascending order: 'Than objective offering of flowers and fruits to the Lord (*pūjā*), repeating the name or *mantra* on a rosary (*japa*) is better; than *japa*, *dhyāna*; superior to *dhyāna* is God-love; best is *prem*' (*ibid.*, IV.21.5).

Right through the Vedas runs a rich vein of *bhakti*, as can be seen in *Ṛg-Veda*, I.3; I.32.8; I.56.1; I.57.4-5; I.62.11; I.63.5; I.64.1; and others. Vaiṣṇava devotees subdivide *bhakti* into nine types, the roots of which also are found deep in the Vedas, e.g. *śravaṇa* (listening to the lore of the Lord) in *R.V.*, II.28.1; *kīrtana* (singing the glory of God) in *R.V.*, I.154.1; I.156.3; II.27.1; VII.99.7; *vandana* (salutation) in *R.V.*, II.27.12; II.27.14; II.28.2; II.28.8; *Y.V.*, XVI.17; XXXI.20; *pādasevana* (showing respect by touching feet) in *R.V.*, I.154.4; *arcana* (worship with flowers etc.) in *R.V.*, I.159.1; II.27.2; *smaraṇa* (remembrance) in *R.V.*, I.154.3; *dāsya* (service) in *R.V.*, I.156.3; II.28.6; *sakhya* (friendship) in *R.V.*, I.154.5; II.27.4; II.27.7; *ātma-nivedana* (complete surrender) in *R.V.*, II.27.5; II.27.11 (which says, 'I do not know the right from the left, the front from the back; of immature knowledge and distressed, I throw myself before you that you may lead me into your secure Light'); II.27.13; II.28.3. The *Ṛg-Veda* describes the path of *bhakti* as, 'Easy is your road yielding unending bliss at all stages' (II.27.6); and says: 'In that great state of Viṣṇu, there wells up the fountain of honey' (I.154.5) and 'In non-violence let us find bliss eternal' (II.27.16).

The Upaniṣads join this chorus: *Muṇḍaka*, II.2.5 says, 'He is the bridge to Immortality' (of course, in many texts of the Upaniṣads Ātman and Brahman are taken as convertible terms); *Kaṭha*, II.2.14: 'Indescribably un-

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limited bliss'; *Muṇḍaka,* II.2.7: 'Who shines forth as bliss and immortality'; *Aitareya,* II.5: 'Other (than ego) is the Ātman full of bliss'; *Taittirīya,* II.7: 'He is bliss incarnate; His worshipper attains to this blissfulness. Who would have cared to live, if His bliss were not there? He alone gladdens our heart'; *Chāndogya,* I.1.5: 'He is the most blissful among things blissful'; *Bṛhadāraṇyaka,* I.4.8: 'He is to be worshipped as dearer than the son, dearer than riches; He is the innermost Reality'; II.4.5 and IV.5.6: 'All dear things in this world are dear for the sake of the Ātman'; IV.4.14: 'Those who know It become immersed in bliss'.

The *Gītā* speaks of a sort of reciprocity in the relations of the devotee and God, as in the worldly sentiment of love, which is active and mutual, and which grows by feeding from both ends. Speaking of advanced devotees, the *Gītā* says, 'Mind and sense absorbed, I alone am the theme of their discourse: Thus delighting each other, they live in bliss and contentment' (X.9-11). This is the interim 'bliss'. In this state of inner vision, Śrī Kṛṣṇa proceeds to explain, 'I give them the *buddhiyoga,* and I destroy the darkness of ignorance (the chains of worldly existence) with the bright lamp of knowledge'. Thus both *yoga* and *jñāna* come to the true devotee. In Chapter XII (Bhakti-yoga), the *Gītā* refers to it as 'blissful and immortal *dharma*' (20); and later says, 'I am the foundation of the immanent Godhead (Brahman), of life immortal, of perennial *dharma,* and of invariable and absolute bliss' (XIV.27). Earlier Śrī Kṛṣṇa stressed His double aspect, 'I am same and equal in all beings, and have none to hate or love; but he who worships Me with unwavering devotion is lodged in Me, and I in him' (IX.29).

In homely simile Sri Ramakrishna said: 'He is in all beings, it is true, but He is present in the heart of His devotee in a special sense, as a Zemindar may visit and be available in all parts of his estate, but knowledgeable men say that he is to be found almost invariably in such-and-such a house; the devotee's heart is His drawing room' (*Kathāmṛta,* I.2.3).

The Koran (III.171) affirms:

They glory in the Grace
And the Bounty from God;
And in the fact that God suffereth not
The reward of the Faithful
To be lost (in the least).

Nārada describes to Vyāsa in the *Bhāgavata* (I.6.23) that he had a vision of God in human form, when He told Nārada: 'Once that I have shown you My form, it is meant to whet your passion for Me; when that comes off, all earthly desires slip off from the devotee's mind.' And the path of devotion employs all our 'enemies' to help us along the way of God. The *Bhāgavata* says, 'So long our earthly desires and attractions are thieves and our home a prison-house and delusions (of Māyā) chains and shackles of the feet, until, Kṛṣṇa! we turn to be your men and proteges' (X.14.36). Any serious and impartial student of the *Bhāgavata* will admit that its author Vyāsa viewed Śrī Kṛṣṇa with two eyes of *jñāna* and *bhakti,* none of which he agreed to close for a moment. For every three *ślokas* dealing with the subject from the angle of *jñāna,* he added two from the angle of *bhakti*; for Nārada had told him that otherwise 'that vision or knowledge is incomplete' (I.5.8). At the end of the book, Vyāsa bows down to Śrī Kṛṣṇa saying that he composed this 'lamp of knowledge' having been attracted by His works and exploits, although he was already filled with the bliss of Ātman, and had given up the relish for anything else in the world. Desires shed their nature and undergo a transformation when directed towards God, as seeds fried in fire cannot germinate (X.22.26). Our emotions so employed undergo a process of sublimation, and when the entire system of sentiments (groupings of emotions disposed in a particular way) is held steadfast in God by daily practice, a complete absorption of personality results and the process cumulates (X.29.15).

On this process of sublimation, analogous to catalysis, Vyāsa builds his bold and brilliant theory of God-love and God-absorption of the Gopīs of Vṛndāvana, immortalized in the Tenth

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Skandha of the *Bhāgavata*. He starts off with their maternal affection towards Kṛṣṇa—one of the strongest sentiments in this world: 'Your Majesty (Śuka addressing Parīkṣit), this earthly existence, the work of ignorance, is not for them again who always love Kṛṣṇa as their own child' (X.6.40). Later, when Kṛṣṇa grew up to be 8 or 11 (an age between these limits), they looked upon Him as their husband or lover, and Kṛṣṇa cherished them for their unswerving attachment (X.45.4). The power of unswerving *bhakti* is wonderful; it may easily override social conventions, family obligations, and scriptural injunctions, because these are, in a sense, fetters forged on the libido. The words of Śrī Kṛṣṇa are forceful and striking: 'These women, who did not know My reality as God Immanent or Transcendent, were engrossed in My thought, as of a lover or paramour, and attained to Me, who am the Para-Brahman, in their thousands through their absorption in Me' (XI. 12.13). Skandha X, Chapter 29 explains this further: 'Absorbed in Thee (Uddhava says to Śrī Kṛṣṇa), the Paramātman, even in attachment as to a paramour, their fetters fell off, and they cast off the body, the product of *guṇas*.' And Śrī Kṛṣṇa assures Uddhava in the same strain: 'Whatever trifling activity, as may be due to fear etc. (any strong emotion, that is to say), unselfishly meant for Me, becomes an act of religion' (XI.29.21).

Speaking of *prema*, Śrī Kṛṣṇa makes three distinct categories:

Selfish love: 'Mutual affection, glorified as love, that springs from only selfish motives is neither friendship nor lover or *dharma*; it is only selfishness' (X.32.17).

Unselfish love: 'Affection asking for no requital, as that of parents, kind and steadfast, is true friendship and pure *dharma*' (X.32.18).

God-love or Self-love: 'And there are some (Self-realized souls) who do not return the attentions of devotees, far less those of non-devotees, who are Self-delighted, have attained the end of desire, are incorrect according to social standards, and are hurtful to their beloved' (X.32.19). He instances His own behaviour in explanation of this thesis: 'I do not at first return the love of My devotees, so that their love may not be dimmed by elation, like a fabulously rich man turned a pauper who is oblivious of the world (as a Self-realized soul is) in the thought of his riches'. (X.32.20).

In this path of devotion, ever-renewed delights await the pilgrim, which the *Bhāgavata* aptly describes as 'sweeter and sweeter at every step' (I.1.19); 'the eternal festivity of the mind, the drying up of the ocean of grief' (XII.12. 49); 'the names of God marked by His glory which the *sādhus* sing, listen to, and praise' (I.5.11). Finally, 'the four types of salvation (*sāyujya, sālokya, sāmīpya,* and *sārūpya*) brought to them through their unwavering devotion are despised by them who are absorbed in My service—what to speak of things mundane?' (IX.4.67). We are to live in this world like the woman with her heart set steadfastly on a man outside the home, performing household duties timely, and tasting the love inside her heart for the man of her heart outside her home. This is the famous simile of the *Yoga-Vāsiṣṭha* (*Upaśama Prakaraṇa*, 74.83), which has been seized upon by the Vaiṣṇavas, and was often quoted by Śrī Caitanya. The *Yoga-Vāsiṣṭha* asks: 'How can such a woman be made to forget the festive delight that arises in her heart at the thought of her beloved even by the best influence of her husband (whom she does not love)?' (*ibid.*, 74.85). As for her, so for us, this world is a prison-house; nature compels us to be confined here, but we must hold our heart up to '*para-saṅga-rasāyanam*' (which in Sanskrit equally means 'the delight of the company of another' or 'the delight of the presence of the Para-Brahman'). This is an initial stage; later, the 'home' is forgotten, as in the case of the Gopīs. Then follows wholesale absorption and all that it connotes.

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INDIA REVISITED

By 'A Wanderer'

Destiny threw me outside of India, and I had been living in the U.S.A.—New York—for more than seven years. It was a unique experience for more than one reason. You understand your country—its good and bad points—better when you are away from it. You can see your country objectively; you can look at it from a distance with reference to the world context. Your personal emotion plays a great part in it, but if you keep your eyes open, your emotion becomes chastened and subdued. For with all your patriotism, nationalism, love for mother country, you are forced to compare the ideas, ideals, and activities of your country with those of other nations of the world. Thereby your love for your country is tested—sometimes it is put to hard test. If you are weak, you succumb to the temptation of the glamour of new experience in foreign countries. The result is some Indians who go to or stay in foreign countries become much more foreigners to India than the foreigners themselves.

My circumstances were such that I did not know when I would be able to return to India —even for a short visit. The first few years of life in the U.S.A. were devoted to the efforts to adjust myself to new conditions and environments, and when things became normal to some extent, I was intensely interested to know how India was facing the situations that arose after Independence. In foreign countries, to get the correct news of your country is very difficult. In this, you cannot always rely on foreign papers, for the news that is published in foreign papers is very often coloured by prejudices or darkened by ignorance. I was trying to get information about the real state of affairs in India from all available sources. But India began, slowly and gradually, to take the shape of dreamland before my eyes. I did not know when I would be able to see India personally. Will my interest in India remain only a theoretical study, a vague feeling of joy, pride, or sadness according to the news that reaches me?

It was hard to believe that it was true. But it was. On April 21, 1958, I found myself in the Idlewild Airport, New York, booked for India, with several friends there to see me off. Then I thought I was really going. From New York to London I travelled in an American Airline; from Europe to India I was in an Indian Airline. It was a great joy to travel in a plane owned and managed by an Indian company. But all the while, I was comparing whether the standard maintained by it was as high as that of other air companies. Several persons said that the Air India Internationl had already built up a reputation for efficiency. I found the crew very eager and anxious to be of any help and service to the passengers.

I did not stop much on the way, for I wanted to come as quickly as possible to India. So in five days—on the 26th April—I was in Bombay, on the soil of India, with the sweltering heat of the city to welcome me. This year in the month of April, too, New York was pretty cold; so from New York to Bombay it was such a great contrast. I got myself rid of my heavy clothing, put on light Indian dress, and got the taste of liberation—at least from the burden of clothes and dress. Specially in hot summer, with Indian clothes and footwear one feels so free and comfortable. Not only that. Within a few hours of my putting on Indian dress and of being in Indian environment, I altogether forgot that I was ever in a Western country. America became a memory to me, which I had to call up with a certain degree of effort. *Vice versa*, when you put on, or are forced to put on, foreign dress and follow foreign customs and manners, do they not affect your outlook on life? However much you may consider them non-essential, do they not slowly and silently work out a change in your life till after

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a sufficiently long time you become a foreigner in your own country? Adjustment and accommodation are good and even necessary in life. Without them life becomes a constant warfare, but one should be cautious that one is not carried away by the tide. So Mahatma Gandhi made the wearing of home-spun clothes the symbol of Indian nationalism. During the non-co-operation movement in India, one very sincere and honest person—a Congress worker—told me that putting on Khaddar dress brought in him a sense of purity and a spirit of service. In a way it is right, but carried too far it becomes a superstition.

In Bombay, I stayed very close to a temple. In the evening, I found men, women, and children coming to the temple to attend the evening service. There was so much devotion in the face of almost all of them that it was very striking, specially to one who had just arrived from a foreign land. Is it because of things like this that India is considered to be a land of religion? But such statements might be the outcome of superficial thinking. In America, more than 61 per cent of people attend churches, synagogues, and the like. And the statistics indicate that the number is on the increase. I have heard Indians saying that many of those who go to churches are not very serious about their religious life, they go to churches because of family habit or social pressure. This may not be the whole truth. I have seen groups of Catholics going to churches very early in the morning even in the winter season, and one could see great devotion in their faces. During one Easter time, I went to see St. Patrick's Cathedral in New York, and I saw some women telling their beads in silent prayer. Looking at them, one could feel they were deeply earnest in their spiritual practice. Going to St. Peter's Cathedral in Rome, one would see, even on ordinary days, groups of people attending ritualistic worship in different parts of the sacred building. On seeing such things, one would be reminded of worship in big temples in India. In this connection, one should remember that there is a great attempt in some churches to bring and keep people in religion through the fear of perdition and hell-fire, whereas in India it is spontaneous. Even the children, whom I saw attending the evening service in the temple in Bombay, came, I believe, not as a result of any pressure, but out of spontaneous feeling.

From Bombay I came to Bengal to stay for some time in a place on the bank of the Gaṅgā. Once you see the Gaṅgā and ponder over what part that holy river has played in the building up of Indian religion and civilization, you seem to be absorbed in its hoary traditions. No wonder the Gaṅgā is considered to be so holy by many Indians. Its reputation of sacredness has travelled beyond the Arabian Sea and the Atlantic Ocean. Once in New York, I got an invitation from a gentleman to attend a ceremonial function when the Gaṅgā water would be sprinkled on the bosom of the Hudson river, so that the latter also might be holy. I considered the man to be a crank and did not reply to his letter. But the notable thing is that, even behind his crankishness, there was the idea that the Gaṅgā was holy, and her influence should not be confined to India only.

While in Bengal, I had the privilege and opportunity of talking with several persons on the problems of religious life. If you can talk with them closely and intimately, you realize how high the human aspirations can reach. While the present world is in travail, and knows not how to meet the crisis of civilization, it is good to know that there are sincere and honest persons who can rise above the immediate problems and look into the fundamental questions of human life, such as who are you, where did you come from, and where will you be going to? Those who deal with these questions sincerely are sometimes considered to be visionaries or indulging in theories. But in laboratories scientific truths are first discovered, and then they are applied in wide fields and on large-scale measures. One must solve one's own problems or see the Truth for oneself, before one can be expected to help others. Otherwise, a blindman wants to lead other blindmen and all are in confusion.

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1959

At the time I was in Bengal, an American magazine made some remarks against Calcutta which were likely to discourage tourists to come to this city. That created sensation and resentment and became the subject of discussion even in the Legislative Assembly. A few days after that, there was an American visitor to Calcutta. Without knowing the controversy that was going on about Calcutta, she remarked Calcutta is not only dirty, but filthy. Yes, the problem of refugees from East Pakistan has become so perplexing that it is well-nigh impossible to keep Calcutta clean. If you see the railway station at Sealdah (on the eastern part of Calcutta) and observe the condition in which the refugees are living, you cannot but get exasperated. Bengal has fallen on evil days, and Calcutta has a pathetic look. The external cleanliness may be the object of notice by a tourist, but that is not all of a city or a country. The same American visitor saw Belur Math and Dakshineswar, and she ejaculated that those were the best moments of her life. She had spiritual yearning in her.

While in Bengal, I was invited to see two Sanskrit religious dramas staged in Calcutta by some professors and students of Sanskrit. Each time, the big hall was packed to its utmost capacity. The plays were highly uplifting and dignified. While seeing it, the question occurred to me whether anywhere in the world such an inspiring religious play could be staged and whether that would draw such a large house. From start to finish, both the plays were highly sublime, and had great educative value. Once in New York, with great expectation I went to see a religious drama. In that, good things were mixed up with so many dirty things that I felt sad that I went to see the show.

I felt very eager to know the real state of affairs in India. I would read newspapers—sometimes several. I would talk and discuss things with people of all walks of life, as far as I could come into contact with them. From this I got the impression that there was a great dissatisfaction in the country. The masses have become politically conscious. They are anxious to guard their interests and assert their rights. People are not satisfied with the progress the country has made or is making; they want to speed up the rate of progress. There is a great ferment everywhere. But all these, one should say, are indications of health and not of disease. No progress is ever made by passive acquiescence to circumstances. Out of discontent and dissatisfaction comes the impulse to work hard and achieve success. Some people talked in moods of despair and even anguish. But as I would silently listen to the words of people, I would inwardly feel happy at the thought that the country had shaken off the long-standing lethargy, and was on the march. That does not mean that no longer any serious struggle will be necessary now that Independence has been won. Rather contrary is the fact. Harder struggle will be required to reap the fruits of Independence, or for the country to stand on its own legs. Independence has no value if the country has to look to other nations for this or that help, and sees darkness in front if that help is denied. Quickly has India to attain to a state when she will not merely seek no help from others, but will be in a position to give that to others.

Some are deeply concerned as to whether India will be able to keep up her religious outlook and the ideals of her culture with the process of industrialization that is going on. Industrialization means the concentration of a large number of people in small areas, increasing the tempo of activities, men becoming machines and victims of their own success in commercial sphere. Such an atmosphere does not conduce to the growth of religious feeling, rather that stifles it. Will real India survive her industrial development? Once in New York, a gentleman put to me this question. The answer is, we need not worry about that problem just now. India has produced saints and religious leaders during the period of very adverse circumstances in the past. If that be a fact, India will produce saints even in future, however difficult may be the conditions. And it is the saints and sages who have kept India alive spiritually.

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When I boarded a plane to go from Calcutta to Madras, I found that there were only two passengers—myself and a gentleman who was, afterwards I knew, a member of the cabinet of one of the States in India. He was an extremely fine, courteous, sociable young man. We freely discussed many things, sitting together. He wanted to know of the condition of the Negroes in America. He was interested to know of what had happened about the de-segregation question in Little Rock in the Southern States. In American papers, we read now and then sensational stories of the suffering of the untouchables in India. Some in America talk in a way as if India is lost beyond redemption, because the untouchables do not socially receive proper treatment. Perhaps they do not know that in India people are surprised that the Negro question takes such a hideous shape in an enlightened country like America. Certainly, one mistake does not correct another mistake, but a sober person should know that prejudices and superstitions die hard, and that we cannot reform people and change their ways of thinking overnight, though that should not be an argument in favour of inactivity or slowness in efforts to remove an evil. In the course of conversation, it came to be known that my fellow-passenger belonged to the Scheduled (untouchable) class. From him I heard how in his young days he suffered because of caste prejudices in the society. He spoke without much bitterness; that made the stories more moving and touching. But I was happy to see that one who pitifully suffered in his school days from social evils was now a member of the government, receiving equal honours from one and all. It is a great achievement of India which those who criticize India in season and out of season should not forget.

Long, long ago, in the year 1923 when I was sent to work in Madras, for months I felt homesick; I was forlorn like an exile. But afterwards, very keenly did I begin to like Madras province, Madras coffee, and the Madras newspaper *The Hindu*. That love is still in me. Even in New York, I get the weekly air-edition of *The Hindu* which, I believe, gives very balanced information about India. After many years I arrived in Madras. The memory of my old associations revived, and I was happy to see everything around. Some of my old friends were no longer in the land of living; that created a painful feeling in one. I was anxious to see who were still alive. I met an old acquaintance. Now he is very advanced in age. He was talking very enthusiastically as if trying to unburden his heart. He was saying how there is great corruption everywhere in the country and how things are becoming hopeless and intolerable. He gave a very sad picture which, if true, was deplorable. Similar things I heard from an official working under the British rule, but now retired. He was telling me how efficiency had sorely suffered in all departments of life. But he tried to give a balanced view. In his opinion, with the sudden change of the government, many came to the field who had no experience of administration. This was an inevitable handicap to efficiency. Yes, many English people thought that Indians would not be able to run the government and the Britishers would have to come again to take the reins. One should take notice of the achievements of India after Independence and not so much of failures. Lapses are inevitable in every walk of life. If there is vitality, life goes on and lapses become less and less in number.

One thing pleased me very much in Madras. I found several old retired persons engaged in works of social service. Some of them were doing big works. One was telling me that he did not care for money, he had no attachment for anything, and his only interest was the work of service he was doing. Fortunate are these who find some good occupation after their retirement. As such, their experience of life continues to be utilized, though they lay down their office work, and there is sustaining force which keeps them young, though they are old in age.

From Madras I flew to Bangalore. Bangalore is known for its bracing climate. But I

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was not fortunate enough to enjoy the climate of Bangalore. It was rainy season. The weather was wet. I did not like it. But I stayed in a place where there was much high thinking with plain living. The atmosphere was uplifting. Once we were discussing whether India was really a very religious country as some say or are led to believe. Behind the religiosity of many people, is there not much which is not religious, or definitely irreligious? Do you not find many people in India who do not live very praiseworthy lives? Are there not many villains and wicked people even in this 'sacred' land? Those who come into contact with darker side of life are sorely disillusioned. You live in a good atmosphere, and you consider that the world is all good. But lawyers and members of the police force will have altogether a different view of the world. Many people from foreign countries come to India with great expectations. To them, India is a dreamland where one is likely to meet saints and sages at every turn of the street. Once I actually met an American lady who was wandering in the streets of Varanasi (Banaras). On being asked what she wanted, she said she was 'in search of a Yogi'. All the way from America, she had come to India for that purpose! Just imagine what a great shock it would be to such a person, if instead of an honest man she meets a scoundrel who afterwards cheats her. When these foreigners return to their homeland, some are all praise for India. They came into contact with good, pious, or holy persons. Some travellers from abroad go back home with bitterness and cynical attitude. Their experience was different: they came into touch with undesirable persons! Who knows, it might be their initial cynical attitude which attracted bad people to them.

From Bangalore to Mysore I travelled by railway train. Before that I travelled only by air. When you go by railway train, you are in touch with the soil. You go comparatively slow, and you see much of a country. I enjoyed my trip to Mysore, seeing cocoanut trees and mango gardens on both sides, cattle grazing in the fields, cultivators ploughing their lands, women carrying water, and so on. But it was not all poetry. All on a sudden one's attention was drawn to the cattle so ill-fed, peasants so poverty-stricken, children so sickly. When will the poverty of India be removed, and poor will have better comforts?

A visit to India will be incomplete without seeing Delhi. I do not know why I was eager to see Delhi again, though I had been several times there in the past. Some one asked me if there was any particular purpose behind my going to Delhi. Did I have the intention of meeting some very important persons in the capital city of India? No, I was not eager to see any important person of the government. Nothing of that kind. By being in Delhi, I thought I could get a feel of the whole country. I found I was right in holding that view when I was in Delhi. One came easily into contact with persons who know and discuss how things happened or policies formulated at the centre which afterwards influence the whole country. I heard many things about the callousness and intransigence of persons who were looked upon as custodians of the welfare of the people. I heard equally many good things about the leaders who were eager and determined about seeing the country go forward in spite of all difficulties. So much can be said on both sides, and the general public have a tendency to exaggerate the faults of others.

While in Delhi, one day I went to see the Lok Sabha, the Lower House of the Indian Parliament. That was the question hour when I attended the House. Discussions were lively and excited when the members of the opposition party began to heckle the government for acts of omission and commission. Similar things I had witnessed in the Central Assembly under the British rule. The only difference was that, at that time, the rulers were foreigners working more for their own national interest than for the good of the people, and the opposition was crying hopelessly and helplessly in the wilderness. Now the ruling party is composed of the representatives of the people,

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sincerely interested in the welfare of the country, however great may be their failings. And the criticism of the opposition, however bitter, acts only as an incentive to the leaders to be more earnest and careful about discharging their onerous duties. As one attends these heated discussions, one sees how difficult it is for political leaders to work for their country. Firstly, they must be not only capable persons, but also men of character. And no man is free from failings. So the critics will always find room for criticism. Secondly, the leaders are responsible for the actions of their followers whose number is vast. One may talk of high ideals from an ivory tower, but a person who plunges or is thrown into the whirlpool of actions knows to his great chagrin how complex is human nature and how conflicting are the forces at work in the world. From that standpoint, those political workers who genuinely want to do good to their country are willing martyrs. Because they stand on the front line and bear the burden, others can live in peace to develop idealism, which, in turn, helps and supplies inspiration to the political leaders.

In Delhi, I was very much impressed by one thing. I attended a class on the *Gītā* which was attended by an unusually large crowd, numbering over one thousand. And in the audience were persons of different strata of society—simple-minded persons, pious widows, college students, both girls and boys, high officials, and members of the diplomatic corps. New Delhi is known to be a city of administrators, government officials, and diplomats. In such an atmosphere, to find so large a number of people interested in the teaching of the *Gītā* is both refreshing and encouraging. That indicates where is the pulse of the country.

I gave a flying visit to Hardwar, though this time I travelled by train instead of by air, and I visited one or two religious centres in the Himalayas. Hardwar—the place that is known for its supplying religious inspiration to the whole of India and drawing pilgrims from all over the country. As I went through the city, again after several years, I found many people going about in that sacred place in search of religion, or for meeting holy men in order to get spiritual guidance. Surely, some of these persons are simple-minded people, but what doubt is there that their search is genuine? From that consideration, even an unbelieving spectator seeing these sights may find his outlook on life changed. I enjoyed very much my visit to Hardwar and its vicinities.

On my return visit, I could not afford to omit Varanasi (Banaras), though I was greatly short of time. I stayed in that holy city barely for 24 hours. Within that short time, I saw some important temples, met some Swamis, and had a longing look at the Gaṅgā. Varanasi, the spiritual capital of India, known to be in existence in the Upaniṣadic days, attracting many spiritual leaders in the past and the present, cannot fail to inspire you, if only you recall its past history. As I was approaching this holy city from the airport, a Western visitor, who was reluctant to divulge from what country he had come, asked me which was the most important temple in Varanasi. In reply, I said that every temple in it is important, if you have the proper frame of mind. Some believe that Varanasi is a sacred place where the very air is sacred.

From Varanasi I came back to Bengal. I could no longer be living in dreams. I had already been in India for three months and a half. I could no longer be away from my place of work. So during the rest of my stay in India, I was busy making arrangements for the return journey, going to the Air office, Consulates, seeing friends, and so on. The last few days were a hectic time for me. Somehow I was able to finish the things which I wished or needed to do. And on August 31, I found myself again in a plane, this time bound for Tokyo. Very much did I want to stop in Bangkok, where there are many temples indicating the influence of Indian civilization there. But circumstances did not permit me to do so. From Calcutta I came directly to Japan, being high up in space for 16 hours and at an altitude of more than 20 thousand feet. In

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Japan I stayed less than 72 hours. As such, no visa was necessary, and there was less of troubles as regards customs etc. But within such a short period, I could not see much of Japan. Most of the time, I was in Tokyo which looked more like a Western city than Eastern. The people are not as strong as those in the West, but they are very sturdy. One could easily see that the Japanese were a race of great determination and firm resolve. In Tokyo, I was the guest of an Indian family. Both the husband and the wife were very religious-minded, and they did spiritual practice. In the mornings, I could hear the husband chanting Sanskrit hymns after his devotions. One evening, after dinner, we were talking on different subjects. In the course of the conversation, he gave out some of the secrets of his inner life, and I was amazed to see how deeply interested he was in religion. His wife, though somewhat reserved in nature, was his peer. This couple had been in foreign countries for several years, but their religious attitude was unaffected by any foreign influence. They lived their own lives. They had sympathy for the people of all religions, and they had many friends, but they followed their own religious views. They were just the persons who could maintain or increase the prestige of Indian culture abroad, and they were the real representatives of India in foreign countries. Every Indian who goes to foreign countries has a great responsibility, for through him foreigners see India.

From Tokyo I flew to Honolulu. Honolulu is a land of flowers and sunshine. People are gay, informal, and sport-loving. A lot of visitors go there for vacationing. I met a group of people who were interested in Indian philosophy in its practical aspects. They met together each day for study, meditation, and discussions. They were serious in their outlook and earnest in their practices. I heard that it was customary for people in Honolulu to put garlands round the necks of their friends as they came or left the island. As I was getting on board the plane bound for California, I found a tall, sturdy Hawaiian in gay dress and with a big flag standing near the gangway and greeting each individual. A very friendly gesture. The plane carried not only passengers, but also plenty of flowers and garlands which they received from their friends and took with them as mementos.

In America, there are many pseudo-religious teachers from India or the East, who by their irresponsible acts and behaviour tarnish the fair names of their countries. Both classes of people are to blame: those who do wrongs and also those who submit to wrongs. Though it is considered to be a materialistic age, it is very easy to dupe people in the name of religion. Even the so-called rational persons abdicate their power of reasoning when, in times of crises, they turn to religion for help. If there are gullible persons, there will be many cunning cheats to befool them. Why speak of persons who come to the West and pose as religious teachers for easy means of livelihood? Do not quite a few persons from the West, and specially America, go to India and walk in the streets of reputedly sacred cities in search of holy men? As they want to take to religion as a kind of adventure, no wonder that they become easily cheated by charlatans who can be found in any country.

In California, in three different cities, I met groups of people who were alert, intelligent, discriminating, and extremely earnest about their religious progress. No pains were too much for them to spare, no sacrifice was too great for them to make. They were interested in Indian religions, and they were in no way less devoted than the devoted followers of religions in India. I spent a few days with these groups, and when with them I did not at all feel that I was away from India or the Indian atmosphere. Rather they, with their love and devotion, helped me more in understanding and appreciating the good points of India and her culture.

While coming from California to New York, to kill time on the plane, I looked

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through an American publication, on the jacket of which was printed:

'... this astonishing,
unromantic book
.....
revealing an utterly
new India spiritual in myth
passionately materialistic
in practice.'

When I read these lines, I rubbed my eyes and thought within myself, 'Ah God, how could the writer discover that spirituality in India was a myth? He himself must be a highly spiritual man to pass such a judgement!' Jesus Christ said about two thousand years ago, 'He that hath ears to hear, let him hear'. Nowadays, one sees what one wants to see.

Coming to New York, I read an article written by an English lady on her visit to India in which she said: 'The importance given to the religious life in India has left its stamp upon her people. This is shown by their quiet serenity of bearing, their placid unworried faces, and their friendliness towards the religions and customs of other peoples.

'My visit was both inspiring and rewarding.'

The same afternoon, I read the writing of a noted English author, in which he speaks of India in a very 'unromantic' and realistic way:

'India is a marvellous country and a very romantic one; but it is romantic in the wrong sense to suppose that you can go there and maintain such a continuous high spiritual mood that you are unaware of the trials of the climate. And, in addition, you will be lucky if you don't get at least slightly sick!

'...It is undoubtedly a great grace and a great privilege to have been able to visit these places (in India). And I firmly believe that everybody who does so must receive some kind of deep spiritual radiations, even if he is utterly unaware of it at the time. I myself will never forget the vivid impressions of my short visit.'

I reached New York on the 15th of September, 1958.

I am caught in the busy life of America, specially of this most hectic city of America. You have to move and keep up the pace, whether you like it or not. India I saw and lived in for precious four months is fading away into a dreamland again. I saw many good things in India which made me happy. I saw many dark things and forebodings which made me depressed and unhappy. But all these are the temporary reactions of passing events and affairs. They will not live; they will not last. India that comes to my mind is the India of spiritual aspirations and achievements, the India striving after some high ideal in spite of miserable failures and deadly setbacks at times, the India with its continuity of life and thought from the Vedic age to the present times, the India which once thought and has never forgotten: 'Who realizes the Truth now and here becomes blessed. He who fails to do that suffers the greatest loss. One who sees Brahman behind everything conquers death and becomes immortal.'

The distinctive spirituality of the modern world depends upon its ability to think of things as a whole, to treat immense masses of facts as units, to bring together many kinds of activity, and to put them in true relation to one another. This is the reality of which map, census, and newspaper, even catalogue, museum and encyclopædia, are but outer symbols. In proportion as she grasps this inner content will India rise to the height of her own possibilities.

—SISTER NIVEDITA.

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GURU NĀNAK AND HIS TEACHINGS

By Sri M. V. Bhide, I.C.S. (Retd.)

I

'Now, there is here presented a religion totally unaffected by Semitic or Christian influences. Based on the concept of the unity of God, it rejected Hindu formularies, and adopted an independent ethical system, ritual, and standards, which were opposed to the theological beliefs of Guru Nānak's age and country. As we shall see later, it will be difficult to point to a religion of greater originality or to a more comprehensive ethical system' (Macauliffe's Introduction to *Sikh Religion*, Vol. I. p. liv).

Such is the glowing tribute paid to Sikhism by the late Mr. Macauliffe, the author of *Sikh Religion*, which ranks as a standard work on the subject. Guru Nānak, the founder of Sikhism, died in A.D. 1538. According to the latest available figures, the total number of persons in India, who are Sikhs by religion, is estimated to be about seventy lakhs. Judged by mere numbers, the progress made by Sikhism during a period of over four centuries may not appear so great. But in the galaxy of religious saints and reformers, which India has produced, Guru Nānak ranks amongst the foremost, and the pure, noble gospel preached by him and his successors has doubtless an interest for all India and for all times.

Guru Nānak was born of middle class Khatri parents at Tulwandi—now known as Nankana Sahib—in the District of Lahore, on the 3rd Vaiśākha,* Saṁvat 1526 (April 1469). From his early childhood, he showed that piety and devotion to God which were to turn him later into the preacher of a new gospel. When asked by the schoolmaster to learn the alphabet, young Nānak retorted by asking, 'What knowledge of God have you got', and said that that knowledge alone was what he wanted. If Nānak was a failure as a schoolboy, he proved himself no better at agriculture or trade. The crops did not flourish under his care, for as he indulged in his reveries, they were molested by cattle. The despairing father made a last effort to test his son's abilities by giving him a sum of twenty rupees and asking him to make the best bargain he could out of it. But Nānak found no better use for his money than giving it away in charity to a company of needy *sādhus* (holy men).

Nānak's father, who was a practical man of the world, could not understand him, and did not know what to make of the hopeless boy. At last, he decided to send him to his sister's house. At the age of nineteen, Nānak went to stay with his sister and her husband at Sultanpur. There, through the help of his brother-in-law, he got the post of storekeeper to Nawāb Doulatkhān. He was then married, and pulled on for some time. But his heart was not in the world, and only the fact that he found a sympathetic soul in his sister kept him at Sultanpur for some time. At last, the consciousness of his mission grew too strong in him to enable him to continue his daily pursuits. For three days, he is said to have disappeared in a mysterious way, and on his return, he was no more a man of the world. The plan of his life was settled. The storekeeper to the Nawāb had assumed his proper role as a preacher of religious reform. Some considered him insane at first. Physicians were brought by his anxious relatives to treat him; but Nānak told them the simple truth when he said, 'Aye! Mad is Nānak after the "Lord". He recognizes none but Him'.

*The anniversary of the Guru is now celebrated on the 15th of Kārttika. But the correct date of his birth, according to the best authorities, is 3rd Vaiśākha, and the date in Kārttika is probably selected on grounds of convenience.

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Nānak's parents and relatives made strenuous efforts to dissuade him. Various temptations were thrown in his way, but Nānak remained firm. To the entreaties of his relatives, replied in his characteristic strain:

My mother is Forbearance,
my father Content;
My uncle is Truth,
my brother Devotion;
True Love is my son,
my daughter Endurance;
Meekness my friend,
Intellect disciple;
This is my family,
with whom I reside;
God alone my Master,
my Creator, my Lord.

From this time, he began preaching that religion which recognized but one God for all humanity, which condemned distinctions of class, and which proclaimed futility of rites and ceremonies and laid stress on devotion (*bhakti*) as the sole path to salvation. About the year A.D. 1500, Nānak set out on his travels, during the course of which he is said to have visited even such distant lands as Ceylon and Siam, Arabia, and Turkey. We have no account of these travels, excepting a number of anecdotes. But Nānak appears to have utilized his travels to study men of different countries and different faiths, as well as to develop his own teaching. Everywhere, he seems to have courted an opportunity for religious discussions. Everywhere, his words created a profound impression, and he was listened to with respect, even if his preaching was opposed to the current popular practices. At the end of his travels, however, an unfortunate incident occurred. He was arrested and imprisoned at Delhi as a heretic by the fanatic Sultān Ibrāhim Lodi. Even in the jail, Nānak is said to have continued his preaching, trying to reform the criminals and others confined there. It was not long before the Sultān got his punishment for molesting a saint. In the year 1526, the Sultān was defeated by Bābar on the field of Panipat; and when Bābar ascended the throne, he had the magnanimity to set Nānak at liberty at once.

The last years of Guru Nānak's life were spent at Kartarpur, in Jullundur District in the Punjab, in preaching his simple faith to an ever-increasing number of disciples. His magnetic personality readily attracted those who came into contact with him. His pure doctrine was impressive and intelligible to all. The simple and vigorous language in which he preached appealed to the common folk. The spirit of peace and harmony which breathed through his preaching drew towards him Hindus as well as Mohammedans. There was no distinction of high or low amongst his followers. As members of a fraternity, they were all significantly called *bhāīs* or brothers. Even Nānak did not rank himself above the rest. It was the faith that he valued more than himself. After describing the characteristics of a true Sikh, he said, 'I pray for the dust of the feet of such a disciple who himself remembers the Lord and makes others remember Him'. Again, he says in another place, 'He who lives the right life is my disciple; nay, he is my master, and I his servant'.

Two days before his death, he installed his disciple Bhāī Lehnā in his place as the Guru. After the ceremony, Guru Nānak hailed Bhāī Lehnā as Guru Aṅgad, and himself bowed down to him. By the ceremony, the headship of the Sikh brotherhood passed on to Guru Aṅgad. Two days after, Guru Nānak himself departed from this world.

The touching story about the dispute between his followers drawn from amongst Hindus and Mohammedans, who were anxious to pay their last tribute to the departed Guru by cremation and burial respectively, is well known. Legend says that, as this dispute was raging furiously, the body of the Guru had disappeared from under the white sheet of cloth which covered it. This put an end to the dispute. The cloth was then divided into two pieces; one of the pieces was given to the Mohammedans who

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buried it, while the other was given to the Hindus who cremated it.

II

Guru Nānak belongs to that era of religious revival in India which set in after the early centuries of the Mohammedan conquest. The Hinduism of that day was in a degenerate state. The simple religion of the Vedas had long given place to a priest-ridden sacerdotalism, and the old religion had lost its true significance in a mass of superstitions and idolatrous practices. The aggressive spirit of Islam at once asserted itself most emphatically as a peril to Hinduism. Even the enemy that attacks does good at times by disclosing vulnerable points, and the fanatic persecution of the early Mohammedans had its utility in turning the hearts of all thoughtful men to the pressing need of religious reform. Thereafter, in India, there was a religious revival which, to use the words of the late Mr. Justice Ranade, 'was heterodox in its spirit of protest against forms and ceremonies and class distinctions based upon birth, and ethical in its preference for a pure heart to all other acquired merits and good works'. This religious revival was the work of masses and not of classes. At its head were saints and prophets, poets and philosophers. During the very period that Luther and Calvin were denouncing the superstitious practices of the Roman Church in Europe, these religious reformers were carrying on a similar crusade in India against the demoralized Hinduism of their day and preaching the doctrine of *bhakti* or salvation by faith. Amongst these, one of the foremost was Guru Nānak, 'the Prophet of the Punjab'. Caitanya in Bengal, Kabīr in Uttar Pradesh, and Nāmdev in Maharashtra had already led the way. But these saints had remaind more or less quiet 'Dissenters'. It was the glory of Guru Nānak that he succeeded in sowing the seeds of a creed which was to serve as a torch light to millions.

Guru Nānak was no speculative philosopher. He did not trouble himself with formulating theories of cosmogony etc. Only the Creator, he says, knows how and when the world was created. 'His limits cannot be ascertained; the more we say, the more remains to be said'. Nor did Nānak claim the authority of any revelation for his doctrines. In fact, his role was that of a religious reformer in the truest and best sense of the term. He found the existing creeds in a demoralized condition. Both Hinduism and Islam had been debased by a mass of superstitions and formalism. Guru Nānak set himself in antagonism to the existing creeds and denounced their formalism as perfectly valueless. He accepted the good points of both Hinduism and Islam, and he built thereon a religion which was free from the fetters of formalism, preaching the great truth that religion was a reality, essentially a matter of right faith and right conduct and not a mere mechanistic adherence to formal rights and ceremonies.

The great merit of Guru Nānak's teaching was its purity and simplicity. Its cardinal principles have been summarized by one writer as, 'Unity of God, Brotherhood of Man, Faith, and Love'. If the Arabian Prophet had proclaimed the creed that 'There is no God but Allāh, and Mohammed is his Prophet', Guru Nānak made the creed even simpler by dropping the latter portion. 'There is but one God whose name is True'—thus opens the *Japjī* or the great Sikh prayer—and the greatest stress is laid on this doctrine throughout the Sikh scriptures. The doctrine of the unity of God is not diluted by belief in Trinity or in divine or semi-divine prophets. Bābar, when he released Nānak from his captivity recommended him to accept the Mohammedan faith, as Nānak's own preaching was so akin to the tenets of that religion and as he would have had thereby the additional advantage of the mediation of Mohammed. But Guru Nānak replied that millions of Mohammeds awaited at the Court of God, and that he had ascertained the truth that 'God alone was pure'.

The brotherhood of man was practically

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recognized by the abolition of caste or class. At the very outset of his missionary career, Nānak declared his freedom from caste prejudices by putting up at the house of a carpenter named Lālo, and preferring food at his house to that provided by a high caste rich banker named Mālik Bhāgo. 'Don't ask about caste', says he, 'a man's deeds alone make his caste or creed.' With a remarkable cosmopolitan spirit he associated with Hindu *sādhus* and Mohammedan fakirs, visited temples and mosques, drew upon the Śāstras and the Koran in illustration of his preaching, and made an attempt to reconcile Islam with Hinduism by pointing out the true bases of both. He emphasized the universal brotherhood of man by directing that there was to be no distinction of high and low amongst the Sikhs. The very initiation rite of Sikhism—the Pahul—requires eating food and drinking water from the same vessel, and was intended to leave all caste prejudices. The Sikhs were all termed *bhāīs*. There was no distinction amongst them, except that of the Guru and the disciple (Sikh).

Guru Nānak was a thoroughgoing protestant in the matter of forms and ceremonies. From his very boyhood, he lost no opportunity of pointing out their futility. When asked to put on the 'sacred thread' at the time of his *upanayana* ceremony, he said that it was useless to put on a thread on the neck which brought no holiness and which did not accompany a man after his death. 'Make mercy thy cotton', said he, 'contentment thy thread, continence its knot, truth its twist; that would make a *yajñopavīta* for the soul; it will not break, or burn, or be lost. Blessed is that man who goeth with such a thread on his neck.' When he saw the Brāhmaṇas at Hardwar offering libations of water to the manes, he stood up in a prominent position on the river and began to throw water towards the west, contrary to the Śāstric rules. The spectators standing by were naturally surprised at the strange action, and asked him what his meaning was. He told them that he was watering a field of his some hundreds of miles away, just as the Brāhmaṇas were sending libations to the manes in their unknown abode! When he visited Mecca during the course of his travels, he slept with his feet towards the temple of the Kabba, contrary to the practice of Mohammedans. A Moulavi who saw him was infuriated and asked, 'Who is this infidel who is sleeping with his feet towards the house of God'. 'Pray', said Nānak, 'will you turn my feet to the direction in which God does not exist!' The futility of formalism was his constant theme. *Yoga* does not consist, said he, in ragged garments or ashes, but in living passionless in the midst of passions. Again, to his Mohammedan brothers, he said that it was difficult to be a real Mohammedan, and advised them to make truth, righteousness, resignation to the will of God, benevolence, and love of God the five *nimāz* prayers, instead of the mechanical repetition of formulae. Nānak did not consider it necessary to renounce the world and become a fakir for the attainment of salvation. 'You wear ragged clothes', said he, 'and besmear your body with ashes, but go on cheating the world; you give up your wife and fall a prey to passion. Blessed is he who sits at the feet of the Lord, whether he is a landlord or a *yogin* or a *sannsyāsin*. Hermits and householders are equal, if they remember the name of God.'

Nirvāṇa or absorption in God was declared by Guru Nānak to be the supreme object of human attainment. The individual soul must become absorbed in God, as the river blends with the ocean and loses its individuality. A man who does good work on earth may attain temporary bliss ; but perfect bliss and freedom from the cycle of transmigration can only be attained by single-minded devotion to God. 'Oh Man', says Nānak, in one of his beautiful hymns, 'love God as the fish loves the water! The more the water, the more it is joyous and contented. Without it, it cannot live for a moment.' Devotion to God must, in fact, become a part and parcel of one's existence. 'If I repeat the *nāma*', says the Guru, 'I live; if I forget it, I die.'

Such, then, was the gospel of 'Peace to man

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and love to God' preached by Guru Nānak. It was conveyed to his hearers in a number of hymns composed in the simple but vigorous Punjabi language, and sung to the strains of melodious music of the *rabab* by the Guru's constant companion Mardāna. The hymns were subsequently collected and incorporated in the *Ādi Granth* or the *Granth Sāhib*, as the sacred book of the Sikhs is popularly called, in the time of the fourth Guru. Four centuries have elapsed since the Guru passed away, but to this day, his hymns, brimming with devotional ecstasy, continue to give hope and solace to millions of souls. On the site of the birthplace of the Guru now stands a temple, where the *Granth Sāhib*, which contains his preaching, is installed. On the anniversary of the Guru's birthday, thousands of the Guru's followers go to Nankana Saheb, as the town of his birth is now called, to pay their homage to the Guru; and to this day, there is scarcely a name cherished by the Sikhs with greater love or reverence than that of the first Guru, 'Bābā Nānak'.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 3

REFUTATION OF THE BUDDHIST REALISTS

There are four principal schools of Buddhism: (1) The Vaibhāṣikas who accept the reality of both the outside and inside worlds, consisting respectively of the elements and their products and mind and things mental. They hold that all these are directly perceived and also inferred. (2) The Sautrāntikas who hold that, though the outside world and inside world are real, yet they can be merely inferred from ideas, and are not directly perceived. (3) The idealists, Vijñānavādins, or Yogācāras who maintain that thought alone is real and there is no corresponding real object outside—that the outside objects are mere shadows, like objects seen in a dream. All the three schools hold that everything is only momentary, and they do not accept any further entity like ether or soul. (4) Finally, there are the nihilists, Śūnyavādins, or Mādhyamikas who maintain that everything is void and unreal.

This topic refutes the view of the realists, viz. the first two schools mentioned above, who hold that the external world is real. According to them, the atoms of earth, water, fire, and air combine to form the aggregates, the elements, viz. earth, fire, etc. Out of the elements, the aggregates, viz. the body, the sense-organs, and other objects, are produced. The series of ideas which give rise to the notion of 'I' residing inside the body is what is called the self. On these, according to them, depends the entire empiric world.

समुदाय उभयहेतुकेऽपि तदप्राप्तिः ॥२।२।१७॥

17. Even if the aggregate (the world) proceeds from its two causes (viz. the atoms and the elements), there would result the non-formation of that (aggregate).

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Neither of the aggregates mentioned above, viz. the aggregate of elements and the aggregate consisting of bodies etc., with their two-fold causes can produce the aggregate of the world, for, according to the Bauddhas, everything is momentary; so the atoms and the elements are all momentary. These causes, which have a momentary existence, cannot produce the world. First, there is the activity of the atoms, then the connection of the atoms with others, and then the formation of the aggregates. But, then, as the atoms are momentary, when their activity begins, and before they get connected with other atoms, they cease to exist. So how could they combine? Similar is the case of the elements also. They cannot combine to produce material things. Such aggregation is possible only if things last for more than a moment. Again, as the objects are momentary, they cease to exist when they come in contact with the sense-organs, and do not exist when the cognition originates. So cognition itself is impossible. Further, as the self also is momentary, it ceases to exist by the time the sense-organs come in contact with the objects, and so it cannot cognize objects. If what is contacted by one self produces cognition in another, then what comes in touch with the senses of A could be cognized by B. But that is not seen in the world. Moreover, since the objects cognized have a momentary existence, they cease to exist by the time they are cognized, and so no desire or aversion can arise with respect to them.

Due to all these absurdities, the view of the Bauddhas is untenable.

इतरेतरप्रत्ययत्वादिति चेत्,

न, उत्पत्तिमात्र निमित्तत्वात् ॥२।२।१८॥

18. If it be said (that the formation of the aggregates is possible) because of the successive causality (of nescience etc. in the Bauddha series), we say, no, on account of their not being the cause of the aggregation.

The Bauddhas may say that through the successive causality of the members of the series, nescience (*avidyā*) etc., all this can be explained. The series is as follows: Nescience (*avidyā*) is that knowledge which is different from the real one, in other words, illusory knowledge. It creates the notion of permanency in impermanent things; this gives rise to desire and aversion which is grouped as *saṁskāra*; from this is produced *vijñāna* (self-consciousness), the kindling of the mind; from that, name, i.e. the mind and things mental, and the earth etc. having colour etc.; from that, the abode of the six or the six sense-organs; from that, the body called touch (*sparśa*); from that, *vedanā* or sensation and so on; from these, again, *avidyā* and the whole series. These constitute an uninterrupted chain of cause and effect, revolving unceasingly, and this cannot take place without those aggregates of elements and elemental things called earth and so on. So the formation of the aggregates is proved.

The second half of the *sūtra* refutes this view and says that the formation of the aggregates is not possible. Nescience etc. cannot be the cause of the aggregation of the momentary atoms. Though nescience produces the notion of permanency in momentary things, yet they do not really become permanent because of it. It does not, in reality, produce permanent things. Otherwise, the illusory knowledge of silver in shell could produce real silver. Therefore aggregation is not possible. Moreover, as the cognizer, in whom the idea of permanency in momentary things is produced, ceases to exist the very next moment, in whom can desire, aversion, etc. arise? Therefore the series itself is not possible. Without a permanent entity, the continuance of the *saṁskāras* cannot be explained.

उत्तरोत्पादे च पूर्वनिरोधात् ॥२।२।१९॥

19. And on account of the cessation of the previous one at the time of the origination of the subsequent one (the former cannot be the cause of the subsequent thing).

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When, for example, the pot of the subsequent moment comes into existence, the pot of the previous moment has ceased to exist, and so cannot be the cause of the subsequent pot. If we, then, accept that non-existence is the cause, it being the same with respect to all things, then anything might originate at any time and place. Hence aggregation is not possible on the view of the momentary existence of all things. Further, as the thing which comes in contact with the sense-organs ceases to exist when the idea originates, cognition of any object would be impossible.

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॥२।२।२०॥

20. If non-existence (of cause) be assumed, (there will result) contradiction of their (Bauddhas') proposition. Otherwise (there would result) simultaneity.

If it be said that an effect may be produced even without a cause, then, apart from the difficulty already shown, viz. that anything might originate at any time anywhere, the Bauddhas would contradict their own proposition. They recognize four causes which bring about the origination of a cognition, viz. the *adhipati* cause, viz. sense-organs; the *sahakāri* cause, like light etc.; the *ālambana* cause, viz. the object; and finally, the *samanantara* cause, or the knowledge of the immediate preceding moment. If, to avoid this difficulty, they say that the previous jar exists when the next jar is produced, then the two jars would be perceived simultaneously, but such a thing is not experienced. Moreover, it would falsify the momentariness of the pots. If momentariness is still adhered to, then it would mean that the contact of the sense-organs with the object and cognition are simultaneous.

The next *sūtra* shows that it is not possible to establish what the Bauddhas hold, viz. the absolute destruction of a thing which is (*sat*).

प्रतिसंख्याऽप्रतिसंख्या निरोधाप्राप्तिः,
अविच्छेदात् ॥२।२।२१॥

21. Both gross (*pratisaṅkhyā*) and subtle (*apratisaṅkhyā*) destruction would be impossible, owing to non-interruption.

The Bauddhas maintain that destruction is of two kinds, viz. the gross (*pratisaṅkhyā*) destruction which is perceived by the senses, as when a pot is broken by a stick; and subtle (*apratisaṅkhyā*) destruction, not perceived by the senses, occurring in a series of similar momentary existences at every moment. These two cannot be possible. It has been shown in II.1.15 that absolute destruction of any substance that exists is impossible; that origination and destruction only mean a change of state of the substance which continues to exist in the new condition, and that the effect is non-different from the cause. The clay taking the shape of the pot is the origination of the pot, and the clay's attaining the state of shreds is what is called the destruction of the pot. The substance is never destroyed absolutely. As origination and destruction are by the change of states, there is no need to imagine absolute destruction. The case of a flame blown out may be cited as a case of absolute destruction. There, too, reason would tell that it exists in a subtle form, not perceived by the senses.

उभयथा च दोषात् ॥२।२।२२॥

22. And in either case (viz. origination from nonentity or a thing becoming nonentity on destruction) because of the objections (that arise, the Bauddha position is untenable).

If a thing that has originated suffers absolute destruction, i.e. passes into nothingness on destruction, or if a thing originates from nothingness, in either case, there arise objections, and so they are not acceptable. If an originated thing becomes a nonentity on destruction, then, according to the view of momentariness, the world would be destroyed after a moment and become a nonentity. The subsequent world that has come out of nothingness would be a nonentity also. But the Bauddhas do not accept that the world is a nonentity or unreal. So origination from nothingness or passing away into nothingness on destruction, both are equally untenable.

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आकाशे चाविशेषात् ॥२।२।२३॥

23. The case of *ākāśa* also not being different (from earth etc., it also cannot be a nonentity).

Ākāśa cannot be a mere nonentity, for like earth etc., which are proved to be positive things, it also is proved to be likewise by knowledge which is not sublated later. That *ākāśa* is experienced is proved by statements like, 'There a bird flies'.

अनुस्मृतेश्च ॥२।२।२४॥

24. And on account of recognition.

The momentariness of objects as declared by the Bauddhas is also not tenable. We have the experience of the kind, 'This is that jar'. The identity of a thing seen before and a thing experienced at the present moment by the same person, existing at the time of the first experience and the present one, is called recognition. Unless there is the identity of the thing perceived and the identity of the perceiver, such a recognition is not possible. This contradicts the doctrine of momentariness, which therefore is untenable. It cannot be said that recognition is due to the similarity of the successive momentary jars, as in the case of a flame. In the case of a flame, there is valid means of knowledge through inference that there is a real succession of similar flames, but not in the case of the jar. Moreover, who is to realize the similarity of the two jars existing at different times? For the Bauddhas do not admit the existence of the same knower, as he, too, has a momentary existence.

नासतः, अदृष्टत्वात् ॥२।२।२५॥

25. Not from non-existence, because this is not seen.

This *sūtra* refutes an objection raised by the Sautrāntikas, who hold that, though outside objects are real, they are not known through direct perception, but through inferential knowledge. It was shown earlier that the cognition of objects is not possible on the theory of momentariness, for the object which comes in contact with the senses ceases to exist when the cognition originates. The Sautrāntikas say that the existence of the object up to the time of the cognition is not necessary, for before it perishes, a thing imparts its forms etc. to the cognition, and from that the object is inferred. The *sūtra* refutes this argument and says that it is never experienced that an object, when it perishes, passes over its attributes to another. So the Sautrāntikas' position that, when the object perishes, it imprints its form etc. on the cognition cannot be accepted. Cognition is possible only if the thing persists at the time of the cognition.

उदासीनानामपि चैवं सिद्धिः ॥२।२।२६॥

26. And thus (there would result) the attainment of the goal by the effortless.

This *sūtra* refutes both the Vaibhāṣikas and Sautrāntikas. If everything is momentary, the effortless would attain all their ends here and hereafter, for the person who puts forth effort perishes that very moment, and the benefits are reaped by another who comes after him.

For all these reasons shown above, the doctrines held by these two schools of Bauddhas are untenable.

(To be continued)

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NOTES AND COMMENTS

TO OUR READERS

We are grateful to Swami Ashokananda, of the Vedanta Society of Northern California, San Francisco, U.S.A., for sending us an hitherto unpublished letter of Swami Vivekananda, which is included in this issue. . . .

Recently, India observed the birth centenary of her celebrated scientist Dr. Jagadish Chandra Bose. It is well known that he had to fight a hard struggle against odds of various kinds before his 'discoveries were universally accepted and his instruments made famous'. But the person who stood by him like a pillar of strength, giving him sympathy, inspiration, and help in his work, is very little remembered. That person was Sister Nivedita, about whom Rabindranath Tagore said, 'In any record of his (Dr. Bose's) life's work, her name must be given a place of honour'. 'Sister Nivedita and Acharya Jagadish Chanda Bose', by Brahmacharini Kalpalata, of the Ramakrishna Mission Sister Nivedita Girls' School, Calcutta, tells us about the close comradeship that existed between these two great souls. . . . .

In the moulding of the national character of India and in preserving the cultural unity of the country through the ages, our two great national epics, the *Rāmāyaṇa* and the *Mahābhārata*, have played no insignificant part. They expound to the masses of the people, through the medium of fascinating stories, sublime poetry, and philosophical dissertations, the great truths embedded in the Vedas and the Upaniṣads. In his paper on 'The Greatness of Our Epics', Sri M. K. Venkatarama Iyer, M.A., has tried to show, taking the example of Śrī Rāma, 'how it is possible for man to rise to godhood'. . . .

At the request of the Government of India, Swami Ranganathananda, Head of the New Delhi centre of the Ramakrishna Mission, went on a lecture tour of Japan in September-October, 1958; and he visited Singapore, and Fiji Islands on his way back. In the course of his countrywide tour of Japan, the Swami addressed a number of university groups and other distinguished gatherings on the life and thought of the Indian people. 'The Spiritual Life of the Indian People' is adapted from the addresses he gave at the universities of Okayama, Toyo, and Tokyo. . . .

Ahiṁsā or non-violence was a creed with Mahatma Gandhi. He invested it with a 'moral significance and a moral potency'. Life being a 'unified field', without any divisions in it, he thought what was good and true to the individual was also good and true to the community and the nation. With a religious fervour, he used non-violence as a 'weapon' in the cause of India's independence. Nowadays, when there is so much of misunderstanding and misapplication of Gandhi's *modus operandi* all around, it is refreshing to come across a correct estimate of its salient features by Professor Sudhansu Bimal Mookherji, M.A., Head of the Department of History at the Khalsa College, Amritsar, in his compact and lucid article 'Mahatma Gandhi and Non-violence. . . .

The way God works is inscrutable. When His grace descends, it works like a flood and washes away everything before it, bringing about a complete transformation in the person who gets it. Divine grace knows no distinction and makes no discrimination; grace means that. 'Catherine of Genoa' was such a blessed soul who had the overwhelming vision of God as Love, which transformed her weak and undisciplined life into one of absolute devotion to God. In his earnest narration, Mr. Paul Hourihan, whose devout study of the life of St. Benedict of Labre appeared in the March 1958 issue of *Prabuddha Bharata*, depicts Catherine as a 'Saint of Love', who had 'discovered that a divine and omnipresent Love dwelled in everyone. . . .

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Lepakshi and Tadpatri in Andhra Pradesh are places little known in North India. They had their glorious days in the past in art and architecture ; and all that remains of that glory now are the art treasures of painting and sculpture that have suffered and stood the ravages of time. Sri P. Sama Rao, B.A., B.L., of Bellary, pictures to us in his illustrated article the beauty of 'The Art Remains at Lepakshi and Tadpatri'. . . .

Tirupati, also in Andhra Pradesh, with its temple of Śrīnivāsa or Bālājī, is one of the most ancient and holy places of pilgrimage in India. Dr. K. C. Varadachari, M.A., Ph.D., Reader in Philosophy, Sri Venkateswara University, Tirupati, describes in his illustrated article on 'Tirumalai-Tirupati and Śrīnivāsa-Veṅkaṭeśvara' the significance of the icon of Śrīnivāsa, and says that the deity is 'a living testimony to the descent of Godhead Himself in the form of *arcā*'. . . .

It is a delightful experience to come across intelligible and perspicuous presentations of philosophical discussions. One such is the article on 'Rāmānuja's Theory of Perception' by Dr. Anima Sen Gupta, M.A., Ph.D., of Patna University, who is already familiar to our readers through her lucid expositions of many an intricate problem in Indian philosophy. In her present study, she makes a full analysis of Rāmānuja's theory of indeterminate and determinate perception and compares it with the Nyāya theory of these two forms of perception. . . .

No particular mode of spiritual life can claim to itself the exclusive monopoly of the bliss of Godhead. This point of view has been clearly presented in the scholarly article on 'Bliss in the Path of Devotion' by Sri K. R. Chaudhuri, M.A., I.P., formerly Inspector-General of Police and Joint Secretary of the Home Department, Government of Assam. . . .

The 'Wanderer', who has recorded the impressions of his recent tour in India in 'India Revisited', is no stranger to our readers. Under the same pseudonym, he has in the past contributed several instructive and informative articles to *Prabuddha Bharata*. Visiting India after a long stay of seven years in America, and seeing a number of countries during his extensive travels, he has the advantage of studying the Indian situation more objectively and comparing it with the conditions obtaining in other countries. He sees 'indications of health' in the ferment that is noticeable in the socio-political atmosphere of India ; feels that she is on the march, having 'shaken off the long-standing lethargy'; and expresses his conviction that India will be alive spiritually under all circumstances. . . .

The fifteenth-sixteenth centuries witnessed in India a great religious upheaval, in the wake of which many religious-cum-reformist movements headed by saints and prophets took their birth. One such prominent movement, Sikhism, was initiated by Guru Nānak, 'the Prophet of the Punjab'. In his article on 'Guru Nānak and His Teachings', Sri M. V. Bhide, I.C.S. (Retd.), of Poona, touches upon some of the notable events in the life of the great Guru and the cardinal principles of his teachings, namely, 'unity of God, brotherhood of man, faith, and love'. Recognizing no caste or class, Nānak 'made an attempt to reconcile Islam with Hinduism by pointing out the true bases of both'.

SCIENCE NEEDS A NEW INFLUENCE

The advance applied science has made is simply staggering. Modern scientific discoveries have changed the whole conception of the universe around us. We have entered into what may be called the 'Space Era', with artificial satellites whirling round the earth at great speed. Science is ever treading fresher and fresher fields of knowledge in its relentless march. But bewildered man asks, Has science grown in wisdom commensurate with the vast knowledge it has acquired? Is there not an imbalance in the pursuit of scientific knowledge? Of the present plight, Bertrand Russel says, 'We are in the middle of a race between

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human skill as to means and human folly as to ends'. And he goes on to warn that 'unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow'.

It is as a result of this imbalance that mankind finds itself in a critical situation. There is the promise of tremendous progress on the one side, and there is the horror of tremendous disaster on the other. However much we may dislike some of the recent trends in scientific technology, its progress cannot be arrested. What is needed therefore is a new influence on science.

This was the remedy that was advocated for the malady of science by Dr. K. S. Krishnan, Director of the National Physical Laboratory, New Delhi, in his convocation address at the Lucknow University last December. Himself an eminent scientist, Dr. Krishnan said: 'The imbalance of science has to be rectified. What we need today is the humanizing influence of art and religion on science.... The only way to keep up balance in scientific developments was to bring together various branches of science and humanities.... There were two aspects of science. On the one side, there was a tendency to grow and widen the boundary of scientific knowledge, while, on the other, the process of consolidation of scientific knowledge was going on. Consolidation was a difficult process, and it was not keeping pace with the process of developments.'

Dilating on the Indian attitude that is behind scientific development in our country, Dr. Krishnan added: 'We, in India, are in an extremely fortunate position, because we have great respect for peace and tolerance. The scientists in other countries have doubts in their minds about the future of scientific advancements. But we have no such doubts, as we have nobler traditions.... Science should be sufficiently deep-rooted in the traditions of the country, and larger the superstructure, the deeper have to be the roots.'

The world has arrived at a turning point. Leaders whose opinions count for much in the affairs of nations have sincerely begun to feel that, unless scientific knowledge is blended with a spiritual quality, the present world crisis may not be averted. They feel that scientists, who are tied to the chariot wheel of the State, should set themselves free and refuse to become mere tools in the feverish hands of power-mad politicians.

Let us recall how Einstein, the greatest scientist of our age, who was fully imbued with a spiritual quality, was horrified by the results of his own discovery and wished he had been only a carpenter and not a scientist. Scientists must become genuine votaries at the altar of knowledge, and bend their energies towards its beneficial expression for mankind as a whole. To their present secular pursuit must be added a spiritual value, not in a narrow way, but in its broader sense. A bridge between scientific attitude and spiritual quality is the crying need of the present—a bridge between philosophy and science.

The 'nobler traditions' in India, referred to by Dr. Krishnan, have developed the right approach towards science as well as spiritual life. Indian philosophical thought is essentially scientific, and it is based on experiment of human feelings; this scientific and yet spiritual approach has been the characteristic of the highest Indian thought. It will be a good augury if scientific research everywhere takes lessons in this tradition, and creates a climate where these two forces can be blended, so that from their union may flow happy results for mankind now as well as in future.

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REVIEWS AND NOTICES

STUDIES IN PHILOSOPHY, VOL. II. By KRISHNACHANDRA BHATTACHARYA. *First Impression, May 1958. Pages xxxi+360. Price Rs. 17.50. Progressive Publishers, 37, College Street, Calcutta-12.*

This volume contains Professor Krishnachandra Bhattacharya's 'The Subject as Freedom' and 'Studies in Kant', besides twelve other papers covering a wide range of epistemological and metaphysical enquiry. Professor K. C. Bhattacharya, as his earlier published work has revealed, holds fast to the general framework of Advaita, though his philosophical thinking is as original as his methodology.

In the volume under review, we find his original contribution at all levels. Philosophy, he argues, is theoretic thinking, not literal thinking; it is not a system of propositions or judgements, but a systematic symbolism. And any metaphysical concept becomes intelligible only when it has a reference to the spirit. The organon of philosophy is then reflection. It is divisible into three branches referring to the object, subject, and truth. Logic and metaphysics are the two basal branches of the philosophy of the object; and there can then be no metaphysics of the subject. This is a difficult position as evidenced by the reactions evoked by positivism, formalism, and empiricism.

In his epistemology, Professor Bhattacharya contrasts knowledge with awareness. This leads him on to argue that knowing can be studied only in the subjective attitude, for the subjective attitude is taken to yield the self-evidencing truth. He thus appears to identify the knowing-function with knowledge. And yet this is only a symbolic activity involving a free reference of the subject to the object. The author holds that truth and error do not belong to the sphere of logic and epistemology. Correction which follows error is a form of reflective consciousness.

Coming to the subject, we find that it is consciousness which is interpreted as freedom. It is here that Advaita and Kant are said to meet. But as against Kant, Professor Bhattacharya argues that the Self is never literally thinkable, though it is knowable. The philosophical study of the subject leads him to develop the doctrine of the triunal Absolute. The Absolute is formulated in a triple way as truth, freedom, and value. Each is absolute; and the three terms are only verbal symbols.

Professor K. C. Bhattarcharya's work is difficult reading for the simple reason that he had to discover a methodology of his own. In spite of the difficulty of the text, it is worth a thorough and careful reading for the new orientation it offers.

Dr. P. S. Sastri

VEDĀNTIC EDUCATION. By DR. CHINMOY CHATTERJEE, M.A., PH.D. *Available at Gauranga Cultural Research Institute, 'Jyoti Kunja', Motinagar, Lucknow. pp. 247+viii. Price Rs. 20 or sh. 40.*

This book, the result of patient research, is fittingly dedicated by the author to his revered father. Dr. Sampurnanand rightly says in his very suggestive Foreward that Dr. Chatterjee has here 'broken new ground and, incidentally, thrown new light on many problems which have been the subject of study by other scholars'. Vedānta, he reminds us, is 'an embodiment of the highest knowledge', of 'man's very nature', capable of bringing 'peace to the individual and peace to his surroundings'.

There are thirteen chapters of which the first six deal separately with what may be called the 'Primary' and the 'Secondary and Higher' grades of education as planned in ancient days. 'Arise, awake'; 'The Self should be realized'; 'Know Him, so that death may not grieve thee'—"Are these pronouncements unsubstantial, flimsy and unreal?" "There is no sense in these sayings" "if they are not supported by any operative method." The entire book is devoted to a well documented explanation of the "approach" of the "master-minds" of the Upaniṣads—an approach aimed at "elevating the inner man above the limits of gross matter." "Two branches of learning—*vidyā* and *avidyā*—spiritual and secular, are inextricably intertwined in the whole scheme", the "former complementary to the latter." The stress put by the author is naturally on those aspects of the ancient system which have been more or less "left unexplored" by other scholars, viz. "investigations on the post-Samāvartana educational problems, various subjects of study, methods of acquiring advanced knowledge from preceptors and the techniques of achieving Supreme Knowledge." "*Nāmūlam likhyate kiñcit*"; nothing is written which is not "based on the authority of the original texts." Earnest students will surely thank the author for bringing together all available scriptural passages whenever an important topic is discussed. "The basis for explanation is Saṅkara's commentary" throughout.

Three out of the twenty *vidyās* mentioned are elaborately explained—Madhu Vidyā, Saṁvarga

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Vidyā, and Pañcāgni Vidyā. The amount of labour and devotion bestowed can be gauged from the fact that for the terms *Āditya* and *Prāṇa*, for example, 22 and 56 references have been given and commented upon. This can be taken as a good illustration of the exhaustiveness of the method adopted by Dr. Chatterjee. The book appropriately ends with valuable chapters on the Highest Knowledge, Line of Teachers, and a tabulated description of Vaṁśa.

S. N.

THE PROCESSION. By Khalil Gibran, Translated with Biographical Sketch by George Kheirallah. *Published by Philosophical Library, 15E. 40th Street, New York 16. pp. 74. $ 2.75.*

This little book starts with a nice account of the "hoary and sacred Lebanon", basking "meditatively under the sunny, rarefied skies of Mother Syria"—noted for "the moral and spiritual revelations which their poets, seers, and prophets gave to the world." In a short compass, we have here the remarkable story of the struggles and achievements of Gibran. "The boy of moods", "building hopes", facing calamities, some of which "stunned" him (as they might anyone else, similarly situated), and steadily rising to the "summit of his fame and productiveness"—all these are presented with a delicate touch carrying a powerful appeal. The "Sage" figuring in the poem speaks in the vein: "To steal a flower we call mean, To rob a field is chivalry", while the "Youth" who sits beside him observes: "Song to heart is judge sublime, And the plaint of reed remaineth, After the end of guilt and crime." Gibran's symbolic drawings add to the beauty and value of the book.

S. N.

COSMIC SYMPHONY. By Henry R. Vanderbyil. *Published by Philosophical Library, 15E. 40th Street, New York 16. pp. 54. $ 2.75.*

This is a series of discussions in verse conducted by a Philosopher, a Scientist, and a Sceptic. The starting point is the Philosopher's reading about the Fall of Adam and God's promise: "Mankind shall be freed by My beloved Son." The discussion is so turned that the Sceptic feels his "house of thought" needs remodelling, and the Scientist says to the Philosopher, "Your reasoning and eloquence I, too, find to my taste." "To each his field, his labour, and the harvest that they yield." "Some think existence matter-bound and others, spirit-moved; the wise man knows that many differing petals make the rose." An interesting book in simple English verse.

S. N.

RELIGIOUS GUIDANCE. By Rabbi Leibowitz. *Published by Philosophical Library, 15E. 40th Street, New York 16. pp. 100. $ 2.75.*

"Faulty thinking and incorrect evaluation of reality are", as the author says in his brief Introduction, "in a great measure, responsible for the many mental difficulties people are experiencing today." "The benefits of invention, science and human ingenuity have not brought us an inch closer to our highest goal, happiness." "Human knowledge which does not lead to better human conduct and behaviour will not only fail to bring us to happiness, but may prove fatal to our very existence." The Rabbi has a direct and convincing way of presenting the facts which are often followed or preceded, most artistically, by appealing anecdotes taken from his own experiences in guiding sufferers. "We and Ourselves", "We and Our Family", "We and Our God", and, finally, "We and Our Fellowmen—these, as he says, are the four main areas where there can be "pitfalls and invisible danger points"; and these are separately examined with appropriate subsections. Some of these latter, taken at random, read as follows: "In the College of Life", "Two Answers to: Why Suffering?", "There are no Winners in Fighting", and "It is in Your Hands". This book will impress on the reader that if we make our mind "the place" where all "cunning, conspiracies and betrayals originate", we can hardly expect it to be "the place where God is found."

S.N.

SELECTIONS FROM GANDHI. By Nirmal Kumar Bose. *Published by Navajivan Publishing House, Ahmedabad. pp. 320. Price Rs. 2.*

Mahatma Gandhi was a tireless worker, a consummate speaker, and a prolific writer—all rolled into one. But he was a writer with a distinction. Writing was not a profession with him. Nor did he write for pleasure. 'Thought and writing', points out the learned compiler, 'were always tools with him for more efficient action' (Author's Preface, p. iv).

Gandhian literature is a vast storehouse of refreshing thoughts and ideas. It covers all aspects of human life, viz. personal, social, national, and international. But Gandhi's thoughts lie scattered in newspaper articles, speeches, interviews, and in

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his books. They may not be always readily available. There is, besides, the danger of Gandhi being misunderstood when he is quoted out of context. A volume of selections like the one under review will go a long way to save the honest intellectual from many a pitfall. A ready reference book on Gandhian thought, it is sure to stimulate in not a few cases a desire to know more of Gandhi and what he stood for.

An earlier attempt in the same direction as the present one covered Gandhi's writings in English Gujarati, and Hindi. But written in Gujarati that it was, it did not attract much attention.

Professor Bose's work in much-maligned English has a wider appeal and, in Gandhi's words, shows 'the thoroughness with which he (the author) had gone into the subject' (Foreword, p. III). It is undoubtedly a valuable addition to the growing volume of Gandhiana.

Prof. S. B. Mookherji

THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI. By Gopinath Dhawan. *Published by Navajivan Publishing House, Ahmedabad. pp. 363. Price Rs. 5.*

The philosophy of Mahatma Gandhi is humanity's imperishable asset. But as luck would have it, Gandhi has been misunderstood by many and maligned by others. Some regard him as a saint straying into politics. Others, again, look upon him as an astute politician posing as a religious teacher. To others again, Gandhi is a bundle of contradictions. All these schools of thought do injustice to Gandhi. They miss the all-important point that Gandhi is infinitely greater than his deeds.

Self-realization is, according to Gandhi, the ultimate object of a man's life, and self-realization means 'seeing God face to face'. . . . To Gandhi, a believer in spiritual unity, 'the immediate service of human beings (is) a necessary part of the endeavour' for self-realization. To see God face to face is to see God in His creation and to be one with it. The individual must work not for his own spiritual emancipation alone, but for that of his fellow-beings as well. Gandhi thus reconciled self-realization with social and humanitarian service. Self-realization is for him 'Sarvodaya' (the greatest good of all). The utilitarian creed, 'the greatest good of the greatest number', has no place in Gandhian philosophy. Gandhi insists, at the same time, that means and ends are convertible terms. The one must be as much pure and moral as the other. 'In fact, the means are to him everything' (p. 54).

Quest for Truth demands self-discipline. The seeker must discipline himself or herself by *abhyāsa* (constant endeavour), *vairāgya* (indifference to other interests of life), and the vows of truth, non-violence, *brahmacarya*, non-stealing, non-possession, etc. Non-violence (*ahiṁsā*) is, according to Gandhi, the very heart of religion. He holds in common with Plato 'that the universe is governed by *ahiṁsā*, or love, for life persists in the midst of destruction' (p. 63).

Truth is within ourselves. The more we take to violence in dealing with those who create difficulties, the farther we move away from Truth. *Ahiṁsā*, in fact, is 'the practical application of the great truth of spiritual unity, or as Gregg terms it, "the spiritual democracy" of all life' (p. 61).

Satyāgraha, a word coined by Gandhi and associated with his name, is the way of life to be followed by the sincere seeker of Truth. *Satyāgraha* is not to be confused with passive resistance, a weapon of the weak. A weapon it is, no doubt, but one that does not hurt or humiliate. It can be used only by those who are morally and spiritually strong. A *satyāgrahi* must build up an inner moral and spiritual reserve by living a strictly disciplined life and by following the constructive programme as prescribed by Mahatma Gandhi.

Dr. Gopinath Dhawan has presented a very readable account of the different aspects of the political philosophy of Mahatma Gandhi, which was indeed his philosophy of life; for Gandhi believed that life is an integrated whole, and cannot be divided into water-tight compartments. *Satyāgraha*, non-violent non-co-operation, the constructive programme all lead to the sanctum sanctorum of Truth. The first three are the various jewels strung together by the eternal principles of Love and Truth.

Dr. Dhawan's treatise, we conclude, should find a place on the book-shelf of every student of Gandhian thought.

Prof. S. B. Mookherji

THE LONG ROAD. By Arthur E. Morgan. *Published by Navajivan Publishing House, Ahmedabad. 1958. pp. 130+xxxii. Price Rs. 2.*

The book appeared in the U.S.A. in 1936, the first three chapters having been orginally delivered as lectures on the Alden-Tuthill foundation at the Chicago Theological Seminary in 1936. For the present Indian edition the author has written a long and valuable preface and has added a few pages at the end, thus heightening the value of the book as a whole.

A. E. Morgan is a man of action, who was once the Chairman of the Tennessee Valley Authority.

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And yet he is convinced that a social order becomes top-heavy unless it is based on strong individual character. True progress must therefore be measured in terms of the development of character. Without character, 'The checking of anti-social action by laws and surveillance becomes too involved for human management, and the whole process begins to go down' (p. 26). And the author notes the rapid rate at which governmental, industrial, and commercial activities are expanding and sounds the warning, 'a rapidly expanding economy may consume character and culture faster than it creates them' (p. 31). Naturally, it takes long to build up character, but 'the long way round, of building character, in the end will prove to have been the short way home to a good social order' (p. 108).

India is now executing her Second Five-Year Plan, and a Third Plan is in the offing. Her industrial life and governmental activities are expanding rapidly. The question is quite relevant here: 'Is our character keeping pace with this external growth?' The book is a very timely publication, as it draws pointed attention to this basic fact. It is nicely printed and price is moderate.

S. G.

NEWS AND REPORTS

RAMAKRISHNA-VEDANTA SOCIETY TOKYO, JAPAN

Consequent on the recent lecture tour in Japan of Swami Ranganathananda, Head of the New Delhi branch of the Ramakrishna Mission, certain individuals interested in the Vedānta and the Ramakrishna-Vivekananda movement have formed in Tokyo a Society named Ramakrishna-Vedanta Society. Its office-bearers are Prof. N. Kimura, President; Prof. H. Nakamura, Prof. O. Tanaka, Prof. Doi, and Prof. Miyamoto, Vice-Presidents; Mr. L. K. Mahtani, Treasurer; and Mr. V. S. Row, Secretary.

The aim of the Society is 'the encouragement and study of the Vedānta as propounded by Sri Ramakrishna and Swami Vivekananda, as well as the furtherance of mutual understanding and fellowship between different systems of thought and religions'.

The mailing address of the Society is:

Ramakrishna-Vedanta Society,
Room 304, Mitsubishi Naka No. 7,
Marunouchi, Chiyoda-ku,
Tokyo, Japan.

THE RAMAKRISHNA MISSION SOCIETY, RANGOON

Report for 1957

Free Library: Total number of books (in English, Burmese, Hindi, Tamil, Telugu, Kannada, Sanskrit, Bengali, and Gujarati): 20,150. Books issued: 25,884. International system of classification and cataloguing and Newark's method of charging books (slightly modified) have been introduced.

Free Reading Room: Receives 24 dailies and 103 periodicals. Average attendance: 200.

Scripture Classes: Total number of classes: 93. Average attendance: 26.

Cultural Study Group: Several discussions on educational, cultural, and religious subjects amongst small groups of educated people were conducted.

Celebrations: People belonging to all religions met on the occasions of the birthdays of the prophets of diverse faiths and festivals in different religions. Total number of periodical lectures: 28.

Publications: Burmese translations of 2 books have been published and one book is in the press.

Guest House: 21 parties were accommodated during the year.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

Report for 1957

Indoor Hospital: 8 Wards (Surgical and Medical, and for the treatment of Cancer, Eye and Ear-Nose-Throat diseases) with a total number of 145 beds, 44 for female and 101 for male. Total number of patients treated: 3983 (male—2510, female—1116, children—357). Average daily attendance: 141.

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Cured and discharged: 2464; Relieved and discharged: 898; Discharged otherwise—415; Died—206; Continued treatment for the following year—150; Death rate—5.3%.

Outdoor Dispensary: *Departments*: 1. General for men; 2. General for women and children; 3. Separate departments for minor operations and dressings for male and female cases; 4. Dental (Number of extractions and minor surgical cases: 8854); 5. Eye (14,521 cases treated); 6. Ear-Nose and Throat (8784 cases treated); and 7. Male and Female V.D. Department (6909 cases treated). Total number of cases treated in all the departments: New—70,589; repeated—1,25,502. Average daily attendance—537. Gifts and Donations: A new Dental Unit from the Japan Dental Association and 600 vials of V.D. penicillin from the Union Government of Burma.

Total number of surgical operations: 7150; Injections: 50,759.

Physiotherapy Department: *Details of Treatment*: 1. Diathermy—2231; 2. Ultra-violet—994; 3. Electric massage—632; 4. Infra-red—308; 5. Radium heat—296; 6. Torch bath—78; 7. Galvanic current—126; 8. Faradic current—390; 9. Sinusoidal current—108. Total—3163.

Radium Treatment: Offers facilities for treatment of Cancer and other allied malignant diseases. Number of patients treated: 220. Immediate requirement: K 25,000.

Clinical Laboratory: Equipped with up-to-date apparatuses. Details of clinical tests: Urine examination—3298; Stool examination—6201; Blood examination—2071; Sputum examination—310; Smear examination—620; Biochemical tests—36; Sections from malignant tumours—142. Total—12,678.

Diagnostic X'Ray: Total number of cases: 1761.

Deep X'Ray Therapy: Only Unit in working condition in Burma at present. Total number of exposures: 3336.

THE RAMAKRISHNA MISSION SARADAPITHA
P.O. BELUR MATH

Report for 1957

The activities of this educational institution during the year were as follows:

The Vidyamandira: A wholly residential Intermediate College with 298 students and 26 teachers, including 6 monastic members, and two attached hostels. Provides for various extra-curricular activities. Arrangements are under way to open a three-year degree course in 1960.

The Shilpamandira: 1. Industrial School and Mahesh Chandra Mechanical Section: Training given in Auto-mechanics, General mechanics, Electro-plating, etc. to 235 indigent students; 2. Licentiate Engineering Department: Strength—343 students and 26 teachers; 3. Hostel with 135 students; 4. Research and Production Section; Petrol Gas Plants improved. They could be operated electrically or by hand. Manufacture of Electric Clocks successfully experimented.

The Tattwamandira: Fostered the study of Sanskrit learing.

Samskrita Mahavidyalaya: To house this proposed institution for higher study and research in different branches of Sanskrit learning, a suitable place has been selected and negotiations are under way to acquire the place.

The Janasikshamandira: Spread literacy among the masses and taught rudiments of health and hygiene through its six Adult Education centres, mobile Audio-Visual Unit, Library with 9418 books, 18 magazines, and 3 newspapers, Youth Camp, etc. Free medical care was given to sick children. 57,250 lb. of milk were distributed to 37,961 expectant mothers and 9,53,093 children; 17,719 lb. of milk powder among 1,05,000 distressed people; and also 300 pieces of warm clothing.

The Social Education Organizers' Training Centre: Theoretical and practical training given for training the illiterate masses to 46 and 66 trainees of the third and fourth batches respectively. Mass contact through camps in the villages, study tours, and lessons in first aid.

The Shikshanamandira: Arrangements made for starting this Post-Graduate Teachers' Training College from the session 1958-59 at a cost of about 12 lakhs of rupees.

Other Activities: A Photography and Film Department, a Dairy and Agricultural Wing, and a Publication Section.

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PRABUDDHA BHARATA

Vol. LXIV APRIL 1959 No. 4

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

26th November 1910. Udbodhan

The Mother had gone to see Gupta Maharaj (Swami Sadananda) the day before, as he was ill. Boshi and Tabu were nursing him with great care. The Mother spoke of this and praised them saying, 'They are the real holy men, their lives are worth while. Who else is a holy man?'

The Mother continued: 'Jogin Chatterji's (Swami Nityananda's) disciples, too, nursed him carefully. They all came from East Bengal. At Cossipur, the disciples nursed the Master. He used to say all sorts of things to amuse them.....He was very tactful with people. He did not need much nursing.....But they had to sit up nights. He did not eat much, a little hominy, perhaps, run through a sieve. ... The Master wanted *āmalakī* (emblic myrobalan) out of season. Durgacharan Nag arrived with two or three of them (*āmalakīs*) after three days. He had not eaten for three days. The Master took the *āmalakī* and wept: "I thought you had gone away to Dacca or somewhere." He then asked me to prepare a hot dish, and when it was ready, himself sat down to eat, so that Durgacharan could have some *prasāda*.....

'The household in the garden house at Cossipur was quite expensive. Three separate

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menus were prepared, one for the Master, one for Naren and the others, and one for the rest of the household. They used to raise subscriptions, that was why one person ran away.'

14th April 1911. Udbodhan, Prayer Room

I went upstairs with the flowers which arrived daily for the *pūjā*. As it was getting late, the Mother had said, 'Bring them up as soon as they come'. She used to get the things ready and perform the *pūjā* herself.

She beckoned to me to come near. She was seated on the cot, and enquired after a certain disciple. She asked, 'Is he downstairs?'

I said, 'Yes'.

'What does he do? Study?'

'Yes, sometimes, perhaps.'

'Is he not going to the Belur Math, then?'

'No, he has no desire to go.'

'You must persuade him.'

'I have done so many times. You speak to him, Mother, so that he may at least go and spend a few days there.'

The Mother said: 'I too have spoken to him many times, my son, but even then he pays no heed. They may laugh at him there, that is why he does not want to go to the Belur Math. ... He could go to Puri for a few days with Rakhal. Where can he go all by himself? Who will provide his food?'

I said: 'What is there to worry about food? He can beg. But he should go to the Belur Math if only to obey Maharaj and other senior monks.'

The Mother said: 'Yes, he should. But he does not want to work. How can one's mind be healthy if one does not work? No one can spend all the twenty-four hours in thought and meditation. So one must engage oneself in work, it keeps the mind cheerful.' ...

The next day, ... the Mother enquired after the same disciple: 'Has he gone?'

I said: 'Yes, he is staying at Kanjilal's house today, and may be tomorrow as well. Sharat Maharaj said, "If he goes in pride and vanity, he will sink lower day by day. But if he goes in shame, then if the Master so wishes, he may yet be reclaimed".'

The Mother said: 'What does it matter? He is a man and not a girl. ... Everyone can break down something, but how many can build it up? Everyone can revile and jeer at him, but how many can reclaim him! All men have weaknesses.'

I said: 'Sharat Maharaj said, "Only those with noble minds can live alone, while those with guilty minds get worse if they stay alone."'

The Mother replied: 'What is there to fear? The Master will take care of him. Do not many monks live alone?'

I said, 'Even Hriday Mukherji left the Master at the end'.

The Mother answered, 'Can one always enjoy good things?'

I said, 'I have heard that he sometimes ill-treated the Master and abused him'.

The Mother said: 'He took such good care of him, why should he not abuse him? Those who cherish one, always do so.'

I said, 'Now this disciple, too, has cherished you, and in the end he behaves like this!'

The Mother said, 'One must have discipline, or else how can one be good?'

26th May 1911. Jayrambati.

The Mother rested for a few days at Calcutta after her visit to Rameswaram, and then went back to Jayrambati, where she reached on the 19th May 1911. We were sitting in the Mother's verandah in the old house, talking. It was evening. The Mother was asking after a particular disciple.

'What did he say?'

'He said his heart has been yearning for you for the last three or four months.'

'What do you mean? A monk must be beyond all attachments. Golden chains are as

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much of a bond as iron chains. A monk must have no attachments. ... I do not like a man to be about me all the time. ... I have to live with the other women of my family. Ashu was always hovering upstairs, grinding sandal paste and so forth. I rebuked him.'

I asked, 'Will all monks who follow the path of Vedānta attain *nirvāṇa*?'

'So they will. After conquering by stages all attachments and desires, they will attain *nirvāṇa* and will merge into God. The body means the existence of desire, otherwise it would not have existed. It all ends when one no longer has any desires. ...

'Hazra once said to the Master, "Why do you worry about Naren and the others? They look after themselves, they are there. Put your thoughts towards God. Why should you have any attachments?" At this, the Master turned away from all attachments and put his mind in God. His beard and hair stood on end. Just imagine the kind of man he was! ... The whole body became stiff.

'Then Ramlal prayed, "Do come back to your usual state. Do become what you used to be". Such continuous prayer brought back his bodily consciousness. Through compassion, he kept his mind on a lower plane.

'Just before Jogin died, he prayed for *nirvāṇa*. Girish Babu said, "Listen, Jogin, do not accept *nirvāṇa*. The Master manifests himself in all creation. The moon and the sun are his eyes. Do not ask for such big things. Think of the Master as he used to be, and go to him thinking those thoughts".'

16th January 1912. Udbodhan

I said: 'Mother, when Caitanya Deva blessed the girl Nārāyaṇī saying, "Nārāyaṇī, may you grow devoted to Srī Kṛṣṇa", immediately the three or four year old girl rolled in the dust crying Kṛṣṇa's name. I have read a story that Nārada, after he had received salvation, saw an ant and, for some reason, was filled with compassion for it. He blessed the ant saying, "Be free, be free". Immediately the ant was transformed from ant to bird, beast, and, through stages, finally to man. He was born again and again as man; gradually his thoughts turned to God; and through meditation he earned his own salvation. All this transmigration Nārada saw, as though in the twinkling of an eye. It may come to pass, any time, by the mercy of great souls.'

The Mother replied, 'So it might'.

I continued: 'But I have heard that if one takes upon oneself the burden of another's sins, one's health breaks down. The body which saves many souls may break down for a single soul.'

The Mother said: 'Yes, and his powers grow weaker. All the strength gained through prayer and meditation, which could have saved many souls, is sometimes exhausted for the sake of a single one. The Master used to say, "My illness is the effect of taking Girish's sins upon myself". But Girish, too, is suffering now.'

I said: 'Mother, I once dreamt of a man with tousled hair. He seemed to be insisting that you should do something for him then and there. He had already received his initiation from you, but was not prepared to do any meditation or say any prayers for himself. You seemed to be saying, "If I do anything for this man, I shall not live, my body cannot bear it". I seemed to be expostulating with you, "Why should you do anything for him? He can do it himself, let him pray and meditate". ... You seemed to be granting his prayer when my dream ended. Tell me, do one's powers become limited when one takes human form?'

The Mother replied, 'Yes, they do'. ...

I continued: 'Mother, when one speaks of seeing God, does one mean realizing absolute knowledge? Or, is it something else?'

'No, what else can it mean? Did you think one grew two horns?'

I said: 'Many of the disciples here mean something else; they mean actually seeing Him, speaking to Him.'

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'They keep saying, "Show us the Father, show us the Father". He is nobody's father in any such sense. When they spoke of *guru*, Master, Father, he (the Master) seemed to be pierced with thorns. So many sages have meditated and prayed through the ages without finding Him (God), and these people wish to find Him without any meditation or prayer! No, I can't do it: Tell me, did he (the Master) ever do it for anybody?'

I asked: 'Well, Mother, some people seek Him, but never find Him. Whereas others do not seek Him, but He gives Himself unto them. Why is it so?'

'God is like a child, you know. He denies some who seek, and of Himself gives to some who do not. Perhaps, such people had highly evolved souls from their previous lives. That is why they receive His grace.'

I asked: 'Then distinctions are made even in the matter of grace?'

'Certainly there is, all according to one's *karma*. Once the bonds of *karma* are sundered, one finds God. That is the last time one is born.'...

I argued: 'Mother, admitted that spiritual exercise, exhaustion of past *karma*, and proper time—all these are needed if one wants the light of knowledge. But if He is our own, why should He not show Himself out of His grace?'

Mother replied: 'Exactly so. Not that everyone has this penetrating outlook like you: others take up religion as a matter of form. How many really want God?'

I added: 'I told you another day that one does not even know one's mother unless one gets love and affection.'

Mother said: 'Quite so. How can love grow unless one sees Him. Here we have met—I am your mother and you are my son.'

1st February 1912. Udbodhan

It was nearly half past nine in the evening when I went to see the mother. As I had not been to see her all day, the Mother asked, 'Where have you been all day today?'

I replied, 'I was busy with accounts downstairs'.

She continued: 'That was just what Prakash told me. Can one who has renounced the world find any pleasure in such work? Once there was some confusion about the Master's allowance, and they gave him less. When I asked him to let the treasurer know, he said, "Fie! Must I calculate?"'

'This the Master told me, "Who takes His name, does not want! Why do you worry?" This I have from his own mouth. His renunciation was as a crown of jewels.'

8th February 1912. Udbodhan

A mat or a rug would be spread on the north side of the floor of the room next to the prayer room. The Mother would often sit there in the morning, facing east and repeating her *mantras*. We would often sit with her there, when we talked with her. She was there today. I asked her, 'How long did you live at Dakshineswar?'

'Well, for a fairly long time. I went there first at the age of sixteen[1] and remained there all along. I sometimes went home, as when Ramlal got married. I would go every two or three years.'

'Did you stay there (at Dakshineswar) alone?'

'Sometimes alone, sometimes my mother-in-law would be there. Golap, Gourdasi, and the others would come sometimes. We cooked, lived, ate, all in that tiny room. We cooked for the Master. You see, he often suffered from indigestion; he could not stand the rich food given as offerings to the Goddess. We also cooked for the devotees as well. Latu would be there; he came after a disagreement with Ram Datta. The Master said, "Here is a nice boy, he will knead your dough for you". The cooking went on day and night! For instance, Ram Datta would arrive and shout as he got down from the carriage, "I would like to have *capātis*

[1] Actually nineteen.

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and *cholār dāl* today". As soon as I heard him, I would start cooking. We used six or eight pounds of flour for *capātīs* every day. Rakhal lived there. We often prepared *khicuri* for him. Suren Mitter contributed ten rupees every month for the devotees. The older Gopal did the marketing. There was dance, song, *kīrtana*, meditation, and trances night and day. There was a bamboo partition before us, in which we made holes and stood at them, watching. All that standing about brought along my rheumatism. For a while, I had a maid called Jadu's Mother. An old woman would visit us, who had formerly led an evil life, but prayed to God in her old age. I was so much alone that when she came I would talk with her. One day the Master saw us and said, "Why let her in here?" I answered, "She speaks good words nowadays, all about God. What is the harm? Men's minds change". But he said, "No, no, she is a prostitute, why talk with her? However changed she may be, avoid her". He forbade any conversation with such people in case they had a bad influence over me. That was how he protected me from harm.

'Once Ramji Ray came to see him at Kamarpukur. He was not a good man, and when he had gone, the Master cried, "Dig away a basketful of earth from that place", and when nobody paid any heed, he took the spade himself and dug up some earth from the spot, saying, "Even the earth becomes impure where they sit".

'Durgacharan of East Bengal would come. Such devotion he had! When the Master was ill, he searched three days for some myrobalan and brought it for him. He had not eaten or slept for those three days. I once gave him *prasāda* on a *sal* leaf; he ate it leaf and all! He was thin and dark; only his eyes were large and bright—eyes of love, always moist with the tears of love.

'There were so many and such deeply devoted souls in those days.... The devotees who come nowadays simply keep on saying, "Show us God". They have no spiritual practice, no prayer, no austerity—and past sins must be many. These have to be removed step by step, and then only God can be seen. The moon in the sky is covered with clouds; wind will blow away the clouds; and then only you can see the moon. Do the clouds scatter away all of a sudden? Exactly the same here. The *karmas* get exhausted slowly. When God is realized, He illumines the soul internally—one knows this internally.'

UNION BETWEEN SCIENCE AND RELIGION

By the Editor

I

The world is swayed by two mighty urges, the scientific and the spiritual. Man wants physical comfort and social betterment, and he hankers for spiritual enlightenment. Of these two urges, the spiritual is rather rare, as is pointed out in the *Kaṭha Upaniṣad*: 'The self-existent Lord projected the senses outwards. Therefore one sees the outer things and not the inner Self. A rare discriminating man, desiring for immortality, turns his eyes away and then sees the indwelling Self' (II.1.1). The choice is for man to make; but generally speaking, he casts his vote for the world rather than for God. The same Upaniṣad says: 'The preferable and

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the pleasurable approach mankind. The man of intelligence separates the two after mature consideration. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of physical growth and betterment' (I.2.2).

Broadly speaking, the one tendency was in evidence in the arts and sciences of ancient Greece and the other in the religions of the East; and there are scholars who think that the West has inherited the scientific attitude of the Greeks, which seeks to unravel the secrets of the outer world and use the knowledge for the improvement of society, while the East still adheres to God, thus ensuring a better spiritual life to the neglect of social advancement. This is a distinction that underlines two deep-rooted human tendencies, but it is hazardous to associate them dogmatically with any place or time. Truth to say, we find that Arabia, Persia, India, and China had their days of scientific advancement when arts, crafts, architecture, and sculpture flourished; and Greece was filled with temples and gods as the modern West is with churches and synagogues. In fact, worldly men are found in all climes and times, and so also are saints and seers. In the modern world, the conflict is to be found more in our hearts than in geographical units; and we are concerned here more with men than their caste, creed, race, habitation, or environment. Every country now has men engaged in scientific and religious pursuits; and everywhere an antagonism between the two attitudes is in evidence. And though nothing untoward happens today, it is often taken for granted that they are irreconcilable attitudes. For such an awkward situation, both science and religion are to blame.

It goes without saying that religion in some countries was inimical to the growth of science, and that repugnance still persists at some places. The theory of evolution, for instance, is not accepted by some Churches even today, since it runs counter to the Biblical theory of creation. And history records the evidence of persecution of scientific men in the name of religion. Similarly, many scientists have adopted an unreasonable stand against religion by persuading themselves that to become religious is to divest themselves of all rationality and scientific approach to the problems of life and death, and concluding from this that to preserve themselves from religious dogmatism, which may vitiate the scientific outlook itself, religion must be altogether eliminated from science.

The result has been disastrous from either point of view. Of late, religious men have been blaming science for prostituting itself by serving the purpose of national aggrandizement and human slaughter. Under this onslaught, science has taken shelter under the plausible argument that it is concerned with the discovery of truth, however corrosive that truth may appear to others. According to this extreme view, scientific discovery has nothing to do with its moral evaluation by others. On the other hand, it is argued that religion hinders the progress of men by its unenlightened opinions about things and society. It is science alone that has brought about modern civilization. Religious obscurantism belongs to a medieval society; and in the present state of social evolution, the sooner it is discarded the better. Arguments run on either side interminably on this pattern; and as days go by, more heat is produced than light.

When in this predicament, it was a pleasant surprise to read in the newspapers, a few months ago, the report of a speech delivered by Sri Jawaharlal Nehru when inaugurating the birth centenary celebration of Acharya J. C. Bose, the well-known scientist of India. The report, appearing in the Calcutta edition of the *Hindusthan Standard* of the 1st December 1958, says, 'Mr. Nehru . . . said that Acharya (Professor) Bose had brought about a marriage of scientific methods with spiritual outlook. This marriage of two mighty urges was essential for the world today. The Prime Minister was critical of the exploitation of science by world politicians, which, he said, had frightened the scientists themselves'. Sri Nehru has not only a happy aptitude for fine expressions, he has

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also developed a knack for resolving conflicts. Tactfully enough, he meets the present situation by laying the responsibility on politicians. We are not sure if politicians as a class will subscribe to this or will search for some other scapegoat. Again, Sri Nehru exonerates the scientists. But he is silent about their drawbacks or responsibilities. And, in our opinion, religion cannot be left out of the picture in any such consideration, for it is the special duty of religion to try for peace and amity, and there can be no rest for it till the Kingdom of God is established on this earth. Besides, the plea for this union cannot be accepted without some reservation, for religion has to deal not only with this world, but also with a transcendental verity where science cannot peep in.

II

In the modern age, none emphasized the need of a marriage between science or worldly betterment with religion or spiritual and moral advancement as did Swami Vivekananda. In various speeches and writings, he actively tried to reconcile the two urges. In his inimitable language, he declared, 'I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth. However sublime be the theories, however well-spun may be the philosophy—I do not call it religion so long as it is confined to books and dogmas. The eye is in the forehead and not in the back. Move onward and carry into practice that which you are very proud to call your religion, and God bless you!' (*Letters of Swami Vivekananda*, p. 141). Science has got two aspects, theory and application; and religion, too, has these two. In the above inspired quotation, we have a fervent appeal for the application of religious theories. In this field, religion can very well co-operate with science.

Again, in his approach to spiritual discoveries, Swami Vivekananda advocated a scientific method. Vedānta has always been upholding the cause of search for truth. Religion, according to Vedānta, is not a mere bundle of beliefs and practices, but it is realization that gives religion its substance. *Rāja-yoga* is based on the most scientific analysis of mind. The Sāṅkhya cosmology has close correspondence with the modern theories of creation. And Vedānta believes that the universe can be explained from within itself, without resorting to any extra-cosmic mystical personality. Religion can be experimented with, its practices can be deduced from verified truths, and its truths can be demonstrated in personal life. In social life, too, it is a very potent factor in bringing about peace and happiness, if we do not distort its meaning and misapply it for serving our private ends. Though religion does not stand or fall in accordance with any utilitarian standard, its actual service to men is immeasurable.

As for the reconciliation of the conclusions of science and Vedānta, Swami Vivekananda said: 'Real religion, the highest, rises above mythology; it can never rest upon that. Modern science has really made the foundations of religion strong. That the whole universe is one is scientifically demonstrable. What the metaphysicians call "being", the physicist calls "matter". But there is no real fight between the two, for both are one. Though an atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what the Vedāntist says of Ātman. Vedānta and modern science both posit a self-evolving Cause. In Itself are all the causes' (*Complete Works*, Vol. VII. p. 48). And yet, he does not forget that in ultimate aims the two differ. Accordingly, he proceeds to point out some fundamental divergences: 'Unity is self-evolving, out of which everything comes. . . . Physical science is to find out facts, metaphysics is the thread to bind the flowers into a bouquet. . . . Religion includes the concrete, the more generalized, and the ultimate Unity' (*ibid.*, p. 49).

The efficacy of religion as an uplifting force

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was also emphasized by him: 'Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organizations have as a background, somewhere, the working of that peculiar force; and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power' (*Complete Works*, Vol. II. p. 57).

Swami Vivekananda ably repudiated the criticism that religion is concerned with the other world and supersensuous verities alone, so that it cannot have anything in common with science which has to deal with this world. In his conception, this distinction is altogether arbitrary. 'Where should you go to seek for God—are not all the poor, the miserable, the weak, Gods? Why not worship them first?' he asks. And he concludes, 'My son, I believe in God and I believe in man. I believe in going even to hell to save others' (*Letters of Swami Vivekananda*, p. 142). India, or for the matter of that, any country, fell not because of its religion, but because of this very fact of keeping religion alienated from everyday life. It was the absence of practical applicability coupled with mere belief and dogmatic assertion that spelled disaster. In India, we talked of the Vedāntic truths of the equality of all souls, but in practice we said, 'Off with thee, thou pariah!' We believed that God has become everything, but in actual life we exploited the weak. This divorce between profession and practice did all the harm to religious communities; and we should be grateful to modern science when it shows us at every turn how to rectify past mistakes, to find truths, and to make them serve human ends.

Thus religion and science have many common features, and they can benefit by mutual contact. We may also point out that the attitude of condemnation on either side is wholly unjustified. For religion, as it is often practised, is more material than spiritual, it being concerned rather with forms and formalities and rites and ceremonies than the values and verities which it should aim at. And at the same time, scientific pursuit often rises to the heights of spiritual endeavour. Acharya J. C. Bose was a scientist of this type. Sister Nivedita, a Western disciple of Swami Vivekananda, was a close friend of his, and helped him in writing his books; and he and his wife spent many days in the company of the Western inmates of the Mayavati Advaita Ashrama. He wanted to reach truth through quiet contemplation. And through his scientific effort, he wanted to get at a tangible demonstration of some of the spiritual truths, for instance, the unity of life, existence of feeling in the vegetable kingdom, and so on, embedded in the pages of our ancient literature. Moreover, in the case of many other scientists, the scientific endeavour often manifests itself through such a self-forgetfulness and devotion to truth and truth alone as can be ranked with spiritual fervour itself. In fact, science is not always as material as it is sometimes supposed to be. Science has its own cultural value freeing the mind from prejudices and generating an urge for truth. And scientists are not diabolical persons bent on the destruction of the world; but they are moral people searching for the means for the improvement of the world, for establishing the Kingdom of Heaven on earth in their own way.

III

And yet, when all is said, there is an undeniable difference between science and religion—a difference which cannot be easily lost sight of, though there is no reason why they should not coexist and co-operate for human welfare on different levels of existence as far as this is possible. For this purpose, each must recognize the proper and exclusive field of the other, though at certain points the line of demarcation may vanish away. Thus, though spirituality bases itself on supersensuous verities, it has to work through mundane realities. Similarly, science bases itself on experimental truths, but

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in its search for fundamentals, it loses itself in another world that defies all scientific investigation. In fact, the scientists themselves are now veering round to a new viewpoint. Sir Oliver Lodge, for instance, declares that he has found unmistakable evidence regarding the existence of life and mind outside the physical world. He investigated the claims behind *seances* under scientific conditions and became convinced of the existence of spirits. Writing about this, Bertrand Russell says, 'Psychical research professes to have actual scientific evidence of survival, and undoubtedly its procedure is, in principle, scientifically correct. Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it' (quoted by Swami Nirvedananda in *Religion and Modern Doubts,* p. 38). And Sir James Jeans is equally outspoken about supersensuous realities: 'Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and the governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts' (*The Mysterious Universe,* p. 148).

The antagonism between science and religion arose from an arrogance to which ordinary minds are prone. When religion became awed at the discovery of spiritual verities, it denied the need of all other kinds of knowledge; and when science succeeded in solving the immediate human problems, it discarded religion as a mere dream. But science has its limitations, and cannot presume to encompass the whole of existence within its narrow limits. As Russell ably argues: 'The problems of man's contest with nature, in so far as they are soluble, can be solved by physical science; but they are not the only problems with which man is faced. For his other problems other methods are necessary. . . . While we can coax physical nature into satisfying many of our wishes, we cannot exercise authority over it or make it change its ways one jot' (*New Hopes for a Changing World,* pp. 31-32). Aldous Huxley is more clear on this: 'Reality as experienced contains intuitions of value and significance, contains love, beauty, mystical ecstasy, intimations of Godhead. Science did not, and still does not, possess intellectual instruments with which to deal with these aspects of reality. Consequently, it ignored them and concentrated its attention upon such aspects of the world as it could deal with by means of arithmetic, geometry, and various branches of higher mathematics' (*Ends and Means,* p. 309).

Lastly, we should point out another factor involved in this controversy. India also had her scientists and artists in days of yore, and she also had her materialists. But her religious men lived in amity with all these by either ignoring or laughing at their childish claims or showing them how to link up their partial standpoints with higher values. Human activities in all fields, according to the Indian conception, emanate from some aspect of divinity, and perfection in those fields means a nearer approach to that very aspect of God. Thus Naṭarāja stands at the head of dancing and music, nay, grammar itself issues out of Him. Sarasvatī inspires all learning; Viśvakarman is the god of all technical achievements; Kumāra is the god of war. The Hindus are firmly of opinion that unless mundane knowledge is directed by superconscious realization, it is apt to mislead society. So a union between knowledge and super-knowledge, however tenuous it may be, must be established to save knowledge from its corrosive effects. Moreover, super-knowledge must concede that reason, perception, and other means of knowledge are supreme within their own limited spheres. The conflict arises only when spirituality assumes a dictatorial attitude in every field of knowledge and action, and worldly knowledge becomes presumptuous enough to test spirituality by its own

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standard. India avoided any such irrational approach in the past. The present-day conflict is imported from elsewhere, and it has made inroads into the hearts of some Westernized intellectuals alone; the common people remain still unaffected. But India is determined to keep both science and spirituality alive, by assigning to each its proper fields and duties and not allowing the one to encroach on the other. And basically she is convinced that she need not sacrifice her spirituality in any way for making her society better; nay she believes that her progress lies through an intensification of the truly religious life.

THE SECRET OF THE GOLDEN FLOWER

By Sri C. C. Chatterji

An esoteric system of *yoga* obtained amongst the Chinese more than a thousand years ago. It was known only to the members of a secret society. They guarded it jealously, as every 'secret' society is bound to be looked upon with suspicion. For many years, it was handed down orally from member to member, as new entrants were initiated into the mysteries of yogic practices. Only in the beginning of the seventeenth century, the system was reduced to writing. It was first printed on wooden tablets, and then formally on paper, in the eighteenth century, under the title of *The Secret of the Golden Flower*. It contains the instructions in the words of the Master himself, as he expounds the character of the 'Golden Flower' to his pupils. His language is rich in symbolism; he speaks of the mysteries of *yoga* in tropes and figures. He ushers in a religion of Light. But by that time, the original teachings came under the influence of Taoism, Confucianism, and Buddhism. Many members of the sect now practised *yoga* with the idea of obtaining release from the bondages of this world. Others aimed at the attainment of *nirvāṇa* as conceived by Buddha, either cessation of life and existence, or at-one-ment with the supreme Being after death. There were others who, by means of meditation and contemplation, aimed at awakening and developing that spiritual power which ensures continuation of life, even when the earthly body has been abandoned, enriched with the inner experiences of *yoga*.

The processes of the above meditative way of *yoga* have been elucidated in *The Secret of the Golden Flower*. Like the Hindu book of *yoga*, called *Yoga-Darśana* or *Yoga-Sūtra* by Maharṣi Patañjali, this Chinese book begins with the exposition of the final goal to be attained by the *sādhanā* as explained therein. Master Lü Tzü, to whom the words of the book are attributed, says, 'Today I will be your guide and will first reveal to you the secret of the golden flower of the Great One, and, starting from that, I will explain the rest in detail'. So, it has been explained that 'the Great One' is the term given to that which has nothing above it; and that golden flower is a symbol which stands for the spiritual Light, of which a *yogin* becomes conscious when he has attained realization. But he achieves his end only if he is able *to circulate* the Light. Master Lü Tzü says to his pupils, 'You only have to make the Light circulate, that is the deepest and most wonderful secret'.

Now, the circulation of the Light depends entirely on the 'backward-flowing movement', so

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that the thoughts are gathered together (in the place of heavenly consciousness, the heavenly heart), states the Master. The heavenly heart is the one important place which has been pointedly brought to the notice of the pupils. It is said to lie between the sun and the moon, i.e. the two eyes. It corresponds to what is called *ājñā-cakra* in Hindu books of *yoga;* it is situated between the eyebrows—a subtle centre of energy, a lotus, the plexus of the forehead. It is variously named in the Chinese book—it is the space or the field of the square inch; it is the purple hall of the city of jade; the Confucians call it the centre of emptiness; the Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former heaven. 'The heavenly heart is like the dwelling place, the Light is the Master.'

But 'the backward-flowing movement' is a process, a *modus operandi,* for realizing the object of *yoga,* i.e. seeing the golden flower bloom. It has been repeatedly emphasized in the book, and the Master asks his pupils to note that 'The meaning of the golden flower depends wholly on the backward-flowing method'. 'When a pupil takes little care of his thoughts and much care of his desires, he gets into the path of depravity. Only through contemplation and quietness does true intuition arise; for that the backward-flowing method is necessary.' In the *Yoga-Darśana,* referred to above, this method is called *pratyāhāra,* meaning the withdrawal of the five senses from their objects in the outer world and directing them inward. For instance, when a man looks at any object, he directs his sight outward. But if he closes his eyes and, reversing his sight, directs it inward, that is the backward-flowing movement. In terms of modern psychology, the teacher wants his pupils to become 'introverts', i.e. to look into the inner life of the spirit and to set the inner being towards spiritual calm and contemplation.

Another point to which attention is drawn is that the *yogin* should look at the end of his nose. The subject has been thoroughly examined and clearly explained. The discussion may be taken as a helpful commentary on the words of Śrī Kṛṣṇa in the *Gītā,* where he lays down the procedure for practising *yoga.* He says that the *yogin* should keep the trunk, head, and neck straight and steady, remain firm, and look at the end of his nose without seeing in other directions. So that when the novice actually starts his work, he looks at the end of his nose with both eyes, sits upright and in a comfortable position, and fixes his thoughts on the point which lies exactly between the two eyes. Master Lü Tzü gives the assurance, 'When one fixes the thoughts on the mid-point between the eyes, the light streams in of its own accord'. And Śrī Kṛṣṇa says in the *Gītā,* 'Shutting out the thoughts of external sense-enjoyments, with the eyes fixed on the space between the eye-brows, . . . a contemplative soul, free from desire, fear, and anger, gets liberation'. The correspondence in the statements of the Chinese book and the Indian *Gītā* is close; indeed, it is remarkable how the two countries, India and China, thought on the same lines centuries ago and explained the principles of yogic practices in similar terms. The above process is called 'the Fixating of Contemplation'. The aim is to bring the states of the heart together in rest—that is true contemplation, explains the Master. He quotes Buddha as saying, 'When you fix your heart on one point, then nothing is impossible for you'.

In order to make the heart calm and quiet, fit for contemplation, the teacher advises his pupils to cultivate the breathing power. 'Heart and breath are mutually dependent; therefore the circulation of the light must be united with the rhythm of breathing.' What he says is nothing but *prāṇāyāma,* well known among the Hindu *yogins,* though the elaborate and methodical manner of performing it has not been considered here. He simply says: 'How can the heart be made quiet? By breathing. The heart alone must be conscious of the flowing in and out of the breath; it must not be heard with the ears. If it is not heard, then the breathing is light; if light, it is pure. If it can be heard, then the breathing power is heavy; if heavy,

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then it is troubled; if it is troubled, then laziness and absent-mindedness develop, and one wants to sleep.' If one becomes sleepy, one should no longer remain sitting, but should stand up and walk about. When the spirit has become clear, one can sit down again. But the method of removing these obstacles of laziness and distraction is to control the breath and make it rhythmical. Breathing thus helps a *yogin* to make his restless heart absolutely quiet, and is also a means to do away with the obstructions. The heart is then 'undivided and gathered into one'; the sense-organs are turned inward; the spirit is awakened; and the Light begins to circulate.

It is easy to write all about *yoga* in one sentence, like the above, but it is not so easy to do it. In the manner of Maharṣi Patañjali, Master Lü Tzü recounts the difficulties that a *yogin* has to overcome before he can accomplish the circulation of the Light. The first thing of import is to see that there is nothing to disturb the peace of mind. The proper place and the proper conditions are to be ensured, so that calmness may prevail all around during meditation. He must not sit down in the midst of frivolous affairs, as the Master says. The next danger that besets a *yogin* is 'the ensnaring world'. Thoughts of the ties and attachments of the world crowd in his mind even after he has been circumspect to settle down in peace. He must not only remove these, but he must also empty his heart of everything; otherwise, he will not be able to enter the purple hall of the city of jade, where 'dwells the god of utmost emptiness and life', where the golden flower blossoms.

And yet, he need not be meticulous about procedure. The Master says: 'I do not mean that no trouble is to be taken, but the right behaviour lies in the middle way between being and non-being. If one can attain purposelessness through purpose, then the thing has been grasped.' Or, as it has been expressed in another place, 'The secret of the magic of life consists in using action in order to achieve non-action'. It is interesting to remember here that Śrī Kṛṣṇa says, 'He who sees non-action in action, and action in non-action, is wise among men'.

Securing himself against the above mentioned obstructions, if a *yogin* continues his work, he gains new experiences of a state of serene blessedness, and the golden flower appears in flashes of lightning. It is better to give the Master's words here, as they are resplendent with inner vision. He writes: 'If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great gaiety, as if intoxicated or freshly bathed, it is a sign that the Light principle in the whole body is harmonious; then the golden flower begins to bud. When, furthermore, all openings are quiet, and the silver moon shines in the middle of heaven, and one has the feeling that the great earth is a world of light and brilliancy, that is a sign that the body of the heart opens itself to clarity. It is a sign that the golden flower is opening. Furthermore, the whole body feels strong and firm, so that it fears neither storm nor frost....yellow gold fills the house; the steps are white jade... The fragile body of the flesh is sheer gold and diamonds. That is a sign that the gloden flower is crystallized.'

Then, there are three confirmatory experiences which are encouraging to the *yogin*, as they show that he is on the right path. The first is that, when he is deep in meditation, 'the gods are in the valley'. The *yogin* hears sounds that seem to come from a distance, and are like an echo in a valley, due to the presence of gods in the valley. The second is that, as soon as the *yogin* is quiet, the light of the eyes begins to blaze up, so that everything becomes quite bright. If he opens his eyes and seeks the body, it is not to be found any more. This is called 'in the empty chamber it grows light'. The third experience is that, when the *yogin* sits in meditation, the body becomes quite shining. It seems difficult to remain sitting; one feels as if drawn upward. This is called 'the spirit returns and pushes against heaven'. In time one can experience it in such a way that one really floats upward (This experience is con-

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firmed by adepts in *prāṇāyāma,* when they have acquired what is called 'levitation').

The rest is silence. The experience of 'the far journey' cannot all be expressed in words. They are deep things, lost in the splendour of the golden flower, and they are different for different men. They open the way to 'the deeper secret within the secret—the land that is nowhere that is the true home'. 'They come when the pulse stands still, and the breathing stops.' So, instead of pushing further into the mysteries of the mystics, let us realize that the Light which begins to circulate has a living force, which cannot be scattered under the stress and strain of the world. The Master's words of warning are fit to conclude with: 'Children, take heed. If for a day you do not practise meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand aeons and a thousand births at rest. All methods take their source in quietness. This marvellous magic cannot be fathomed.'

PEACE THROUGH CULTURE

By Mr. Arthur S. Lall

The subject is a complicated one in terms of the abstract, because it contains two concepts regarding whose definition there could be a lot of controversy, differences in points of view. Some people would say that this is a peaceful world already. Others would say it is not a peaceful world. It isn't easy to define even peace, and I will come in a moment or two to what some of the real difficulties are.

And, of course, culture is indefinable. You can define it in scientific terms when you talk about a cultured cheese, but to talk about cultured human beings is something extremely difficult if one is trying to reach agreement as to what one means by a cultured human being. Some people think that a cultured human being is one who talks politely, whose manners are excellent, who can distinguish a good wine from a poor wine, and so on. Other people think that culture means a deep acquaintance with philosophy, with tradition, with the various currents of life. And others will say, 'No, no, you can't be cultured unless you know each one of Beethoven's symphonies, and can recognize Mozart's symphonies, and so on'. So, you see, it is extremely difficult to get hold of the essence of the concepts in any precise term, the concepts which are contained in the talk which I am asked to give.

Now, I would suggest to you, that the purpose of our endeavour should be governed by one overwhelmingly important fact, and that is this: that the search for peace today in the world is far too imperative a necessity in terms of our international community for anyone to be able to afford to look at this problem in terms of Platonic abstractions or wordy discussions. This is something too real, the alternative prospect is too appalling, too inhuman, too frightful for one to try fairly and honestly to give in to the temptation of lifting the subject into the realm of unreality, and one can do it. That, I think, would be a disservice to this group and to anyone who has a serious interest in the problems of peace today.

So, I will share a few thoughts with you about this matter. Before I come down to a few points which I have in mind, I would like to say that it is most important that none of you in this group should consider that I, in

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any remark—I am not going to make in any sense political statements—am criticizing this country or the other. I am not even sure that I will even vaguely come to this, but if I do, please do not attempt to equate any of my thoughts to the policies of specific countries of today. In other words, I am not going to attempt either to praise the policy of the U.S.A. or to denigrate the policy of, say, India, or *vice versa*, or other countries. That I am not going to attempt to do. I might say things which might sound, to some of you, as though they had some sort of implications.

The world is, I think it is true to say, more civilized today than it was three generations ago, ten generations ago, thirty generations ago. I think it is true to say that human civilization has progressed. Now, you might wonder and say, why does this man say, 'I think it is so'. Surely, it is quite clear that we have all these wonderful gadgets today and civilization has progressed. Yes, I am fairly clear about it, but I would like you to remember that civilization has not progressed as much as some people think. I mean, there was good drainage in ancient cities, hot water, all sorts of pleasant things.

I remember, when I first came to this country, I was being served by a steward in a hotel, a man about 75 years old, and he talked nostalgically about the beautiful house that his brother has on the Rhine, lovely climate, and so on, and how enjoyable it is. And he talked about this, and he said he was going to retire soon from the hotel.

And I said, 'Well, I suppose you are going back to your brother on the Rhine'.

He thought for a moment before he said, 'No, I couldn't do that'. He said to me: 'Here in this country, I have a small apartment; I have hot and cold water; I have an icebox; I have television; and so on. I have got used to these things. I couldn't go back to all that wonderful, natural beauty on the Rhine. I prefer this now. This is easier.' So let's be quite fair about this ; civilization has progressed, and man is much more civilized today in terms of material factors than he was in previous generations and in previous years, as we know history.

But the fact remains that today, that is to say, in our time, for example, in the last world war and since then, in the conflicts which have taken place and in some of the possible conflicts which loom before us, man seems to progress also in his capacity for horror and destruction and war. So, in a sense, it is obvious that the more civilized man has become, the more expert he has become as a killer and as a destroyer, man has progressed as a war-maker.

Not only has he become more expert in these things, but he seems to enjoy living in such a way that he carries his gun in front of him. He makes it quite clear that it would be dangerous to try conclusions with him. So that one lives in a curious era of a high order of material civilization, and at the same time with destruction, well prepared, fully conceived, just around the corner.

So, you have this extraordinary paradox, the paradox of man reaching summits of civilization and dragging himself down at the same time to a state of almost pathological destructive psychosis, so that you could almost say, you could at least advance it as a hypothesis, that the more civilized man gets, that is to say, the more he solves practically the problems of his existence, whether in the field of drainage, or food, or comfort, or medicine, or anything like that, the more he advanced in these fields, the more he feels it necessary to bring himself near the brink of destruction.

This is a curious fact. And certainly, though one could argue whether that hypothesis had a sufficiency of rationality in order that one could really accept it as a theory—though one could go in for a lot of arguments about that matter—certainly, there is a concatenation between these two developments. They seem to go together. There is a connection. There it is. It is a curious fact.

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Certainly, though all of us have more ice-boxes and coolers and this and that and the other, and better lighting than, say, our great, great grandfathers had, probably our great, great grandfathers did not walk this earth with an impending sense of disaster, in the manner in which we and our fellowmen walk this earth today. So, here is this extraordinary paradox of mankind, of the way we live.

Now, let us come to culture. What part can culture play in ridding us of this extraordinary paradox? Examine the nature of man for a moment. Is it true, for example—this is purely illustrative—that the people who own, let us say, a box at the Metropolitan Opera, or who have a season ticket to the Carnegie Hall concerts, and who presumably interest themselves in this way in the musical world, are cultured people? Does it necessarily prove that these people are peace-loving? I don't say they are not, but I think the abstract answer will have to be: no, not necessarily so. It doesn't follow that they are peace-loving; it just follows that they are fond of music, and they may be people who—I hope this is not the case—in fact, might be willing to commit even a murder in order to hear a good concert! I don't say that this is necessarily the case at all, but the only thing that is proved by the fact that they have these season tickets or boxes at the opera is their fondness for good music. But then, that is a hall-mark, a sign of culture, is it not?

I am not talking about people who have a box to see Mr. Elvis Presley do his dances, or whatever he does—I haven't quite followed. Not that I am trying to run down Mr. Elvis Presley, God knows he may be a wonderful person; I have nothing against him. I want to make that clear. But the fact is this, that these marks of culture, whether it be the one we have talked about, or if a man on the other hand is in the habit of going and looking at beautiful temples in India, or going to the Museum of Modern Art, or spends his time looking at the beautiful old medieval cathedrals in France, and so on—these are beautiful things, and certainly a man could use his energies more harmfully—the fact is that these do not necessarily indicate that the persons whom we have in mind, and who might manifest these signs, these accepted signs of culture, are people of peace. The same people may prove to be among those who feel that, in certain circumstances, it is much better to break the peace and to go to war and so on, and, in fact, may not even be as thoughtful as that. They might be quite willing in any circumstances to take up arms and fight.

So, the fact is that man appears to be a shiftless creature who, even if you put him into the gear of culture and give him all the beautiful music and the art, literature, paintings in the world, might still give expression to himself in conflict and in war. This seems to be unfortunately the case. So, where are we? We are at least at this point that we have the paradox of man highly civilized, but still, or rather, at the same time, and perhaps in some psychological way connected with this high state of civilization, highly psychotic and self-destructive. I mean, there are appalling preparations for war. We have a right to be appalled by these preparations, no matter where they may be. I am not trying to single out any country. We do live in a state where increasing numbers of countries are undertaking these appalling preparations for war. I think we have to be aware of this fact. And I think, unfortunately, we have to be aware of the fact that simply a desire for culture, the manifestation of an interest in culture, partaking in culture, all these things in themselves do not at all establish that the persons concerned are peaceful. That is to say, the existence of this cultural side of life, even when it is strong, and much in evidence—even when that is the case—does not prove that it has created peace-loving people.

Now, fortunately, I am not speaking of 'Religion and Peace'. I am glad it doesn't fall to me to do that. Unfortunately, even in the name of religion, wars, conflicts, and so on have taken place. I mention that merely in passing to illustrate again more forcibly, per-

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haps more directly to this group, which, I take it, is, by its presence here at this moment of time, primarily interested in what might be called broadening the spiritual aspect of life; I make this illustration to remind this group at this time, when they are particularly interested in that aspect of life, that man with shame should remember that, even in the name of religion and things spiritual, he has unsheathed the sword and fought bloody wars. That is a fact, unfortunately. One can't forget history, and one must have the courage to face the facts of history.

So, unfortunately—and it is very wise to remember this—there is no short cut to peace; there is no cultural road to peace. And in the United Nations, where I have witnessed and to some extent taken part in debates on matters relating to peace and war since 1952, at each session of the General Assembly, it is a striking fact, really, when you come to think of it, that on not one single occasion—and there have been occasions of gravity, occasions when every single force for peace should have been mustered and brought into the balance, as it were—on none of these occasions, in no debate in the General Assembly on matters pertaining to peace and war, have I ever heard mention of the beneficial, peaceful, helpful, and peace-giving activities of, let us say, UNESCO. Now, you know what UNESCO is: United Nations Educational Scientific and Cultural Organization. That organization, of which about eighty countries are members, has its beautiful headquarters in Paris and a large staff and a large budget, and it is engaged in educational and cultural activities. One would think that, if culture were at all a road to peace, sometimes in the United Nations debates on matters relating to peace and war, one would find that the cultural aspect that we are developing in UNESCO would come in helpfully, and would help to lessen some of the pressures that are leading to war, so that men could say, 'We push them down this educational or cultural funnel, and then it will be better'.

But there is no such thing happening, unfortunately. Unfortunately, culture is not, if I may say so, a force today in mitigating the world preparations for war, in mitigating the kind of ingenious weapons and horrors which men seem to find it necessary to provide themselves with today.

You might say to me, 'Ah, but Mr. Lall, if there were not all these cultural activities, the weapons would be worse, the preparations would be worse'. But, you know, I would be tempted to say that I doubt whether, given our knowledge of science, the weapons could be any worse than they are, or that the preparations could be any greater than they are.

So, I think the stark facts have to be faced, and faced by thoughtful groups like this one. Let there be no hiding one's head in the sand. That is precisely what would happen if we were to find a so-called cultural road to peace and tell ourselves, 'Yes, that will get us to peace', or to find even, if I may say so, a religious road to peace and say that that will get us to peace. These roads will not succeed.

Now, I think I will make an attempt to try to tell you what I think is the nature of the problem, and why the cultural road, unfortunately, doesn't have a crossing with the road to war or peace. I will try to tell you why, in my view, that is the case.

This takes me back to some of my earlier remarks on civilization, the progress we have made, and so on. War—and we might take war as the direct opposite to peace, and therefore I say it is germane to our subject—war is fought mainly, not always, on the plane of man's efforts to control the material goods and resources of this world. It is part of that aspect of man's nature which seeks civilization, which seeks security, which seeks the good things of life, and which, *per contra*, abhors this absence, and therefore tries to grab as much of them as it can. In other words, it is very closely related to man's selfishness, to man's possessiveness, to man's desire to assert himself over his fellows in regard to his strength in the world, to demonstrate his ability to control the material aspects, and to have as large

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a slice as possible of the cake of this world. That being largely the case, the paradox of peace and war has to be solved mainly on the material plane, mainly, I say, on the material plane.

Just think for a moment how paradoxical man is, though, in this matter. There is a beautiful phrase by a great Spanish writer, which says that the gun cannot kill hunger; it can kill, but it cannot kill hunger. Now, why I mention that phrase is this. In essence much turmoil, conflict, whether it is revolution or war, is created by people who have been denied, perhaps, a fair share of the material things of the world, or who feel that they are denied their share. They take the weapons of force and destruction and they kill.

Now, let us look at this paradox. The motivation is this: that I am denied material things, so I kill. But when you kill, or when I kill, what do I do? I don't increase the world's production of goods and services, I don't increase the availability of those things. In fact, ten to one I decrease it, because I killed someone who was producing, perhaps. I perhaps destroyed some of the factors of production, factories, and so on, and I end up in a situation which is worse than when I began. In other words, I used the gun to try and achieve my material end, and ten to one I end up in a worse position than before. There, again, we have the curious paradox of man's behaviour.

In other words, a man must realize, as a practical human being, that the methods of force and violence are a trick, a fraud. They don't work, and they don't work because they are destructive, and they end up in a situation which is worse than when you started to use the force. Secondly, and very much more important, perhaps, they don't work because once this habit is learned, and very unfortunately, it has been learned (Some people say the children of Adam and Eve learned it. I don't know how a scientific person would say that this habit was learned, but, anyway, the habit of killing has been learned by man), and each time this habit is given rein and exercised, it encourages a retaliation in like terms, so that no war is won and ended without creating immediately the seeds of another war. That is why there are wars. In other words, there are wars, because there are wars. There are wars, because when you have a war and you think you have settled the problem, you really have sown the seeds of the next war, because the people who have been defeated are also human beings, and some leader arises among them and says, 'Well, we will show the other man'. Isn't that so?

I remember, when I first held administrative posts in India, I used to be in charge of rather unruly areas of rural country, and there the blood feud was the common practice. Someone would be killed in the middle of the village in broad day light, the killer would be caught by the police, and he would be sentenced to be hanged. But that didn't end the thing. The son of the man who was killed felt it his duty to kill a relative of the man who killed his father, and in that way, in that area, these blood feuds had been going on from generation to generation, and nothing could stop them. Nothing, unless one could get a change of mind among these people and say, 'Now look. This just isn't any good, let's not continue to sow the seeds of this thing—at some point we must break this'.

And man can only break this cause and effect of war leading to another war, if he plans, if he has the resoluteness, the firmness of purpose, the really peaceful vision, saying, 'We will *not* entrust our security and our future to warlike preparation in order to prevent war, because we know that one war sows the seeds of another war'. It is as simple as that.

No war will solve a problem; war will accentuate problems. If you win a war, the vanquished will wait and brood for a generation or two, and then he will rise up again against you and say, 'Now, my turn'. So, this habit of war, this habit of conflict, this has to be

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eradicated, and this has to be eradicated by hard, practical steps. Those steps are not found in Mozart's music; they are not found in the poetry of Yeats or Rilke; they are not found in the paintings of Picasso; they are not found in these things—those hard steps. And I want to make this very clear to this audience, because it would be a tragic thing if the good people of the world, and I take this group to be representative of the good people of this world, were to deceive themselves that, by being cultural or religious or good in other respects, they were going to shift the problems of peace and war. They are not going to do it.

You people who are good must give earnest practical attention to the problems of peace and war. Don't go and fight over them with anyone. I don't mean that sort of earnestness! These are hard problems which we face today in a practical way. These problems are going to be solved by hard, practical attention to the facts of life, to the political facts of life. In my humble opinion, it would be right for me to tell this good audience that it is more than ever the duty of good people to try and look at these problems fearlessly, face them squarely, and try to help towards their solution in practical terms.

PEACE THROUGH RELIGION

By Dr. Donald Harrington

The question of peace is in the forefront of all of our minds and of all people today—scientists, politicians, people of religion. I cannot think that there can be many people on this globe who have not a passionate desire for peace. And yet, it is hard for us to translate that desire into any kind of practical terms.

I am often asked the question, 'Is there hope for peace?', and I usually answer, 'No'. And, then, when those who have asked the question seemed a little disturbed, I say, 'Well, wait a minute, I am not really a pessimist. Let me qualify the answer and say, 'not much'.

The reason that there is not very much hope for peace today is that not enough of us want it badly enough. Not enough of us want it badly enough to do the things that we could do; not enough of us want it badly enough to set aside certain of the unnecessary things that preoccupy us; not enough of us know *how* to want deeply. This is a large part of the problem.

Some of you may have seen that delightful play that was here on Broadway for a period of time, 'A Visit to a Small Planet'. Do you remember the creature who comes in from outer space and visits this planet? He wants to see human emotion, so he causes trouble. He uses a miraculous power that he possesses to lift the guns out of the hands of all the soldiers of the world 12 feet above their heads for about ten minutes, and then he lets them fall back into their hands again. In the meantime, dreadful things have happened. The Americans have accused the Russians of having a secret anti-gravity weapon and of being about ready to attack, and have ordered general mobilization. The Russians accuse the Americans of exactly the same thing and of having made their accusation in order to lead the rest of the world astray. Both sides mobilize and prepare for war.

Well, here is emotion on a grand scale, and our friend from the other planet rubs his hands in glee. The only difficulty is that some of the

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human beings that he has met are terribly disturbed. One of the young ladies comes to him and begs him to stop it. But he says, 'I cannot stop it; I mean, all I did was to lift the guns up, and I have given the guns back. What more can I do?'

And she cries out in a kind of agony that catches an echo of the world's agony today and cries out, 'But we don't *want* to fight'.

He looks at her quizzically and says, 'Don't you? Well then, why do you?'

It isn't quite that simple. We don't really want to fight. It is just that we don't want *not* to fight badly enough, to do some of the hard thinking, some of the deep feeling, to cultivate some of that sense of real sharing, that is absolutely required if we are not to fight. It is a matter of *wanting*, and of knowing how to want with the depth that is required.

I like to hear that the scientists are talking about peace, because science reveals, in a sense, the basic hope for peace over the long range. In studying the scientists, I was very much intrigued to discover that the scientists tend to run up against the same problem in life that the religionists encountered two, three, and four thousand years ago—the fact that there are in this world, in this universe, great forces that seem to struggle one against the other. In religion we call them good and evil. Science discovers in the inanimate part of the universe a tendency to dispersal and disintegration, a kind of going apart of things. But at the point that life appears, an opposite principle appears, a principle which seems to have at its heart the pulling together of things, the organization, the integration, the development of a harmonious working together of parts, first in a simple organism, then in more and more complex organisms, then in many organisms together, what we call society. And this principle of organization and integration becomes the great working force and principle which we see in the universe. It has evolved into men, and it has led men to seek brotherhood. And in a sense, it is this very elemental thing that seems to exist in the protoplasm itself, upon which we can rely in the long range for peace. The scientist can tell us about this, and we need to have him tell us about it.

The politician can tell us what the things are that we could do to bring peace, and I can imagine that that was what Mr. Arthur Lall talked about with great erudition and with all the fine powers of his mind and heart and spirit. But the politician today knows what needs to be done; the problem is that he can't find enough people who want to do it. So we get back to religionists once again, and to the problem of wanting.

I think that this matter of wanting is a kind of double thing—we want sometimes, because we are afraid of alternatives that are very destructive. But fear alone is not sufficient for a healthy desire. Fear has its place, and there is a kind of terrible fear hanging over the human race today. It is as though the whole world were in a terribly dark moral shadow, and that shadow darkens everyone that it touches. It is an overwhelming anxiety. That anxiety comes from a deep moral intuition of the fact that almost everybody in the world today is guilty of crimes against the one God of the whole universe.

We are guilty of the crime of idolatry in the first place; we worship false gods. Here in this Western world, we have tended to become completely and utterly preoccupied with the trivia that our own hands make and our own fingers fashion. We labour our lives away for this trivia. We allow ourselves to be told over and over again, day and night, in newspapers, in radio, in television, and in every means of communication, that these are the things that are important and give real happiness, till after a while we come to believe it and we worship them. There is no happiness in this. There is no future for the men who worship this.

But we have other gods as well—we worship the Nation. All around the world today, nationalism is probably the dominant force, and

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it is the false god of the Nation that we worship. We fail to remember that there is one God above all the nations; that there is one humanity above all the nations; and that we have a loyalty to that humanity and to that God that is beyond any loyalty that we owe to any nation, whatever it may be. When it comes to a matter of worship, our worship belongs to God alone and to all spiritual beings upon this planet. Indeed, I would stretch it further, as Schweitzer does, and say, to all life with its upthrusting power which has at its heart that Purpose that is sacred. So we feel the moral guilt of worshipping the lesser gods, of material things, and of the Nation State.

I think also we feel a moral guilt today weighing very heavily upon us, because of the fact that our generation has used, and seems to be preparing to further use, a power which no generation has ever before possessed—the power to destroy all life. Norman Cousins, I think, has described this in more vivid terms than anybody else in that beautiful article that he wrote in the *Saturday Review* about a year and half ago called, 'Think of a Man'. He said very simply, think of any man, any great soul who has walked this earth and out of the struggle of his own soul has wrought Truth, Truth that has meaning for us and that has made our lives better. Think of Gandhi or Schweitzer, Jesus or Buddha, and then consider the fact that you and I have today the power to wipe out everything that he created, everything that he ever won, every victory, physical, moral, or spiritual—we have the power to bring it to nothing. Other generations have had the power to affect history, ours has the power to expunge it, to wipe it out. And not only human history, but to drive it back and wipe away some of the achievements which made human life possible, the long slow climb of life up the ladder of evolution—we have the power to bring it all to nothing.

This is a terrible power for any generation to possess, and we carry it very lightly. We seem almost not to be aware of the immensity of the moral obligation that rests upon us as a generation. Perhaps the burden is too heavy; perhaps it is so heavy that we automatically turn aside and don't want to look at it, don't want to realize it. Perhaps this is a heavier burden than men can bear. And this is why we have an apathy that ranges throughout the length and breadth of mankind today, a kind of refusal to even think about the problems of peace, to face the hard and terrible realities of the time. It is just too great.

I was with the great psychiatrist, Dr. Erich Fromm, not very many weeks ago discussing this problem. Because I was disappointed and frustrated at our failure to get good results in our effort to move toward peace, I asked whether we were using the wrong tactic by pointing out the terrors of this time and the frightening possibilities in the atomic weapons.

Dr. Fromm said: 'No, I don't think that you are following the wrong tactic. I think that when there is something to be afraid of we ought to know it. Fear is a perfectly legitimate motivation, and if we were not afraid of the things that threaten us, we would have no future and no safety.' 'But', he said, 'I think that the present apathy is pathological. It is the kind of result of a fear which is so great that human beings cannot face it, especially if they cannot see anything constructive to do.'

It reminded me of a story told many years ago by Mr. Gerald Heard. He used the illustration of the results of fear in a mouse caught by a cat. He said: 'Watch the cat play with the mouse. It catches it, and then it lets it go; the mouse tries to get away, and the cat pounces on it just before it gets back to its hole and drags it back into the centre of the room. It plays with it, and several times this happens until suddenly something snaps inside of the mouse, and it stops trying to get away any more. What does it do? Watch it. It sits up, and it begins to go through its toilet. It brushes its whiskers, it washes its face, it cleans itself, as though by going through the normal routine, it could somehow wish away the cat.' And I remember his next sentence: 'At that

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point, and at that moment, the mouse is irrevocably doomed.'

Sometimes, I have the feeling that we are in something like that position today, just refusing to think deeply or feel deeply about the problem, because it weighs so heavily from the moral point of view upon us, and we just can't see what to do. Well, I think we've got to want and we've got to see what to do, and if we can have these two parts together, then I think we can have a programme for peace that can make sense and with which we can make some progress.

So I want to suggest that these are the two elements in the quest for peace to which religion must apply itself. First of all, there is the matter of wanting—it has got to help us to *want* more deeply to feel our relationship with all people, all around the earth. It has got to help us to want to sense our brotherhood with them and our closeness to them and to want a real intimacy with them and to develop the kind of sensitivity to them that cries out when any one of them anywhere is hurt. It is the kind of sensitivity that feels close and seeks to understand the insides of other people, that is characterized by the great word 'empathy', which can associate itself with another, even though it doesn't really like the other. It can understand none the less, and can move beyond empathy to a combination of empathy and sympathy that is the strongest power on earth, genuine love.

I remember the story told by Laurens van der Post. Some of you may have read it in his beautiful book, *The Dark Eye of Africa*, the story of the Governor-General of Indonesia, a Dutchman who had been notified that he must leave, and he was terribly distressed because he loved the islands. Van der Post tells of an interview with him in which the Dutch Governor-General cried out to him something like this: 'Why do they want us to go? Think of what we have done for them, we have built schools and hospitals and railroads throughout the islands, and we have developed trade and traffic, and a balanced economy. And they have increased twice and three times in population under our governorship. Think of what we have done for them! Yet they want us to go. Can you tell me why?'

And van der Post recalls that he replied, 'Yes, I think I can. I think it is because you never had the right look in the eye when you spoke to them'.

It is a very simple thing we need in the world today—the right look in the eye, the right feeling towards people. And it is up to all of the religions to work and work to help us to have that feeling. If we had that feeling today, we would have a foreign aid programme that means something. There just wouldn't be any question about it; there wouldn't have to be any debate in Congress. And we would have a United Nations that was strong, and we would have nations that would be prepared to move quickly and vigorously in the United Nations to strengthen it, and to give it power to perfect its organization in the way they need perfecting.

It is because we don't have this more basic thing that we seem so terribly frustrated today, and we must count it a failure on the part of all high religions that, in this day and age, we have allowed science to get so far ahead of us to have produced the tools for destroying mankind before religion, that has been at work so much longer, has generated the right feeling for uniting it. Perhaps the fatal dichotomy is that we split the atom before we united mankind. But I don't believe in fate. I believe that we can take fate by the hand and do what we need to do in this world. This is the great challenge that is now before us.

So we need the feelings and then we need the programme. Again, I must say that I have to have words of criticism for religion. Religion speaks its words, and it urges brotherhood and peace, and has been now for countless generations. But all too seldom does it get right down to the hard, difficult work of peace —the organizing for peace. Some have done it, but not many.

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I was reading some months ago about the life of William Ellery Channing, who in a sense was the father of the American peace movement. He was a Unitarian clergyman in New England, and in the year 1816, a group of his fellow clergymen waited upon him and brought to his attention the problem of the threat of war. They asked him if he would speak out on the subject, and he did in a discourse on war that even today is stirring reading. In that year 1816, they founded the first peace society in the United States, called the Massachusetts Peace Society, and a year later, there was organized the American Peace Society with branches in many parts of the United States.

In that same year, Mr. Channing wrote a memorial to the Honourable Senators and Representatives of the Congress. I was quite delighted to find that divines in those times were writing memorials to Congress, but I was even more delighted when I read what William Ellery Channing had written, because it sounded almost contemporary.

In the first place, he called attention to the 'melancholy discordance', as he puts it, 'between the words of our statesmen and their deeds'. And he demanded that something should be done to close the gap between words and deeds. And he urged that our President and our Congress should make some response to the recent professions of peace which had been made by certain sovereigns of Europe. That was rather interesting—discovering this as his first recommendation way back in the year 1816.

Secondly, he proposed that a special inquiry should be set up by the Congress, the inquiry to look into the methods by which there should be introduced into the relationship between nations some method for ameliorating the weapons of war and the resort to war.

And, in the third place, he proposed that the time had finally come when nations should seek to create an impartial umpire which 'would bring law to the Christian world'.

Well, I can tell you, I felt my heart beat faster to find a kindred spirit way back in 1816, who not only had a passion for peace, but who wanted to *do* something about it, to organize, to get his fellowmen together and thinking, and who had already begun to state what is really necessary—to have a new spirit, to bring words and deeds into harmony, to seek the new methods that are required in this day and age, and to create an impartial umpire to bring law to the nations. These are the basic requirements *today*.

You know, one can stand in a valley and look at a distant mountain top in a single instant of time. One can stand there, and in that instant he can imagine himself at the mountain top, but he can't get there except by taking one step after another, lifting his whole weight with every step. Peace and every other good thing is just like that. We can wait and want it, but until we begin to do the very specific things necessary for peace, we probably will not enjoy it.

What are the things that we need to do today? Let me suggest very briefly that I think they are these. I think, in the first place, we must emphasize with our government the necessity for our having some idea as to what is required in the world for peace in the way of world-organization. We must, in other words, have a peace objective ; we must have a world objective, a long-range objective. The President has said that what is required is a giant step towards peace. But he hasn't defined the giant step, and consequently, nobody is ready to take it. It is one thing to say that a giant step is required, but it is something else to say what that giant step may be.

The President suggested that perhaps our present disarmament proposals might constitute such a giant step. I have analysed those proposals very carefully, and I do not think they do. They are not a first step, they are a big step, but though they go much farther than a simple first step might go, they don't go far enough to be able to promise the world any real, long-range security, and thus I think they are going to be found wanting, in the sense that

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they fall between two stools, as the saying goes. They are neither a first step, nor are they real disarmament proposals.

If you haven't seen these proposals, they are essentially these: First that we and the Russians should stop testing nuclear weapons and that we should monitor that cessation of testing. But we have been tying in a second proposal and saying that we won't take the first unless you take the second, and that is to stop making any more fissionable material for weapons purposes.

The hitch with this provision is, in the first place, we have about twice as much of that material in weapons as the Russians; consequently, it would be a very great advantage to us to have a stop now. But the second hitch is this: that this would have to be inspected, and we are counting on keeping all the rest of our armament system intact and continuing to depend entirely upon our own arms, and they on their own arms for their national security, and yet to have inspectors going into all of these sensitive installations to make sure that nobody is making any more fissionable material for weapons purposes. I don't believe that, until we make a much more fundamental attack upon the problem, anybody is actually going to do it. But we tie in a third provision. Recognizing that the Russians would feel that it was unfair to stop when we are so far ahead, we tie in the provision that we and the Russians would transfer according to some equitable formula our present stockpiles of atomic weapons to peaceful uses. And this must be inspected. But this means, of course, that inspectors must be able to go almost anywhere to make sure that all the stockpiles have been revealed, and this at a time when both nations are armed to the teeth and depending still upon their own armed might for their security. I don't think they will do it.

I believe that we can almost say there is an axiom here that no nation is going to allow serious inroads upon its present security structure until it begins to create an alternative system of security on an international scale. As national arms actually come under some kind of genuine control, there is going to be created an international agency of security that is real and strong and sound. Until we are ready to face that fact and begin to create the world political institutions necessary to govern and control and to make such a process sound, we will *talk* about disarmament, but we will never *do* anything about it.

I think that America has the great responsibility now of formulating clearly for herself and then beginning to say to the world what she feels we require. We are going to be more and more keenly aware of the necessity for doing this, as we *speed* ever more rapidly into the age of missiles and satellites. Because, as a matter of fact, within five to ten years, probably five, we and the Russians will have elaborate systems of intercontinental ballistic missiles aimed at all of each other's main industrial centres, armed with hydrogen bombs tied together with a push-button. And we will have reached the stage where the fate of mankind may very well depend upon a moment of pique or anger, a lapse of judgement, a moment of drunkenness, a moment of loss of self-control, or fear on the part of one single human being. And not a top man, but somebody way down the line.

What happened in Tunisia recently is illustrative. If the French in Algeria had tried, they couldn't have chosen a worse moment to commit that atrocity against the Tunisian village. They managed to get those planes over the Tunisian village at the very moment when an International Red Cross convoy was coming into the village, and they managed to destroy some of the trucks of the International Red Cross, while they were bombing that defenceless village. One asks oneself how on earth could such an error be made! And then one discovers the frightening fact that the Prime Minister of France knew nothing about it, the Defence Minister of France knew nothing about it, the General Staff knew nothing about it, and the Commander in the Algerian theatre knew nothing about it. Some unknown Lieu-

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tenant Colonel way down the line, whose name they will not reveal, had *had* it. That is all. He could not stand it any more, and he pressed the button; he gave the order.

But in the age of intercontinental ballistic missiles, when the button has been pressed, there will be no calling back the missiles, and no stopping the war that will follow. This is the terrible danger into which we are coming, and as we come more and more deeply into it, we will become more and more keenly aware of our need for a great alternative.

Dr. Eugene Rabinowitch, who is the editor of the *Bulletin of the Atomic Scientists*, and a great atomic physicist, in Illinois, wrote in the January issue of the *Bulletin* an article. He called it: 'After the Missiles—What?' Here is one of the paragraphs from that article. 'While we have no choice now but to try to maintain an equality in the contest for deterrent power, we should not delay thinking of how we can ever escape from the nightmare of nuclear space deterrents. We must not delay convincing first ourselves, then our leaders and our people, of the absolute necessity for ending the political fragmentation of mankind.' What an interesting phrase and how well he has put it—'absolute necessity for ending the political fragmentation of mankind'. Mankind must emerge from the infantile period of quarrelling and fighting into the mature period of recognition of its community of interests. We must make it clear to ourselves and to the whole world that America intends in the future to live in the world of the future and to break away from the fetters of the past.

It is time to ask and to keep asking for an answer to the question, 'After the missiles—What?' We need to formulate that answer, and I think we begin to see the general outlines of the answer. What we require is law in the world and a strategy for moving the world from where it is to where we have a law that is acceptable to all. It requires a great deal of hard thinking; it requires a very, very careful strategy.

It requires working with what we have in the United Nations, being grateful every moment that we have the United Nations in which we can fight with words rather than with arms and with guns. But in being discontent with the United Nations as it is, formed as it was, as Mr. Dulles has said, in the pre-atomic age —in that sense it is now obsolete—it must be strengthened. And if it is to be strengthened, we Americans must know how we feel it should be strengthened; so that we may have a world that does not live as the world lives now by the law of force—every nation a law unto itself—but a world that lives according to the force of law.

Fortunately, great studies are being made today that can tell us how this can be accomplished. One of those studies was published last October by the American Association for the United Nations and was called *Strengthening the United Nations*. I happened to have a very small part in the work that went into that volume, and it tells many, many ways in which the United Nations could be strengthened so as to function more effectively.

But there has now been published a second work that has been in the making for fifteen years. This book is written by Professor Lewis Sohn of Harvard and Mr. Granville Clark, and it is called *World Peace through World Law*. Mr. Clark is a very interesting man. His whole life has been dedicated to the security of this country; he is one of the great patriots of this country. His feeling of patriotism led him in the First World War to organize the Pittsburgh Plan, and he wrote the Selective Service Act in the Second World War.

During the Second World War, he became absolutely convinced that no national force could ever again defend America or any other nation, and that the time had come when we must have international security, or every nation was doomed. And he began his great work which appeared last March. This is a very, very careful study of the principles which must be applied for strengthening the United

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Nations, and then the translation of those principles into actual suggestions as to how the United Nations could be changed. In the book, the Charter as it is and the Charter as it could be appear side by side with the proposed amendments in italics, and then a very careful discussion after each article saying why these amendments are proposed.

Four years ago, a preliminary draft was sent out all over the world. I happen to know that a copy was sent to Mr. Nehru, and he wrote a lengthy reply. Thousands of great statesmen of the world read it, considered it, and made their proposals and suggestions. These came back, and were digested by Mr. Clark and Professor Sohn and their associates. Many of the suggestions offered were incorporated into the proposals, and today we have the proposals as revised, showing that it could be done.

Mr. Clark and Professor Sohn make it perfectly clear in their introduction that they don't expect that the world is going to sit up and take notice now that they have shown that it could be done. They don't think that the world is going to do what they have suggested. They have just one purpose in all of this long, long work—to tell men that what we require is not impossible. If there is a will to do it, there is a way.

And now it is a question as to whether we *will* to understand it and see to it that we develop a strategy to move towards it. Some of us are hoping that our own government is moving rather rapidly in this direction. The President has said repeatedly that there can be no peace without law. We hope that, perhaps before very long, our country will say to the world that we believe, and it is the objective of our foreign policy, to strengthen the United Nations to make it capable of enforcing world law in the area of arms and arms control and those other things which lead to international conflict and international war; that we are appointing a very special group of our finest minds to study the question and to prepare a position; and that we urge all the heads of State to do the same with the idea that some years from now they and we may come together in a great review conference of the United Nations Charter.

You know a review conference has been voted, but no date has been set. In that review conference, a kind of great town meeting of the world, we could take another look at the United Nations in the age of the missiles and the space satellites and decide together what needs to be done. Those proposals can be made by a two thirds majority without any veto to the great powers. The proposed changes come before every nation then for ratification, and it is only at the point of ratification that any nation can block the development of a stronger United Nations. The provision in the Charter is that two thirds must ratify, including the great powers, but I think we may know that, if any great power refused to ratify it, that could not kill the proposal, but only delay it. And in the meantime, there would mount throughout the world feelings, sentiment, and desire to pull along the dissenting nation towards an acceptance of what all the rest want. I myself do not believe that any nation would stay out very long.

Mr. Clark and Professor Sohn have estimated that, to maintain the United Nations and an adequate United Nations' peace force throughout the world by a peace force of some 600,000 regular police and one million reserves, it would cost about ten billion dollars a year. We are spending today—all nations—more than one hundred billion dollars a year—a hundred billion dollars a year for a defence which does not defend anybody. We could save, in other words, by the use of a little intelligence, 90 billion dollars a year. Mr. Clark and Professor Sohn proposed that we set up a World Development Authority in the United Nations, and that we allocate of that 90 billion dollars annual savings 25 billion dollars a year for technological development in the areas of need —under U.N. auspices, not under national auspices. That would still leave 65 billion dollars a year to the nations to do other things,

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like building schools, coping with juvenile delinquency, getting more adequate housing, and the other things that we need.

So 25 billion dollars a year for world development for ten years would be 250 billion dollars, and it is estimated that that would go a long way towards providing their basic capital, undergirding which is required if there is to be any real development adequate to the needs. In other words, there are enormous gains to be achieved from the political point of view by moving ahead, and I would gather that no nation would very long resist such a move, if the rest of the world had indicated that that was what it desired.

Sometimes I think the great trouble, the great problem with any proposal like this, is simply that it sounds too good, it sounds impossible. Nothing is really impossible if you need it badly enough, and I would guess that within five years we will all know that we need it that badly. And, then, we may hope that there will be enough people with the right feeling and the right thoughts that the world may take this step, which is its only alternative to disaster.

I am happy to say that more and more people feel this way. I listened to many of the debates in the United Nations during this last session. I was thrilled to listen to them, because over and over again I heard people saying the things that need to be said. As a matter of fact, I was so impressed by some of the speeches that I excerpted them and mimeographed copies. I have a little folder with about 12 sheets of mimeographed excerpts.

As a matter of fact, I had the occasion to go down to Washington and to see the Assistant Secretary of State in charge of International Organizations, Mr. Willcox, and we were talking about our American disarmament proposals and I was being rather critical. And he did a little crowing about the fact that our American disarmament proposals had been passed by the United Nations General Assembly by a rather sizable majority. And I said, 'Yes, Mr. Secretary, but did you read the speeches?' He asked me what I meant, and I said, 'Well, they voted with us, but they weren't really with us. They were very critical, not because we were going too far, but because we were not going far enough'. I said, 'As a matter of fact, I was so impressed that I excerpted the speeches and had them mimeographed'. And then, of course, I got what I had been hoping for. He said, 'You don't happen to have a copy, do you?' And I happened to have a copy and handed it over. But the point I am trying to make is that, throughout the world today, there is a real feeling in our direction as there has never been before.

Attorney General Brownell, last fall, made a speech at Hartford, in which he said that our American governmental system showed the way to the world to move ahead. Chief Justice Earl Warren repeatedly has come out to say that what we need on a world scale is law. The Prime Minister of Great Britain, Mr. Harold Macmillan, made a statement in the House of Commons just about a year and a half ago, which I still think is perfectly magnificent. This is what he said: 'Genuine disarmament must be based on two simple but vital principles. It must be comprehensive, and it must provide a proper system of control. It must be comprehensive, by which I mean it must include all weapons, new and old, conventional and unconventional. The control must provide effective international, or if we like, supranational authority invested with real power. The Honourable Members may say that this is elevating the United Nations into something like world government. Be it so, it is none the worse for that. In the long run, this is the only way out for mankind.'

And the Defence Minister of Great Britain, Mr. Duncan Sandies, last October, speaking before the Convention of the Conservative Party, put it like this: 'Any agreement on disarmament must include effective international inspection and control to make sure that the agreement is really being observed. If once the great powers could agree to disarm and to set up a system of international control, we should

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have gone a good way along the road which I hope will lead us eventually to the establishment of a World Authority with a world police force. You may think this is starry-eyed idealism. All I would say to you is that, as Minister of Defence with my feet fairly well on the ground, I believe that in the long run nothing short of that will really work. I think you will agree with me that in this age of intercontinental rockets and nuclear submarines and man-made moons, defence based on national sovereignty and national frontiers alone does not any longer make very much sense. In disarmament, we might, I think, set our sights high. We must aim at nothing less than total peace, for only in that way shall we ultimately remove the danger of total war.'

The Foreign Minister of Ireland made several wonderful speeches in the last Assembly of the United Nations. This is just one paragraph from one of those speeches. He said: 'The achievement of peace based on law requires positive but limited sacrifices which may not be forthcoming, but which it is our duty to seek without fear or failure. Some people lay great hopes on the outcome of disarmament talks, and have reached the optimistic conclusion that the very destructiveness of modern weapons will prevent another war. Personally, I believe that where there is a vital conflict of interests and a mutual fear of deadly violence between two sets of beings, peace can be maintained in one of two ways: by the acceptance of the rule of law or by the superior force of a third party. We are all now in the inescapable dilemma that we have no third party except the collective judgement of mankind represented in this Assembly, and unless we now make rapid progress towards the rule of law, we may soon have drifted past the last opportunity to prevent the use of the ultimate weapons.'

And the Greek delegate made a magnificent speech. He spoke out very boldly. This is what he said, and he said it with real passion: 'The international community is still living under the rule of the jungle. It has no rule of law and justice applicable to all. It has no authority to enforce them upon its members. This is an unlawful and primitive situation.' And then he went on to say what was required: 'If national sovereignty both as a juridical notion as well as a political concept does not yield ground to the necessity of establishing an organized international society on the basis of the prevalence of common interest over the interest of individual communities, it will never be possible to achieve security, law, and peace in the world. National sovereignty is indeed a privilege, greatly valued and cherished in all countries. It constitutes the attribute of true independence; it represents a guarantee against foreign interference. But when national sovereignty is invoked with the view to countering the establishment of an organized international society, when it is used against the authority of law and order expressing vital common interest, then it becomes a real calamity and a deadly danger. After all, international rule does not constitute a foreign interference, but a limitation imposed on all countries in their own interest and benefit.'

The Uruguayan finished his speech with a dramatic flourish. He said: 'The choice is not between the world of our forefathers and Utopia. Our choice is between Utopia and hell.'

Well, this is the way the world statesmen have been speaking. I believe now they are waiting for the world's people to say what they want and to say that they are ready. And after all, what is really at stake is everything we hold dear.

This came home to me in a more dramatic way than ever before by a play, again, that I saw right here in New York. I am sure many of you saw it too: Clifford Odete's play, 'The Flowering Peach'. You must have got the point. I remember waiting for the curtain, saying to Mrs. Harrington, 'What on all earth do you suppose the old story of Noah can possibly have to say to a twentieth-century audience?' Well, I knew within one minute.

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Because when the curtain goes up, Noah comes staggering out of his prayer closet and his face is gray, just like ashes. He screams for his wife to come, summons his sons, and says, 'My God, the Lord has just told me He is going to destroy the whole world'. Well, they laugh at him. His wife says, 'You are drunk, old man'.

'Oh, no,' he says, 'I know I take a little bit once in a while, but not tonight.'

And one of the sons says, 'Oh, but the Lord can't do that'.

He said: 'Yes, I know, I told Him, you can't do that. But He is going to do it. The Lord is going to destroy the whole world. And we have got to have an ark.' He tells the older son, 'You have to sell all your houses and all your property. We have to buy lumber'.

'Well,' the son says, 'Yes, but they are just making a lot of money right now, very good business right now. Can't we put it off six months?'

'We have to have it now. Sell them.'

So he sells them, and they build the ark, and the world goes by, and walks by on the stage, just like people walk by today. And then the sky begins to get gray and then black and then it begins to rain. Well, you know the story. The ark floats on the face of the deep, and mankind perishes except for those in the ark.

At the very end, everybody has gone off the boat; it has grounded on Mount Arrarat, and Noah is having another argument with God. Shaking his fist he says, 'No Sir, Lord, No Sir, I will never go off this boat until you promise me that you will never do this to men again'. So a rumble of thunder and a flash of lightning, then a beautiful rainbow appears. The old man clasps his hands and he says, 'Thank you, thank you'.

He steps down out of the ark, he walks out to the apron of the stage, and he looks the audience right in the eye and says: 'Well, now. The Lord is never going to destroy the world. I guess if it ever gets destroyed, it will be done by men. Now, there is a mystery.' The curtain comes down.

Well, you see the playwright puts his finger right on the central problem of our time, the great mystery for which we poor mortals somehow, out of the goodness of our heart and the calling of God, have to try to find the answer. We have to think and we have to feel if we are to do it; and the test of that old story of Noah—when the adventure on the ark was over, and he sent his children forth to found nations and repopulate the world—'My children,' he said in the play, 'we are going away, and we are never going to see each other again. But there will come a day when our descendants suddenly confront one another again face to face, and may they then remember that we were once one family and loved each other.'

If somehow we could call upon our racial memory, our spiritual memory, to bring that to mind, and then to move from that right feeling to do the things that we now together and only together can do, we may still snatch from the hard fingers of this time a peaceful world for our children and our children's children. And for the goodness and for the wisdom and the strength and the courage to do that, we all need continually to pray.

The wise man who perceives all beings in the very Self, and the Self in all beings, does not, by virtue of that (perception), hate any one. What delusion, what sorrow is there for him who sees the unity of existence and perceives all beings as his own Self?

—*Īśāvāsyōpaniṣad*

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THE NATURE OF MAN

By Dr. P. Nagaraja Rao

The more I live, the more I become convinced every day that every human being is divine. . . . The highest things are under your feet, because you are divine stars. You can swallow the stars by the handful if you want; such is your real nature. Be strong, get beyond all superstitions, and be free.

—Swami Vivekananda

In the ideologies of the world, two very different concepts of the nature of man are competing and struggling for a wide acceptance and a complete sway over the minds of men. They are roughly described as the secular and the spiritual view. The rank, unbending materialists analyse man into a few pounds of carbon, a few quarts of water, some lime, a little phosphorus and sulphur, a pinch of iron and silicon, a handful of mixed salts, all scattered and recombined.[1] It is true that Nature has not constructed man out of any special material or elements which have not again and again gone into the composition of those less exalted creatures called animals. In the compounding of man, the same elements, the same instincts and urges of the animal world are found.[2] The naturalist looks upon man as a product of evolution, having a physical and a material origin with an animal ancestry. He is not born faultless and finished, but is being ground into shape by shocks of Nature in the process of time. With all this, the evolutionists acclaim man as the finest product and the crown of all creation. Julian Huxley describes man as the 'trustee of the process of evolution. He stands at the cross-roads of evolution'.[3] Nature no longer helps him to evolve automatically. Men do not bloom like flowers, nor put forth fruits as trees. Man has to make the choice. It is for him to make his future or mar it.[4] It is in him to rise heaven light or to sink hell deep. He is no longer Nature-directed. This is the uniqueness of man. There is much in the story of the bright little student who, when asked by the school inspectress, 'Who made you?', answered modestly, 'God made me small; the rest I grew myself'.

Man emerges out as a mutation and as a biological sport in the process of evolution. He has certain distinct qualities which make him unique. He has the power of reasoning, the faculty of imagination, the gift of speech, the capacity to dream, and the free will to bring into effect his desires. He is self-conscious and critical. He 'looks before and after and pines for what is not', and is not content to live in the perpetual, perishing present. He is not merely a creature. He is the only creature who has dared to be a creator. He alone can understand and invent concepts like infinity, eternity, immortality, and the square root of minus one ($\sqrt{-1}$). He alone lies awake in the dark and weeps for his sins and expresses regrets. He

[1] Enough water to fill a ten gallon barrel;
Enough fat for seven bars of soap;
Carbon for nine thousand lead pencils;
Phosphorus for two thousand two hundred match-heads;
Iron for one medium sized nail;
Lime enough to white-wash a chicken coop; and
Small quantities of magnesium and sulphur.

—Quoted by B. A. Howard in his book, *The Proper Study of Mankind.*

[2] McDougall, *An Outline of Psychology,* p. 134.

[3] Julian Huxley, *Man in the Modern World,* Chapter I ('The Uniqueness of Man').

[4] See *Kaṭha Upaniṣad,* I. 2. 1,2.

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rises above the world of facts by the 'crystal cabinet of his mind' (in the words of Blake), and creates immortal works of art and literature.

Man is not merely a creature of circumstances, he is able on occasions to rise above the terrible odds of circumstances, propound mathematical theorems in beleagured cities, compose metaphysical arguments in condemned cells, and cut jokes on the cross.

Some religious philosophers of the world have looked upon man as essentially divine in his nature. They declare that man is not a vile, fallen creature, tied down to a body of lust without any glimmer of divinity in him. They hold that he is the 'beauty and the paragon of the world'.[5]

Some others regard man as essentially vile and mean, and that he can do no good without the aid of the grace of God. He is described as a cunning biped, guided by the pleasure principle and conditioned by animal wants.

Impartial students of human nature have discerned a paradox in the nature of man. His dual nature has been the fascinating theme of many thinkers. Human nature, in the words of Bertrand Russell, is strangly poised between the bright vault of heaven and the dark pit of hell. Man today has in his possession all the new power science can give. Science has outmatched his capacity to use it wisely.[6]

Self-division is a fact of man's nature. His mere knowledge does not help him to get over it. His natural affections are at war with his religious beliefs. He is at war with himself, with his fellowmen, and with Nature.[7] Science and technology have enabled man to conquer Nature and manipulate her forces for his use. He is fast inventing forms of political and economic organizations that will enable him to live in amity with his fellowmen.

Pascal, in a celebrated passage, has testified with unmatched clearness to man's misery, as memorably as to his greatness. There is an internal war in man between reason and the passions. Having both reason and passions, man cannot be without strife, being unable to be at peace with the one without being at war with the other. Thus he is always divided against, and opposed to, himself.

Religion, morality, and philosophy alone can with great effort enable man to overcome his self-division. The loss of philosophic reflection and moral earnestness are bound to make him a plaything of others. One half of the world lacks a common faith today, and the other half has had a dogmatic faith imposed on it. It is sheer foolishness to imagine that self-division can be overcome, and moral progress achieved, automatically. It is not an easy walk over, a ride back home on the back of the charming animal called 'evolution'. The dual nature of man is a fact; it is in the experience of us all. Erasmus exclaimed: 'Look at Providence! He has confined reason to the cells of the brain and allowed passions the whole body to range.' The glory of man is not in his potentialities, but in his capacity to use them well. There is no use being cynical about man. He has an impregnable will and an indomitable spirit, which can either carry out the mandates of an Aśoka

[5] Shakespeare, *Hamlet*, 'What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!' (Act II. Scene 2).

[6] Bertrand Russell, *The Impact of Science on Society*, Chapter VI.

[7] Fulke Greville writes:

Oh wearisome condition of Humanity
Born under one Law to another bound
Vainly begot and yet forbidden vanity
Created sick commanded to be sound
What meaneth Nature by these diverse laws
Passion and Reason self-divisions cause.

Jānāmi dharmaṁ na ca me pravṛttiḥ;
Jānāmyadharmaṁ na ca me nivṛttiḥ (*Pāṇḍava-Gītā*).

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or pile up atom bombs. It is within his power to create a world which is aesthetically beautiful, naturally productive, and ethically good, a world in which work is pleasant, a world where no one is hungry, where, above all, kindly feeling is common. It is such a faith alone that can sustain us. We do not say that it will be there tomorrow or a few years hence, but we are unconquerably persuaded that it will be there in the near future. 'Wonders there are many, but there is no wonder wilder than man', declared Sophocles.[8]

[8] See Saṅkara's commentary on *Taittirīya Upaniṣad*, II.1.1, where he raises the question of the importance of man. Answering the question, 'In what does the pre-eminence (of man) consist?', he says, 'In his competence for *karma* and knowledge. For man alone is qualified for rites and duties as also for knowledge'.

THE CONCEPT OF MIND IN SPINOZA'S PHILOSOPHY

By Sri G. Srinivasan

Spinoza's attitude to philosophy is essentially practical,[1] and his attitude to reason is 'dogmatic' in the Kantian sense. Yet there is very little discussion on the ontological status of the mind in Spinoza's *Ethics*, and throughout his work our attention is frequently shifted from the unity and individuality of the mind to the discreteness and sequence of ideas. Consequently, the concept of mind remains ambiguous in his philosophy, and much of this ambiguity is due to his use of the word 'idea' with different denotations.

Firstly, the word 'idea' is used with reference to the psychical counterparts of the modifications of the body; any modification of the body gets reflected or is perceived by the mind, and this only means that there is an idea of that modification in the mind.[2]

Secondly, the mind perceives not merely the modifications of the body, but also the ideas of these modifications. In other words, the mind is conscious of its perception of the modifications of the body, and this only means that there are ideas of the ideas of the modifications of the body in the mind.[3]

The idea of the idea of any modification of the body stands in the same relation to the knowledge of the mind as the idea of any modification to the knowledge of the body; that is, the former 'does not involve an adequate knowledge of the human mind',[4] just as the latter 'does not involve an adequate knowledge of the human body'.[5]

Thirdly, the mind itself is the idea of the body, since that is what corresponds, in the attribute thought, to the body, in the attribute

[1] Spinoza, On the correction of human understanding: 'After experience had taught me that all things which are ordinarily encountered in common life are vain and futile, ... I at length determined to enquire if there were any thing which was a true good, capable of imparting itself, by which alone the mind could be affected to the exclusion of all else; whether indeed anything existed by the discovery and acquisition of which I might be put in possession of a joy continuous and supreme to all eternity' (quoted from Stuart Hampshire, *Spinoza*, Pelican Books. 1951. p. 13).

[2] Spinoza, *Ethics*, Part II. Prop. 12. Trans. G. S. Fullerton. 1907.

[3] *Ibid.*, Prop. 22. 'The human mind *perceives* not merely the modifications of the body, but *also the ideas* of these modifications' (Italics mine).

[4] *Ibid.*, Prop. 29.

[5] *Ibid.*, Prop. 27.

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extension.[6] Being the idea of the body, the mind perceives all that takes place in the body, as well as the ideas of all that takes place in the body. This only means that the ideas of modifications, as well as the ideas of these ideas, fall within the idea of the body (mind), which is their knower or perceiver.[7] Consequently, 'the idea, which constitutes the essential being of the human mind, is not simple, but composed of very many ideas'.[8]

Fourthly, just as the body is the object of the idea of the body (mind), the mind is the object of the idea of the mind. This is implied in Spinoza's assertion that 'the idea of the mind is united to the mind in the same way as the mind itself is united to the body'.[9] Yet there is a subtle difference between these two relations, as Spinoza himself admits;[10] for the mind and the body are in two different attributes, while the idea of the mind and the mind are in the same attribute.[11] Hence the relation of the idea of the mind to the mind is more intimate or inherent, and accordingly, Spinoza conceives of the idea of the mind as the *essence* of the mind.[12]

The idea of the mind as the essence of the mind falls within the mind and expresses itself as the *conatus* or the endeavour on the part of the mind to persist in its being or preserve its individuality.[13] In being conscious of this endeavour,[14] the mind can be said to be conscious of its own essence.

The idea of the mind is in God,[15] since God is a thinking being,[16] and has ideas of all those things that constitute the attribute thought. God knows the idea or essence of the mind as following from His own essence,[17] and in this sense, God constitutes the essence of the mind. For this very reason, namely, that God has an idea of His own essence and of all those things which necessarily follow from His own essence, God can be said to be self-conscious.[18]

It would appear from the above analysis that, in Spinoza's philosophy, the concept of mind has certainly a much richer connotation than it would appear to possess when equated with the idea of the body. The mind is self-conscious in so far as it perceives not merely the modifications of the body as ideas, but also the ideas of these ideas; it is endowed with will or desire in so far as it consciously endeavours to persist in its own being by virtue of its own essence; it is active in so far as it is capable of forming adequate 'ideas' and deducing them from each other;[19] in fact, perfection of the mind is proportionate to this activity.[20]

The mind comes to be endowed with noumenal significance, when Spinoza regards the idea or essence of the mind as being in God and thereby conceives of God as constituting the essence of the mind. In so far as the essence of the mind is constituted by God, the mind cannot be absolutely destroyed with the destruction of the body, but part of it sur-

[6] *Ibid.*, Prop. 13.

[7] *Ibid.*, Prop. 21, Scholium. '...When any one knows a thing, from that very fact he knows that he knows it, and at the same time knows that he knows that he knows it, and so to infinity.'

[8] *Ibid.*, Prop. 15. See Fullerton's critical notes, p. 321.

[9] *Ibid.*, Prop. 21.

[10] *Ibid.*, Prop. 21, Scholium.

[11] *Ibid.*, Fullerton's critical notes, p. 302.

[12] *Ibid.*, Prop. 21, Scholium. '...In truth, the idea of the mind, that is, the idea of an idea, is nothing else than the essence of an idea, in so far as this is considered as a mode of thinking, and without relation to its object.'

[13] *Ibid.*, Part III. Prop. 7. 'The endeavour with which each thing strives to preserve in its being is nothing but the actual essence of the thing itself.'

[14] *Ibid.*, Prop. 9. '...since the mind is necessarily conscious of itself through the ideas of the modifications of the body, it is conscious of its endeavour.'

[15] *Ibid.*, Part II. Prop. 20.

[16] *Ibid.*, Prop. 1.

[17] *Ibid.*, Prop. 3. 'There is necessarily in God an idea both of His own essence and of all those things which necessarily follow from His essence.'

[18] M. W. Calkins, *The Persistent Problems of Philosophy*, 1907. p. 291.

[19] Spinoza, *Ethics*, Part III. Prop. 1.

[20] *Ibid.*, Part V. Prop. 40.

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vives;[21] and the part that survives is the essence of the mind.

Thus a distinction arises within the mind, between the essence and the non-essence, the part that relates to God and the part that relates to the body. The part that relates to God survives the destruction of the body, while the part that relates to the body perishes along with the body. This distinction of parts within the mind is an important distinction, since it helps to clear up some of the difficulties in Spinoza's philosophy and brings to light the full significance of the concept of mind.

At first sight, it would appear that this distinction gives rise to an inconsistency in Spinoza's philosophy with regard to his doctrine of parallelism. To be consistent with itself, the doctrine of parallelism would demand that a part of the body should also continue to exist after death, if a part of the mind should continue to exist, and hence Spinoza's assertion that a part of the mind can survive the destruction of the whole body seems to contradict this doctrine.[22]

But this apparent inconsistency disappears since, on a closer examination, it seems clear that the essence of the mind stands for an order of reality which transcends the parallelism of mind and body. This is clearly implied in Spinoza's assertion that in God there is necessarily an idea which expresses the essence of the body under the form of eternity,[23] and this idea which expresses the essence of the body is something which belongs to the essence of the mind.[24] By thus identifying the essence of the body with the essence of the mind, Spinoza is conceiving the essence of the mind as a metaphysical and metapsychical reality. That is, the essence of the mind (i.e. the idea of the idea of the body) is the basic unity of both the idea of the body (mind) and the body, and is logically prior to the distinction of the mind and the body as two modes belonging to two different attributes. In this respect, the essence of the mind is like God (infinite idea), who is the basic unity of the two attributes, thought and extension. The relation of the essence of mind to the mind and the body is similar to the relation of God to thought and extension. But God being infinite is the basic unity of infinite thought (all minds) and infinite extension (all bodies) ; the essence of the mind being finite is the basic unity of two finite modes, i.e. a particular mind and a particular body. What perishes at death is the body and the mind in relation to the body (the not-eternal part of the mind) ; what survives after death is the essence of the mind, which combines within itself the essence of the body.

God's knowledge and man's knowledge are identical, in so far as God constitutes the essence of the mind and perceives through the mind whatever the mind perceives and nothing more. Consequently, the knowledge of the body comes to be denied to God, inasmuch as it is denied to the mind.[25] But in so far as God is the infinite substance from which infinite things follow in infinite ways, God knows all of them,[26] and in Him there is necessarily the knowledge of the essence of the mind as well as the essence of the body.

The mind perceives of God in so far as it discovers itself and other things as essences in God, thereby conceiving of the individual things under necessary laws, not as contingent facts.[27] This is what Spinoza calls the third kind of knowledge (*scientia intuitiva*), and from this springs the intellectual love of God which is eternal.[28] God's knowledge of the human mind is always complete, while man's knowledge of God is necessarily incomplete and one of degrees.

[21] *Ibid.*, Prop. 23. 'The human mind cannot be absolutely destroyed with the body, but something of it remains, which is eternal.'
[22] *Ibid.*, Fullerton's critical notes, p. 342.
[23] *Ibid.*, Prop. 22.
[24] *Ibid.*, Prop. 23, Proof.

[25] *Ibid.*, Part II. Prop. 23, Proof.
[26] *Ibid.*, Prop. 3 and Proof.
[27] *Ibid.*, Part V. Prop. 38.
[28] *Ibid.*, Prop. 33.

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ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 4

REFUTATION OF THE BAUDDHA IDEALISTS

According to the Bauddha idealists, the Vijñānavādins or Yogācāras as they are called, the external world is non-existent. They argue as follows: Granting that external objects are real, they are illumined only by the light of knowledge. Without the light of knowledge, there is no proof of their existence. Again, knowledge by itself does not shine forth, but only in the form of some object. Hence we use the terms like, 'I know the pot', 'I know the cloth', etc. Therefore knowledge or an idea has a form similar to that of the object illumined, viz. the pot, the cloth, etc. As we are always conscious of the object and the idea together, they are identical. If they were different, we would have cognized them as such. But we are conscious of only one such form, viz. that of the idea or cognition. The reality therefore is only the idea, which due to error appears as something external. The variety of ideas or notions is not due to the variety of external objects, but is accounted for by the preceding *vāsanās* or mental impressions left by previous experience, even as the impressions of the waking state give rise to the variety of experience in the dream state. All this is sufficient for rendering possible practical thought and intercourse, and therefore to assume the existence of external objects would be superfluous and unjustified. So ideas alone are real, and external things do not exist.

नाभाव उपलब्धेः ॥२।२।२७॥

27. Non-existence (of things external) is not (true), on account of their being experienced.

This *sūtra* refutes their idea. In the experience 'I know the pot', we are conscious of the object, the knowledge, and the knower. The knowledge of the object and the knower is not sublated later. So the view which denies the reality of the two, viz. the object and the knower, and upholds the reality of the knowledge only cannot be accepted. If direct perception is proof of the existence of the idea, then the reality of the other two—the object and the knower—which also are perceived through direct perception, has perforce to be accepted. Again, the knowledge 'I know the pot' arises only after the contact of the object with the sense-organs and not otherwise. Therefore first there is the contact of the object with the senses, and then we have the cognition of the object, say, the pot. So, how can the pot, which exists before the cognition, be a mere projection of the knowledge that arises later? Hence the pot is not a mere idea, but something different from it. Again, the Bauddhas say that the idea and the object always appear together and as such they are identical, and therefore the idea alone is real and not the object. It is only two real things that can appear together. A real and an unreal thing cannot appear together. Therefore their appearing together only establishes their difference and not identity. So their appearing together shows that the external object is real, which goes counter to the Bauddhas' view. The special character of a cognition is that it produces the idea in persons with respect to certain objects. The relation between the cognition and the object is of the nature of *samayoga* or connection, as knowledge also is an object. The Bauddhas' view that the variety of notions is due to *vāsanās* cannot stand. How can *vāsanās* be handed down by cognitions which are momentary? How can the earlier

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cognition which is destroyed absolutely that moment effect the later one which has not yet arisen? Therefore we have to conclude that the variety of notions is due to the variety of real external things.

वैधर्म्याच्च न स्वप्नादिवत् ॥२।२।२८॥

28. And owing to the difference of nature (in consciousness between the waking state and the dream state, the experience of the waking state) is not like dreams etc.

There is a difference in the contents of the cognitions of the dream state and the waking state. Cognitions in the dream state are due to impaired organs, and they are sublated when the person awakes. But the knowledge of objects in the waking state is not sublated. It is not of the same nature as of the dream state, and so cannot be said to have no real objects. If, however, the Bauddhas insist on holding this view, then their inferential cognition also will be without any real content. If it has, then they have to accept that all cognitions have a real content, for all of them are alike cognitions.

न भावोऽनुपलब्धेः ॥२।२।२९॥

29. The existence (of mere knowledge) is not (possible), because (it is) not experienced.

Mere cognition devoid of objects is not possible, because it is not experienced anywhere. Cognitions are always inherent in a person, and refer to particular objects. That even the cognitions of the dream state have real objects for the time being will be shown later on. If the object of a cognition which is not sublated be held as unreal, then the inevitable conclusion would be that the mere knowledge also is unreal.

For all these reasons, the view of the Bauddha idealists is untenable.

Topic 5

Refutation of the Bauddha Nihilists

The Mādhyamikas or the Bauddha nihilists argue like this: It is only when origination is proved that there is room for discussing whether the cause is the Pradhāna or the atoms or the Brahman. But origination itself cannot be proved. If there is origination, is it from existence or non-existence? It cannot be from existence, for a pot originates only after the clay lump is destroyed. So also all effects come into existence only on the destruction of the cause. Destruction means ceasing to exist, and that is non-existence. Therefore it is not correct to say that origination is from existence. Nor can it be said that it is from non-existence, as existence cannot originate from non-existence. Therefore it is difficult to establish origination itself, and, consequently, all the changes that follow origination are also not real, and the behaviour of men is all due to error. Therefore the Void alone is the ultimate Reality, and final release means passing into non-being. The next *sūtra* refutes this and says that the Void declared by the Bauddhas cannot be proved.

सर्वथानुपपत्तेश्च ॥२।२।३०॥

30. And (as nihilism) is illogical in everyway (it cannot be accepted).

The terms existence (*sat*) and non-existence (*asat*) and the ideas expressed by them are used with respect to the state of actually existing things. If by 'everything is a Void' is meant their non-existence, then it would indirectly be establishing their existence in a different state, for non-existence of a thing that is means only its existence in a different state, as for example, when a lump of clay is said to be non-existing, it only means that the clay exists in the form of the pot. This has been fully explained in II.1.14. Moreover, those who uphold the Void must have come to know it through some means of knowledge, and they have to acknowledge the reality of that; and this would go counter to their idea of the Void. If the means of knowledge is unreal, then they cannot for want of proof establish the Void. Consequently, the view of the nihilists cannot stand.

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Topic 6

REFUTATION OF THE JAINAS

The Jainas acknowledge six categories, which can be divided into two groups, the soul and the non-soul. They do not accept a God. The six categories are: *jīvas* (souls); *dharma* (merit), which causes the motion of all things moving; *adharma* (demerit), which causes stationariness; *pudgala* (body), which possesses colour, smell, etc., namely, the atoms, the elements, and things elemental; *kāla* (time), which is atomic and gives rise to the ideas of past, present, and future; and finally *ākāśa* (space), which is one and infinite in extension. Soul is that which has knowledge, sight, pleasure, etc. Non-soul is the aggregate of things enjoyed by the soul. They further hold that all things are real and unreal, permanent and non-permanent, separate and non-separate.

नैकस्मिन्न सम्भवात् ॥२।२।३१॥

31. On account of the impossibility (of contrary attributes) in one and the same thing (the Jaina doctrine is) not (tenable).

The view of the Jainas cannot be accepted, as it is absurd to think of the same thing as endowed with contradictory attributes. A thing cannot be both existing and non-existing at the same time. Similarly, it cannot be both permanent and non-permanent and so on.

एवं चात्माकात्स्न्यम् ॥२।२।३२॥

32. And in the same way (there would arise) the non-universality of the soul.

The Jainas say that the soul is of the size of the body. If so, when a soul abiding in the body of an elephant is reborn in the next life as an ant, the soul will not have sufficient space in an ant body. *Vice-versa*, a soul of an ant born as an elephant will not be able to fill up that body. It may be said that the soul is capable of contraction and expansion, according to the size of its body. This view is refuted in the next *sūtra*.

न च पर्यायादप्यविरोधो विकारादिभ्यः ॥२।२।३३॥

33. Nor (can) consistency (be gained) even (if the soul is assumed to dilate and contract) in turn (to suit the size of different bodies), on account of the change etc. (of the soul in that case).

Even if we say that the soul assumes a different condition through expansion and contraction, yet we will not get over the inconsistency. For the soul would then be subject to change with all its concomitant imperfections like impermanence etc. and hence will not be in anyway superior to material things like pots etc.

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः ॥२।२।३४॥

34. And because of the permanency (of the size of the soul) at the end (i.e. on release), and as the two (the soul and its size on release) are eternal, there is no difference (as to the size of the soul before, i.e. in the state of bondage).

The size of the soul in the state of release is permanent, as it has not to take another body; and because the soul and its size on release are both eternal, its size on release is its natural size, and so it cannot be different in the state of bondage also. Hence the view of the Jainas that the soul is of the size of the body is untenable.

(To be continued).

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NOTES AND COMMENTS

TO OUR READERS

'The Secret of the Golden Flower' by Sri C. C. Chatterji, of New Delhi, deals with the salient features of an esoteric system of *yoga* that was practised by the Chinese more than a thousand years ago. What strikes one is its affinity with the principles of the Indian yogic practices, as well as its close correspondence with the latter even in the terms used for the various processes involved in the practice. . . .

The question of world peace is uppermost in the minds of good people everywhere. To understand how eminent men in different walks of life are exercised about this burning problem of the day, the Vedanta Society of New York organized in February 1958 a series of lectures on 'Peace'. And we are happy to present two of those lectures to our readers in this issue. 'Peace through Culture' is based on the lecture given by Mr. Arthur S. Lall, formerly India's Permanent Representative to the United Nations; and 'Peace through Religion' is the text of the lecture given by Dr. Donald Harrington, Minister of the Community Church, New York. . . .

Man has all along been viewed from two different standpoints, the secular and the spiritual; and consequently, two divergent concepts of the nature of man have resulted. This interesting theme is discussed by Dr. P. Nagaraja Rao, M.A., D.Litt., of Karnatak College, Dharwar, in his brief paper on 'The Nature of Man', which is based on a talk he gave on the All India Radio at Dharwar. . . .

In Spinoza's philosophy, there is much ambiguity with regard to the concept of mind because of his use of the word 'idea' with different denotations. In his short paper on 'The Concept of Mind in Spinoza's Philosophy', Sri G. Srinivasan, M.A., of Tirupati, makes a clear analysis of this problem and shows that it 'has certainly a much richer connotation than it would appear to possess when equated with *the idea of the body*'.

THIRD EAST-WEST PHILOSOPHERS' CONFERENCE

On the premise that in the modern world regional exclusiveness in reflective thinking is inexcusable and dangerous, the University of Hawaii in 1939 and again in 1949 conducted East-West Philosophers' Conference in an effort to bring about a more comprehensive perspective in philosophy, to overcome regional prejudices, and to encourage a greater mutual appreciation of Eastern and Western philosophical thought and values by the peoples of Asia and the West. Those two conferences dealt mainly with the basic philosophical theories, concepts, and methods of Asia and the West, and achieved a remarkable degree of open-mindedness, cordiality, and mutual understanding in that particular sphere.

In an attempt to apply the work and results of the East-West Philosophers' Conferences held in 1939 and 1949 to the general area of practical, social thought and action, the University of Hawaii will conduct a Third East-West Philosophers' Conference from June 22 to July 31, 1959, at the University of Hawaii in Honolulu, Hawaii. The theme of the conference is 'East-West Philosophy in Practical Perspective'. According to the sponsors, the purpose of the conference is 'to consider the practical implications of comparative philosophy for cultural institutions as a basis of world understanding and co-operation'.

The work of the conference will be divided into six one-week sections as follows:

1. The Relation of Philosophical Theories to Practical Affairs.
2. Natural Science and Technology in Relation to Cultural Institutions and Social Practice.

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3. Religion and Spiritual Values.
4. Ethics and Social Practice.
5. Legal, Political, and Economic Philosophy.
6. Conspectus of Practical Implications for World Understanding and Co-operation.

The sponsors further add that in conjunction with the conference, eight special courses will be offered in the Summer Session of the University of Hawaii—two in Western philosophy, three survey courses in Asian philosophy (Buddhist philosophy, Chinese philosophy, Indian philosophy), and three comparative courses (Philosophy of Religion, Legal and Political Philosophy, and Ethics and Social Philosophy).

The unique significance of this conference lies in the belief that real understanding can be achieved only through knowledge of the fundamental convictions of the peoples of the East and West, in the effort to explore the philosophical basis of world understanding comprehensively and intensively, and in the attempt to promote more comprehensive perspective in the field of social philosophy as well as in the more technical areas of metaphysics and methodology.

REVIEWS AND NOTICES

GANDHI AND MARX. By K. G. Mashruwala. *Published by Navajivan Publishing House, Ahmedabad. pp. 177. Price Re. 1.50.*

The author, who had the privilege of living in close association with Mahatma Gandhi for many years, successfully brings out in the slender volume under review the differences between the ideas and ideologies of two of the greatest individuals of modern history—M. K. Gandhi and Karl Marx. The one, as Acharya Vinoba Bhave points out in an erudite but readable introduction, is a *mahātmā* (one with a great soul), while the other is a *mahāmuni* (one with a great intellect). Both have the same end in view, viz. the welfare of the masses. Both want to ameliorate the condition of 'the oppressed, the resourceless, and the ignorant, the dumb and starving section of humanity' (p. 41).

This identity of the aims and objects of the two masters accounts for some points of similarity between the two systems of thought. A little reflection, however, reveals that they are fundamentally different. Gandhi and Marx are both mono-basists, no doubt. But to Gandhi, life is the basic principle. To Marx, it is matter. Sri Mashruwala clearly brings out this and other vital differences between the two. He shows how erroneous it is to say that 'Gandhism is communism minus violence', or that 'Gandhism is communism plus God'. We must guard ourselves against such over-simplification.

A show-down between the Gandhian and the Marxist systems seems to be inevitable, and the author warns, 'Communism is bound to come, unless the Gandhian way of life is actually and actively adopted. It is bound to come, because it is the only way left for the leader-forsaken, half-awakened, desperate masses to protest against the chaos ruling in the name of democracy and orderly progress' (p. 93). Will the warning be heeded?

Prof. S. B. Mookherji

TOWARDS NON-VIOLENT SOCIALISM. By M. K. Gandhi. *Edited by Bharatan Kumarappa. Published by Navajivan Publishing House, Ahmedabad. pp. 173. Price Re. 1.*

The late lamented Bharatan Kumarappa, one of the not many here in India to grasp the significance and implications of what the Father of the Nation stood for, tries to show by quoting chapters and verses from Gandhi's own writings and speeches that he (Gandhi) was a socialist in the truest sense of the term. In course of his discussions with socialist and communist friends, Gandhi often claimed that he was a better communist or socialist than they were. His goal was the same as that of socialism and communism. He believed in and acted on the principle: 'To each according to his need, from each according to his capacity.' But Gandhi was a socialist—or a communist—with a difference. He insisted that the

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path to socialism—or communism—must be non-violent and truthful. He believed that life is one and indivisible. Impure means, such as falsehood, violence, and the like, if used to harass, humble, humiliate, or to crush those who appear to be enemies, will ultimately recoil on those who apply them. 'Truth and *ahiṁsā*', Gandhi declared, 'must incarnate in socialism' (*Harijan*, July 20, 1947). The socialism of his conception can be realized only if individuals are bound to each other by mutual love and affection. 'As the end so the means. Since the socialist goal is one of love or non-violence, it can be brought about only by non-violent means.'

Gandhi claimed to be a practical idealist. He exemplified in his own life how pure means could be applied in the quest for socialism, which was to him one of the facets of Truth.

Bharatan Kumarappa's slender volume of compilation under review will resolve many a doubt, confusion, and misconception about Gandhi and his philosophy of life.

Prof. S. B. Mookherji

EPHRAIM OF ISRAEL. By Paul Constant. *Published by Philosophical Library, 15 E 40th Street, New York, 16. Pp. 104. $ 3.00.*

This book entitled also "The Unknown Apostle" deals with the insights, tribulations, etc., of Ephraim who realized the glory of Jesus. The style is in many places archaic.

S.N.

PREDICTIVE ASTROLOGY. By Dr. Jagannadha Rao, M.B.B.S., M.A.A.S., *Deodurg. Pp. 69. Price, Rs. 2.50.*

This small book of six chapters is written by one who combines in himself knowledge of medical science and of astrology. "Astro-diagnosis" of diseases is a field in which Dr. Jagannadha Rao has specialized. The main topic explained in this book is Bhāva Phalas, one chapter being set apart for Gochāra.

S.N.

BENGALI

BHAGINI NIVEDITĀ. By Pravrajika Muktiprana. *Published by the Ramakrishna Mission Sister Nivedita Girls' School, 5 Nivedita Lane, Calcutta 3. 1959. Pp. 477. Price Rs. 7.50.*

Sister Nivedita's contribution to the building up of modern India is immense, though this has not been fully recognized as yet, owing partly to the lack of an authentic biography which can faithfully educate the present generation. The few biographies that have so far appeared are neither exhaustive nor true to the background against which the Sister's life unfolded itself. The pictures drawn by different writers suffer from an injudicious use of light and shade. Some, for instance, speak of Sister Nivedita as an active revolutionary, which she never was. Others think of her as the truest inheritor of Swami Vivekananda's spiritual fervour and burning patriotism, a compliment which the Sister's modesty would never have accepted. There are still others who paint her as an educationist, thus doing an injustice to her versatile genius. There was thus an imperative need of an objective delineation of Sister Nivedita's life, which would be free from all prejudices and pre-possessions. The book under review fulfils just that need; and the present author is therefore to be congratulated on this valuable production, which is satisfactory from every point of view.

The book reveals a thorough marshalling of facts gathered through painstaking research; and these are presented in a clear and elegant style worthy of the subject. For the first time, we get here a picture of Sister Nivedita as she really was—the lover and patron of art, science, literature, history, and education, and the helpful friend of many an Indian scholar, patriot, and social worker of her day. The book reveals in bold relief the many-sided personality of this great, 'dedicated' daughter of India—that she was an eminent writer with a forceful style and penetrating outlook; that through her interpretation of Indian ideals, every phase of Hindu society became more living and lovable; that many Indians came to understand their own country better through her eyes; and that her patriotism for her adopted country was unsurpassable. Sister Nivedita's writings are still a source of inspiration.

We heartily recommend this very informative volume to all who care for the genuine biographies of the worthy sons and daughters of India, among whom Sister Nivedita's place is unique. The get-up of the book, with fine paper, printing, pictures, etc., leaves nothing to be desired. We would only add that an index at the end would have heightened its value all the more.

S. G.

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION ASHRAMA, ASANSOL

Religious and Cultural Activities: Celebration of religious festivals like Durgā Pūjā, Kāli Pūjā, the Birth Anniversaries of Sri Ramakrishna, the Holy Mother, Swami Vivekananda and other prophets; Observance of national festivals like Netaji Day, Republic Day, Independence Day, etc.; and Scriptural Classes in the Ashrama as well as outside. Ashrama Library had 658 books in 1957.

Philanthropic Activities: In 1956, relief was given to flood-stricken people of Burdwan and Birbhum Districts, and in 1957, to the villagers near Ukhra during the outbreak of fire.

Educational Activities: The High School, started in 1939, has been converted into a Higher Secondary Multipurpose School since January 1957. The roll strength during 1956 and 1957 was 686 and 732 respectively. The Library contains 3605 books at present. The Reading Room is furnished with 20 magazines and 2 dailies.

Students' Home: 16 students of top classes were admitted. A few meritorious students were given free board and lodging.

A Government Grant of Rs. 21,600|- has been received for the starting of a Junior Basic School; another grant of Rs 60,000|- for construction of another hostel to accommodate the increasing number of boarders in the Secondary Section.

THE RAMAKRISHNA MISSION HOME OF SERVICE, VARANASI

Report for 1957

Started in 1900 with humble beginnings, this institution has now grown into a full-fledged hospital. Its activities during the year were as follows:

Indoor General Hospital: Total number of cases admitted: 3,396; cured: 2,714; relieved: 286; discharged otherwise: 158; died: 116; remained under treatment at the end of the year: 122.

Total number of surgical cases: 646; total number of ghat and roadside cases: 78. Daily average number of beds occupied: 102.

Refuge for Aged and Invalid Men and Women: Has a capacity to accommodate 25 men and 50 women. Due to paucity of funds, only 31 men and women were maintained during the year.

Out-patients' Department: Total number of patients treated: 68,764; repeated cases: 2,47,571. Daily average attendance: 870. Total number of surgical cases (including injections): 43,591.

Outdoor Relief to Poor Invalids and Helpless Ladies: Monthly pecuniary help given to 113 persons. Total expenditure: Rs. 1,944.94 nP.

Relief to School-going Children: Monthly help in the form of school fees and food, and occasionally books and clothing given to 32 students. Total expenditure: Rs. 2,050.12 nP.

Special and Occasional Relief: Food or cash relief given on occasions to 283 stranded travellers. Total expenditure: Rs. 1,732.31 nP. Also 18 cotton blankets, 110 woollen blankets, and 31 dhotis distributed among 159 persons.

Milk Canteen: On an average, 600 children, nursing and expectant mothers, and sick and aged invalids were given milk. Total quantity consumed: 440 cartons. 191 persons were given barley and sago.

Pathological Laboratory: *Details of tests*: blood: 4,703; urine: 3,003; stool: 3,118; sputum: 311; widal test: 107; kahn test: 562; aldehyde and antimony test: 159; blood sugar: 35.

Mahesh Chandra Bhattacharya Memorial X-Ray and Electro-Therapy Department: Number of cases examined: chest: 1,321; bone: 241; barium meal: 7; shortwave therapy: 55; fluoroscopy: 173; infra-red ray: 26; ultra-violet ray: 17; urinary bladder: 9; cholecystography and pilography: 3.

The Holy Mother Centenary Memorial Fund: Nearly 400 text books, 260 exercise books, etc. were distributed among 87 poor students from an income of Rs. 231 accrued to this fund.

Finance: General Fund: income Rs. 1,38,598.15 nP; expenditure: Rs. 1,51,103.32 nP.; Building Fund: income: Rs. 14,245.30 nP.; expenditure: Rs. 10,484.78 nP. Deficit according to the balance sheet: Rs. 65,608.19 nP.

Some of the immediate needs of the Home of Service:

1. Endowment of beds in Indoor Hospital:

Surgical Ward	.. Rs.	6,000 per bed
General Ward	.. Rs.	5,000 " "
Invalids' Home	.. Rs.	4,500 " "

2. A ward for Male Department Rs. 1,50,000
3. To make up accumulated deficit Rs. 65,000

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PRABUDDHA BHARATA

Vol. LXIV MAY 1959 No. 5

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

21st February 1912, Udbodhan

Radhu was ill with fever and pain. The Mother was filled with anxiety, and kept saying, 'She does not keep well even when I am here, now who will look after her, later on? How will she keep alive then?'

I said, 'How the disciples crowd here all day, you never get any rest!'

The Mother replied: 'Day and night I say to the Master, "O Master, lessen this burden, let me have some rest", but nothing happens. It will go on like this for the rest of my days. . . . I keep telling them, "Go, take your initiation from your family *guru*; they expect it; I expect nothing". But they will not let me be; they weep, and I feel sorry for them. My days are limited, it will be like this as long as I am here.'

I cried: 'No, no, why do you say such things? You are keeping quite fit. You have no particular ailment. Then why do you wish to leave us? Do not say such things.'

For some days, the Mother had been feeling detached and melancholy.

Golap-Ma was arguing with somebody downstairs. The Mother asked, 'Now what is all this argument about?'

I said, 'Golap-Ma is sputtering something'.

The Mother said: 'One should not be so engrossed in words. If one thinks the worst of everything, one feels pain. Golap has got into such a habit of speaking out the truth that she no longer cares about what others will think. I, on the other hand, still care. One should never indulge in unpleasant truths.'

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On another occasion, too, Golap-Ma was very outspoken with someone, and the Mother rebuked her, 'Why, Golap, what is this habit you are getting into!'

A crazy fellow had came to the Mother at noon and made a row. Referring to this incident the Mother said: 'The Master never revealed his own powers; he guarded them carefully. Now it is all over the market-place. It is all because of the school-master (Mahendra Nath Gupta); he went and published everything in his book *Kathāmṛta,* and turned people's heads. Because Girish Babu used to bully the Master and abuse him, these people would like to do the same!

'But why should they all wish to be initiated here? There are my sons at the Belur Math, why not go to them? Do they lack any power? They keep on sending all to me. I went so far even as to say that it is sinful to give up one's family *guru*. Still they won't go.'

I said, 'But Mother, when you give them initiation, you do it out of your own free will'.

The Mother answered: 'I do it out of pity for them. They won't let me go; they weep, and I feel sorry. I do it out of pity, otherwise, what good is it to me? If one initiates somebody, one has to take his sins upon oneself. I feel that since the body must perish one day, let it be for the sake of these people.'

24th April 1912, Udbodhan, the Mother's Room

It was half past one. I had gone upstairs after the midday meal in order to fetch *pān*. I heard the Mother talking. ... She said: 'Men cannot give up their nature. Caitanya Deva once said, "Who forgets his own nature and worships me, I favour him".'

I said: 'I remember you once said at Jayrambati, "It would be all right if one's nature could change". Another day you said, "Some people's nature is such that as soon as one sees them one wants to love them, but when one sees others one has a different feeling".'

The Mother said, 'You are right, my son, one's nature is everything. What else is there?'

I said, 'Speaking of Golap-Ma, Sharat Maharaj (Swami Saradananda) said that if she gives away a green cocoanut, she will shout it out to the whole house'.

The Mother said: 'Yes, they have become like that nowadays. They make a scene at the slightest cause. Jogen (Jogin-Ma) used to be so quiet and controlled, but she is not like that any longer. My son, forbearance is a great virtue, there is no other like it.'

I had a headache. When I went upstairs at four in the afternoon, I told the Mother about my headache, and she said, 'Perhaps it is due to the heat'. And she went and fetched ghee and camphor on a leaf, which she kneaded together and rubbed on my forehead with her own hand. ... A little later my headache was gone. ...

A Polish lady had come to India to study the Vedānta. She had heard about the Mother at Calcutta, and came to visit her. She had some conversation with the Mother, and mentioning the Bahai community, she declared that their teachings resembled the Master's, in that they too sought to unite all religions. The lady herself appeared to be a member of that community.

After she had left, I asked the Mother, 'Well, how did you find her?'

The Mother said, 'Quite nice'.

I said, 'They come from far off. ... Poland and Udbodhan office are far apart, you can have no idea, Mother, how far apart!'

The Mother said: 'The Master declared in an ecstatic mood, "I shall be worshipped in every house in future. There is no telling of the number of devotees I shall have". Nivedita once said, "Mother, we are Bengalis too. It was our *karma* that made us have our birth there. But you will see, we too shall become Bengalis—true to the core. This was their last birth.'

Beginning of May, 1912
Udbodhan Prayer Room

I asked the Mother, 'Mother, the Master

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often spoke of some people as his own, what did he mean?' ...

The Mother replied: 'The Master said they were his eternal companions. It is as when a king travels abroad; his people travel with him. When I go to Jayrambati, should not my companions go with me? So people who belong together accompany one another through the ages. The Master used to say, "Those who are close to my heart share my sorrows". He would point to his young followers and say, "They share my joys, griefs, and pains". They come when he comes. He brought Naren (Swami Vivekananda) from among the seven *ṛṣis* (seers), but not the whole of him. He saw Shambhu Mallik behind Mother Kālī, when he was in meditation in the Kālī temple at Dakshineswar. He saw Balaram just as he was. At the very first meeting, he said, "I saw him just like this—a turban on the head and fair of complexion". And Surendra Mitra. "These three are my (divinely appointed) suppliers of needs", he said.' ...

The Mother continued: 'People have grown clever these days, they have taken his picture. This Master Mahashaya now, he is not an ordinary man! He has taken down whatever the Master uttered. ...

I said: 'Master Mahashaya said this about the *Kathāmṛta* that it would take ten or twelve volumes to publish everything. But will he have the time to do it?'

The Mother said, 'Yes, he is getting old; he might die before he finishes the book'.

I asked, 'Did you not tell me at Jayrambati about the Master's coming among the white people or some such thing?'

She replied: 'No, I only said that many devotees of his will come from among the white people. Do you not notice, for instance, how many Christians are coming now? The Master said he would come again, after a hundred years. For these hundred years, he would remain in the hearts of those who loved him....I told him I could not come again. Lakshmi said she would not come again, not even if she were chopped into shreds like tobacco leaves! The Master laughed and said, "How can you help coming? Our roots are twined together, like the *kolmi* plant; pull at a stem, and the whole clump will come forward". Why waste word? The Master used to say, "You have come into the garden to eat mangoes, well, eat them and go. What does it matter to you how many branches and leaves there are?"'

I asked, 'But Mother, what will all this amount to, unless one sees some visible manifestation?'...

The Mother considered this and said: 'Yes, you are right, one must feel something. Yet one must never lose faith.'

I said: 'The other day Sharat Maharaj (Swami Saradananda) said, as Swami Vivekananda also said, "Imagine that there is a heap of gold in the next room. A thief in this room has somehow come to know of it, but as there is a wall in between, he cannot get hold of the gold. Do you think that thief will have any sleep? All the time, he will be wondering how he can seize the gold. In the same way, once a man knew for sure that there is God, do you think he could ever lead a worldly life?"'

The Mother answered, 'Quite so'.

I went on: 'Whatever you may say, Mother, to give up the world and have dispassion is the most important thing. Shall we not find fulfilment?'

The Mother said: 'You will, my son. Who seeks refuge with the Master finds everything. His renunciation was his glory. ... I remember, one day he came to the room in the music tower after his midday meal. His spice bag was empty. I gave him a handful to chew and wrapped a little up in a piece of paper and said, 'Keep this'. He left the room, but instead of going to his own room, ... he had gone straight southward to the riverside; he could not see his way, he was not aware of anything. He cried out, "Shall I drown, Mother?" I was beside myself with anxiety, the river was in full tide. I never went out, and there was no one in sight; whom could I send after him?

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At last, one of the temple Brahmins happened to come this way, and I sent him to call Hriday. Hriday was taking his food, and he ran to the riverside without waiting to wash his hands; and so he brought the Master in. He very nearly fell into the river.'

I asked, 'Why did he go that way?'

She answered: 'Because I had given him some spices to keep. A holy man may never put by anything; that was why he could not see his way. His was a complete renunciation.

'A Vaiṣṇava monk had come to Panchavati. In the beginning, he had no attachments, but alas, in the end, he began to store away things like a mouse—utensils, pitchers, grain, and everything. The Master, observing this one day, said, "There now, this will be the end of him!"—meaning he was getting attached to things. The Master recommended renunciation, and advised him to go away from that place; finally he escaped.'

A disciple had come to bow at the Mother's feet. After he had left, she said, 'I learnt my lesson when I showed tenderness to Harish. Now, I no longer show any affection towards anyone'.

1st May, 1912, Udbodhan

I had gone to read the Mother's letters to her in the morning. ... I said, 'The daughter of a disciple has written from her husband's home wishing to come here. She has sent her respects, and does not wish her in-laws to know that she has written.'

The Mother said: 'Then there is no need to reply. I do not care for this hide-and-seek. At Jayrambati, Jogendra, the postman, used to write our letters. Many people said, "What! the postman reads your letters!" But why not? I have nothing to hide; anybody who likes may see my letters.'

Another disciple had asked when she would be going to Jayrambati. I said, 'Shall I say in the month of Agrahāyaṇa (November-December), at the time of Jagaddhātrī pūjā?'

The Mother said: 'No, no, how do you know for certain? I may be anywhere; it all lies in the hands of God. We are here today, gone tomorrow.'

I asked: 'Why do you say that? It is because you are here that so many people come and find comfort.'

The Mother said, 'True'.

I went on, 'Then remain for our sakes'.

The Mother said in a tearful voice, filled with compassion for her disciples, 'I love these people as much as they love me'.

I was fanning her; in a pitiful voice she said: 'I bless you, my son, that you may live long, be devoted to God, find peace—peace is the principal thing, one must find peace.'

I said: 'Mother, this I ask continually, Why do I never see the Master? If he belongs to us and may appear before us at his will, why does he not do so?'

The Mother said: 'Yes, I wonder why he never appears, although men suffer like this! When Ram's mother (Balaram's wife) was so ill, the Master said to me, "Go to see her". I said, "But how? We can't get any conveyance". He said, "Balaram's family is faced with disaster, and you won't be there? Walk, go on foot". In the end, we did get a palanquin, and I came all the way from Dakshineswar to see her. I came twice. On the other occasion, I was staying at Shyampukur, I went on foot at night to see her. ... Really, if he does not appear in times of trouble, what will men do?'

I said: 'Well, so long as one has a body one must suffer. I never even ask him to do away with my troubles. But surely, he can appear and comfort us in our sorrows?'

The Mother said: 'Alas! Quite true. ... I pleaded with the Master, but he said, "I have millions, I shall deal with them as I like".'

I pleaded again, 'Can he not see how I suffer?'

The Mother replied, 'But he has so many like you'. ...

I continued: 'Mother, people like those men

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at the warehouse are quite happy. It is only they who have been awakened, who seek God, that suffer.'

The Mother said: 'Yes, indeed. They are quite happy; they eat and drink and enjoy themselves. It is those who love God that suffer.'

I asked, 'When you see them suffer, do you not feel sorry for them?'

The Mother said: 'What sorrow should I feel? The Master of the world looks after his own.'

I said, 'Would you not like to come back again, for the sake of those who love you?'

The Mother replied: 'To be born is to suffer. Enough, no more, I would not like to come again.' ...

There were letters from the Mother's brothers with prayers for financial help and news of quarrels and disagreements. I said: 'Give them plenty of money. Tell the Master. Let them enjoy themselves to their fill, and then they will have no more attachment.'

The Mother said: 'That will never happen. They will never become detached, however much one may give them. People who are worldly-minded cannot become detached.

'They are always complaining about their troubles. Kali is always wanting money. Now Prasanna has begun to imitate him. Barada never wants money. He says, "Where will sister get this money?"'

I said, 'Neither does your crazy sister-in-law ask for money'.

The Mother said: 'On the contrary, if one gives her money, she throws it away.'

I asked, 'Why were you born there?'

The Mother replied: 'Why? My parents were very good people. Father was devoted to Rāma. Mother was most kind-hearted. She would feed people, take care of them; and she had a simple heart. Father was very fond of tobacco, and would call to all those who passed before the house, make them sit down, and ask them to have a smoke. He would get the things ready himself.' ...

IN QUEST OF PEACE

By the Editor

Eternal happiness is for those—and not for others—who are discriminating and who realize in their hearts Him who—being one, the controller, and the inner Self of all—makes a single form multifarious.

Eternal peace is for those—and not for others—who are discriminating and who realize in their hearts Him who—being the eternal among the ephemeral, the consciousness among the conscious—alone dispenses the desired objects to many (*Kaṭha Upaniṣad*, II.2.12,13).

Man wants peace. He wants security in his individual life and stability in his social life. If peace endures, man can hope for a stable society, where he will have opportunities for self-fulfilment as a member of society. If peace endures, he can hope for security in his individual life for carrying on the ennobling pursuits of a cultural, religious, and spiritual life. That is the question that is looming large before desperate humanity today in all its nakedness. How will enduring peace come?

Hardly have the wounds of the last war

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healed, when the world is again being threatened with destruction on a scale unprecedented in the annals of human civilization. Sensitive and thinking minds the world over are greatly exercised about it. We notice intense activity in the international sphere directed to meet the challenge of the situation and to grapple with the problem. On the one hand, enlightened statesmen of the world are leaving no stone unturned to find ways and means for ushering in enduring peace, so that mankind now and the generations of the future may live in peace, security, and happiness. On the other hand, we are mutely witnessing a breakneck race of armaments among the great powers. It is a strange logic to say that new weapons of war are being mass-produced and piled up by them only to prevent war! Is peace achieved that way? As a great writer has put it, more wars are caused in the world by war-mongers discussing peace proposals than by peace-loving people discussing war measures. The seeds of war sprout in the minds of men. The seeds of peace must also be sown in the minds of men.

In his long quest for peace, man has tried many cures and found them wanting—political cures, economic cures, scientific and technological cures, and many others—both in the international and national spheres. Various types of political regimes have been tried for centuries, autocratic and democratic, monarchical and republican; but none of them could yield enduring peace to man. Several patterns of society based on bold and attractive economic programmes and policies have been experimented. Have they brought distracted humanity an inch nearer its goal? Again, the modern scientific-cum-technological civilization has added so much to the physical comforts of man; it has contributed in a great measure to his material happiness, has given him the many things that have lightened his burden, saved his labour, and improved his standard of living. But has all that provided him with an answer to the inner craving of his soul? Has it fortified him fully, removing suspicion, fear, and agony from his soul? Has it brought him the peace that makes for perpetual security and stability?

Within the first fifty years of this so-called 'advanced and enlightened' twentieth century, this unhappy world of ours was twice subjected to global wars, miscalled 'great wars', which is a standing libel on our boasted civilization. After the first world war, sobered by its lessons, nations made a genuine effort to come together with the idea of putting an end to all future wars. Thus was launched the League of Nations with great hopes and expectations. Unfortunately, it did not live long, as there were certain glaring defects in its very constitution, which eventually proved to be the seeds of its own destruction.

Soon after the second world war, even before its embers had begun to cool off, came into being the United Nations. By its proclaimed aims and objectives, people thought that 'it is the only cure for war and the only hope for a lasting peace'. But as Pitirim A. Sorokin, after analysing the various defects of this world organization, both internal and environmental, points out: 'However commendable this enthusiasm may be, it is bound to fade and to lead to new disillusionment. ... If anything, its inner organization is more defective than that of the League of Nations. ... The United Nations Organization is shot through and through with cancerous self-contradictions' (*The Reconstruction of Humanity*, pp. 12, 13).

Although the many achievements of the United Nations in the fields of education, health, labour, and culture have been praiseworthy, in its primary aim of bringing peace to mankind, it has disillusioned the distressed humanity which had hoped for much benediction to flow from it. Instead the United Nations has become an arena for ideological conflicts and the cold war between great political powers. Can man hope to get peace through the instrumentality of such political organizations either in the international or in the national sphere? Politics and political institutions cannot deliver the goods, because they

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lack that something which alone can make for peace.

Let us then consider our modern civilization —the technological civilization—and see whether it holds any promise of lasting peace to man. The present generation has its own special problems, which are entirely different from what earlier generations faced. With the rapid advance of scientific technology, newer problems confront modern man. The new civilization has transformed the individual into a depersonalized unit, as it were. The things he created have begun to control him; he has become their slave. Modern means of quick communication bring him in touch with the different parts of the world. Day in and day out, all sorts of ideas, news, and views, often conflicting, are dinned into his ear, with the result that he finds himself miserably confused. Earlier generations were comparatively happier, because in their case, we are tempted to say, seclusion was a blessing.

The more serious effects of the 'accomplishments' of the industrial civilization are to be noticed in the realm of the ideological. With the onset of rationalism, which served as the basis of the present-day scientific mood and temper, man has been fast losing sight of the deeper values which alone will ultimately count and stand him in good stead in moments of mental and spiritual crises. Moral and spiritual values are at a discount nowadays. In the absence of lofty moral principles to guide man in his daily life, he has degraded to the level of the animal, seeking satisfaction only in the senses. The tragic picture of what is happening in some of the highly industrialized countries should chasten man and awaken him to the hidden truths of his being and to the laws of inner life, religious and spiritual.

The question is, Has the material civilization of the last half a century brought to man mental happiness and tranquillity? Definitely not. Has it not brought about a gradual degeneration in the moral standards of human relationship? Has it not caused man to lose faith in himself and in the higher order of values, call it moral, religious, or spiritual? The answer is an emphatic yes. Preceding generations had a keener awareness of those values, and in accordance with the ideals they believed in, they regulated their life and conduct, for which they were happier and more peaceful too. True, they did not have as much knowledge as the modern man possesses; they did not have the radio, the television, the cheap press, the innumerable labour-saving gadgets, and the hundred and one things that we command to cater to our material and physical needs. But they also did not have the nuclear weapons, which threaten to wipe out human civilization without leaving any trace of its proud achievements. In his quest for peace, man has arrived at death and destruction in the form of the atom bomb and the hydrogen bomb!

The agony and despair of mankind in the mid-twentieth century and its aspirations for survival have been described by P. A. Sorokin in telling words: 'Bleeding from war wounds and frightened by the atomic Frankensteins of destruction, humanity is desparately looking for a way out of the deathtrap. It craves life instead of inglorious death. It wants peace in place of war. It is hungry for love in lieu of hate. It aspires for order to replace disorder. It dreams of a better humanity, of greater wisdom, of a finer cultural mantle for its body than the bloody rags of its robot civilization. Having foolishly maneuvered itself into a deathtrap, and facing the inexorable problem, "To be or not to be", it is forced to pursue, more desparately than ever before, its eternal quest for survival and immortality (*op. cit*, Prologue, p. 3).

Which way, then, lies peace? In the international sphere, there is no hope for it. Neither does one's own environment in the context of political, social, or economic life, nor the modern technological civilization holds out any promise of peace to man. Where should one turn then? As an immediate answer, and

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perhaps the only answer man has, to this question, we repeat what Dr. S. Radhakrishnan asserts in the Introduction to his book *Recovery of Faith*: 'Sensitive and informed minds believe that the fundamental need of the world, far deeper than any social, political, or economic readjustment, is a spiritual reawakening, a recovery of faith. Great movements of spirit arise when despair at the breakdown of civilization makes the mind susceptible to the recognition of the insufficiency of the existing order and the need for rethinking its foundations and shifting its bases.'

Does it mean that all that has been achieved by modern man through great labour should be discarded? Leaving everything behind, should he run away from the world? It does not mean that. It means that man should recover his faith and cultivate other virtues which are essential for the preservation of that faith.

It is no fault of knowledge if it is made to serve the baser needs of man. It is no fault of science if it is being abused by unscrupulous men. A thing is good or bad depending on the way it is pressed into the service of man. A machine or nuclear energy is neither good nor evil by itself, even as fire is neither good nor evil. Fire can cook our food, and it can burn our hands. If we get burnt, it is no fault of fire; it is the mishandling of fire. Similarly, if today mankind stands at the edge of a precipice, it is because of a lack of faith and wisdom on the part of man, and the consequent mishandling by him of a great storehouse of power which could have been diverted to more useful channels for greater benefit to his kind.

To repeat, this misapplication and mishandling of knowledge results from a lack of the proper sense of moral duties and obligations towards humanity. A man without such virtues is no man at all. Man is called man because he possesses certain human qualities. Without them, he is like a beast. Man has to live among men, and learn to live well, letting others to live, too. This spirit of 'live and let live' engenders at once a spirit of mutual understanding, recognition of the rights and privileges of others, and accommodation to those rights and privileges. This will, in turn, generate another virtue, namely, selflessness, which will foster the sense of group life. Which means that one lives and works not merely for the good of oneself, but for the good of the others as well, among whom one lives and grows. Self-interest thus occupies a subordinate place, and the interest of the community takes the first place. The good of the community is one's own good, and not the other way about. Thus a spirit of self-sacrifice is kindled in the individual. All these virtues are indispensable to every individual who wishes to build up a happy, healthy, and stable society.

That society or group is considered good where there are more individuals practising these virtues. Such individuals not only strive to work them out in their own personal lives, but try to inculcate them in the lives of their fellowmen. If we look back with pride to any particular period of human history, it is because that period threw up in greater number such individuals who cherished the deeper values of man and his spirit. It is because of this that such personalities are remembered and glorified even today. As against this, if any generation, or a particular group or society, had fallen on evil days, it was precisely because of the absence of such eminent personalities.

From what has been said at great length in the foregoing paragraphs, it is now clear to us that man's quest for peace must ultimately lead him to search for it within himself. Man himself, his own spirit, is the source of all strength, all virtue; he himself is the home of peace. Man must therefore begin to search within. He must turn inward. And this turning inward is the beginning of religion; it is the beginning of spiritual life. It is on this plane of the spirit that there is a crying need for a renaissance, so that the generation growing before us may be brought up in a new way, not wholly material-minded, but where spiritual values will be given overriding importance.

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Pleading for a renaissance of religious and moral values, Sri C. Rajagopalachari, who is greatly respected for his ripe wisdom and for his pious and devoted life, says: 'The nineteenth century had enthroned rationalism ousting all traditional beliefs, regarding a supreme, almighty intelligence. But after a hundred years of the age of reason, we had found that knowledge without restraint was a disastrous possession.

'The "sacred myth" about Eve and the Tree of Knowledge in the Garden of Eden was acquiring a new and terrible meaning of the doctrine of temptation of knowledge which, in course of time, unless a miracle saves mankind, would end in the annihilation of civilization. . . .

'Rationalism could not reason; it would not restrain. What restrained men was religion, but religion had been so seriously undermined that selfishness and irresponsibility persisted, even though grave doubts had come upon us about the claims of rationalism. In this present position, we must restore spiritual values. It is a case of "must" if we wish to live. The young should be brought up so as to accept values other than material. But religions should be cleared of all rigidity, . . . should be made gentle and easy like what a mother is to her children. ... All plans can succeed if men are generally good, and no plan can succeed if men are generally dishonest. The stable foundation for honesty and co-operation and diligence is religion' (Quoted from his presidential address at the centenary celebrations of the Central College, Bangalore, on the 20th December 1958).

Our call therefore is for the restitution of man on the basis of religion. For it is through the inculcation of religious faith alone that the true foundation of ethical and social life can be properly laid. Faith in an ultimate principle and living up to its demands is the essence of spiritual life, which brings to man eternal peace and happiness.

That is what the religion universal teaches. If individuals grow on such spiritual foundations, manifesting purity and perfection in their character, not only do they become ennobled, but they also become benefactors of humanity. They become a power for good in the world. It is to such that Jesus Christ referred in glowing terms:

> 'Blessed are the meek, for they shall inherit the earth.
>
> Blessed are they which do hunger and thirst after righteousness, for they shall be filled.
>
> Blessed are the merciful, for they shall obtain mercy.
>
> Blessed are the pure in heart, for they shall see God.
>
> Blessed are the peacemakers, for they shall be called the children of God.'

Man has to become a child of God in order to become a peacemaker, a bringer of peace unto himself and others. The first and foremost task of religion is this building up of the inner man, chastening his emotions, and refining his attitudes and aspirations. Religious practice, or the awareness of a higher purpose of life and living in accordance with that awareness, ennobles and enlarges the human mind, releasing a flood of spiritual power for the good of the world.

Truly religious persons are models of perfect character. From their heart wells up nothing but love and compassion for one and all; and it is they alone that can unselfishly work 'for the welfare of the many and for the happiness of the many'. As Swami Vivekananda said, they are the 'men who bring, as it were, a mass of magnetism into the world, whose spirit works in hundreds and thousands, whose life ignites others with a spiritual fire—such men, we always find, have the spiritual background. Their motive power came from religion. Religion is the greatest motive power for releasing that infinite energy which is the birthright and nature of every man. In building up character, in making for everything that is good and great,

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in bringing peace to others and peace to one's own self, religion is the highest motive power, and therefore ought to be studied from that standpoint'.

Man who started his search for peace outside, in things external to himself, in the things of the world, must turn round and seek for it within himself. He has to discover it within himself. That is what religion promises. As St. Paul has exhorted: 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.'

CONTRADICTION AND METAPHYSICS

By Dr. P. S. Sastri

1. Contradiction arises when the unreal is integrated to the real to appear as a single entity. There must be the integration of the real and the unreal into one; and then alone we can have error. Such an integrated or synthetic entity is the object of error. The real is the 'not-this' or consciousness when the unreal is the 'this'. On an ultimate analysis, we have one supreme contradiction wherein we apprehend an entity as another. This contradiction appears as many, gives rise to a series; and all are variations of the primal form of contradiction. The difference between one contradiction and another is due to the difference between their conditioning or determining media. That which is responsible for the apprehension of contradiction as true and real is an inexplicable principle which can be defined as non-knowledge. This apprehension is not a mere absence or negation of knowledge. It is a positive apprehension having a content, a meaning. It is not merely an appearance involving error. This apprehension refers to a significant and positive state which in itself is a negation of the real fact. The object is positive, it exists and claims a certain degree of reality. It is not merely unreal or totally false. Such a non-knowledge is the material which issues itself into contradiction.[1]

When an object appears as having the nature of another, when the content of an object is divorced from its existence, we have contradiction. Here two objects are taken as one, and this is what we describe as an erroneous cognition. That it is an erroneous cognition is known after the truth is known, after their identity is rejected. If there is something that cannot be so sublated, then it is not a case of contradiction.

2. We can overcome a contradiction by knowing distinctly the objects that have tended to coalesce. In the absence of this knowledge, we have to suffer the contradiction. There is something in contradiction which prevents the emergence of true knowledge. When the fact of contradiction operates, we do not become aware of true knowledge. But even when the contradiction is absent, true knowledge can arise. That is, the concomitant relation between privation and contradiction does not imply that contradiction is that privation which does not have that which prevents a thing from coming into existence. Contradiction does not prevent the emergence of knowledge. Yet the former can be dispelled only by the latter. As such, the latter may have to be treated as the significant contrary or opposite of the former. The latter is the negation of the former.[2]

3. Contradiction is due to privation. Is

[1] *Pañcapādikā*, IV.13-21; *Vivaraṇa*, XI.1-11; *Tattvadīpana*, LIV; *Prameya-saṅgraha*, XIV.26-27.

[2] *Vivaraṇa*, XI. 16-20; *Tattvadīpana*, LVI.

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this always true? The rope is taken to be a snake because of a certain similarity between the two. It is jaundice that makes an object look yellow. It is the love or hate of the subject that prejudices him for or against the object cognized. All these defects or limitations may be held responsible for making us accept a contradiction as true and real. But these limitations, we should note, are only the conditions, not the actual cause, of the erroneous cognition. If these limitations were to be treated as causes, our interest demands a knowledge of the causes of these causes. And in such a regress, we are bound to accept that, since contradiction is a fact of finite life, privation (*ajñāna*) is the ultimate cause of this contradiction. Everything that is an effect has a material cause, which is a positive entity. In the absence of a material cause, no effect can emerge. The effect emerges along with its qualities and inherent modes of action. These qualities and the inherent modes of action or behaviour have their ground in the material cause. As such, contradiction must have as its material something which is its ground, something which has in essence the nature of the contradiction. Such an entity can be only *ajñāna*.

Can we not take the self to be the ground of contradiction? If the self were to be the material cause, it would have to undergo some change or other; and this is unacceptable for a variety of reasons. Can the ego or the mind be the ground? If we have to give an affirmative answer, we must know whether the mind includes also its relation with the sense-organs. If it does not include this, how can it cognize objects? The mind being internal cannot cognize the objects that are 'outside' without the aid of sense-organs. If it includes its relation with the sense-organs, how is an erroneous cognition possible? The sense-organ does not come into contact with an object like the serpent when only rope is presented. We have to admit that the mind alone cognizes such an object.

In the erroneous cognition, there is a general knowledge of the ground as the 'this' and there is a specific knowledge of the 'what'. There can be no erroneous cognition without a general knowledge of the ground. If the mind cognizes the 'this', what prevents it from cognizing the 'what' also? The mind then cannot be the material cause of the erroneous cognition.

If knowledge is a mental state, we have to admit that the mind is not non-conscious. But by itself the mind is not conscious of anything. The pure mind cannot by itself be the ground of this cognition. Further, we cannot refer error to the mind and the knowledge of truth to the self. Both error and truth must have an identical ground. If error has its ground only in the mind, the self has nothing to do with it. This would also imply that the self has nothing to do even with true knowledge. The self will have to be eternally wise. But facts are too hard against this view.

When the self and the mind cannot be the material causes of contradiction, we have to accept *ajñāna*. Contradiction is an appearance, has an unreal content, and has an unreal significance or meaning. The ground of such an entity cannot be found in the subjective limitations and defects which vary from individual to individual, and from occasion to occasion. Moreover, these limitations are in a sense real, while contradiction does not claim the same degree of reality. And a 'real' entity cannot be the cause of one which does not partake of its nature. We may also note, in passing that when the object is an appearance, its apprehension too must needs be an appearance.

The principle of *ajñāna* is in agreement with the nature of all effects; and it is present in all cases of erroneous cognition. It has its ground in the self. Anything that is apprehended by it or through it partakes of its nature. Such an *ajñāna* alone is the material cause of all erroneous cognition. In so far as the self is the ground of this *ajñāna*, it makes some knowledge or other possible. Contradiction as a feature of all finite 'knowledge' thus can be rendered possible.

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in bringing peace to others and peace to one's own self, religion is the highest motive power, and therefore ought to be studied from that standpoint'.

Man who started his search for peace outside, in things external to himself, in the things of the world, must turn round and seek for it within himself. He has to discover it within himself. That is what religion promises. As St. Paul has exhorted: 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.'

CONTRADICTION AND METAPHYSICS

By Dr. P. S. Sastri

1. Contradiction arises when the unreal is integrated to the real to appear as a single entity. There must be the integration of the real and the unreal into one; and then alone we can have error. Such an integrated or synthetic entity is the object of error. The real is the 'not-this' or consciousness when the unreal is the 'this'. On an ultimate analysis, we have one supreme contradiction wherein we apprehend an entity as another. This contradiction appears as many, gives rise to a series; and all are variations of the primal form of contradiction. The difference between one contradiction and another is due to the difference between their conditioning or determining media. That which is responsible for the apprehension of contradiction as true and real is an inexplicable principle which can be defined as non-knowledge. This apprehension is not a mere absence or negation of knowledge. It is a positive apprehension having a content, a meaning. It is not merely an appearance involving error. This apprehension refers to a significant and positive state which in itself is a negation of the real fact. The object is positive, it exists and claims a certain degree of reality. It is not merely unreal or totally false. Such a non-knowledge is the material which issues itself into contradiction.[1]

When an object appears as having the nature of another, when the content of an object is divorced from its existence, we have contradiction. Here two objects are taken as one, and this is what we describe as an erroneous cognition. That it is an erroneous cognition is known after the truth is known, after their identity is rejected. If there is something that cannot be so sublated, then it is not a case of contradiction.

2. We can overcome a contradiction by knowing distinctly the objects that have tended to coalesce. In the absence of this knowledge, we have to suffer the contradiction. There is something in contradiction which prevents the emergence of true knowledge. When the fact of contradiction operates, we do not become aware of true knowledge. But even when the contradiction is absent, true knowledge can arise. That is, the concomitant relation between privation and contradiction does not imply that contradiction is that privation which does not have that which prevents a thing from coming into existence. Contradiction does not prevent the emergence of knowledge. Yet the former can be dispelled only by the latter. As such, the latter may have to be treated as the significant contrary or opposite of the former. The latter is the negation of the former.[2]

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this always true? The rope is taken to be a snake because of a certain similarity between the two. It is jaundice that makes an object look yellow. It is the love or hate of the subject that prejudices him for or against the object cognized. All these defects or limitations may be held responsible for making us accept a contradiction as true and real. But these limitations, we should note, are only the conditions, not the actual cause, of the erroneous cognition. If these limitations were to be treated as causes, our interest demands a knowledge of the causes of these causes. And in such a regress, we are bound to accept that, since contradiction is a fact of finite life, privation (*ajñāna*) is the ultimate cause of this contradiction. Everything that is an effect has a material cause, which is a positive entity. In the absence of a material cause, no effect can emerge. The effect emerges along with its qualities and inherent modes of action. These qualities and the inherent modes of action or behaviour have their ground in the material cause. As such, contradiction must have as its material something which is its ground, something which has in essence the nature of the contradiction. Such an entity can be only *ajñāna*.

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The principle of *ajñāna* is in agreement with the nature of all effects; and it is present in all cases of erroneous cognition. It has its ground in the self. Anything that is apprehended by it or through it partakes of its nature. Such an *ajñāna* alone is the material cause of all erroneous cognition. In so far as the self is the ground of this *ajñāna*, it makes some knowledge or other possible. Contradiction as a feature of all finite 'knowledge' thus can be rendered possible.

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But contradiction is also a fact of finite existence. What is the ground of this contradiction? In the cognition 'this is silver', we apprehend the silver as external, as lying outside the percipient. The cognized silver has nacre as its ground; and the nacre is cognized actually as the 'this'.

Śaṅkara observes that contradiction is both conditioned (*naimittika*) and natural (*naisargika*). As we have shown earlier, contradiction is a cyclical process and thence is natural; it is in essence identical with its material cause. It is like a process, like a circle where we can make out neither a beginning nor an end. It is conditioned, because it appears in the manifestations of its effects or products. This argument is based on the positive nature of *ajñāna,* which is the material cause of all contradiction.

The positive nature of *ajñāna* can be demonstrated perceptually and also inferentially. Consider the expressions: 'I am ignorant', 'I do not know myself, nor others'. The first sentence makes the 'I' or the self the ground of *ajñāna.* In both, I have the immediate and direct apprehension of *ajñāna.* This is possible only when *ajñāna* is a positive something which is distinct from the self. *Ajñāna,* then, is an object for the self; it is the not-self, and yet it is a positive entity. This is a fact of experience.

Can we take 'I am ignorant' to be an apprehension of the absence of knowledge? This is not possible. When I say 'I am happy', I have an immediate awareness of a positive content; and I have a similar awareness of a positive content in 'I am ignorant'. This is not possible if *ajñāna* is the negation of knowledge. And negation is not cognized perceptually. It is impossible to apprehend perceptually the absence of knowledge in the self. Suppose we experience the absence of knowledge; then do we experience this after experiencing the contrary of knowledge, or without experiencing it? Now the statement 'There is no knowledge in me' expresses an experience in which we have the apprehension of the contrary of knowledge, and of a positive something. This positive something refers to knowledge and not to its opposite. And when knowledge is present, it is impossible to have the direct apprehension of the absence of knowledge. The absence or the negation of knowledge is experienced only when there is the apprehension of its opposite. This apprehension is not 'perceptual'. Yet it is an immediate apprehension in which we can discover the operation of negativity. But whether the negation of knowledge is apprehended in the self or not, we cannot have the apprehension of the negation of knowledge, which has the self as its ground.

It is generally seen that there is a conative urge after apprehending *ajñāna* in the form of 'I do not know what you say'. Even when the objects are known, it is quite possible that their number may not be known. Here we apprehend *ajñāna* as distinct from the objects, and then we proceed in our activities. But one might argue: 'We know that the knowledge of an object and the absence of this knowledge cannot coexist. We cannot have both the knowledge and the absence of the knowledge of the same object at the same moment.' This argument forgets that *ajñāna* is a positive entity which is immediately apprehended. It has the self as its ground; and its contrary or opposite also is the self. Though the negation or absence of knowledge cannot possibly coexist with knowledge, still in so far as it is a positive entity, one positive entity can coexist with another positive entity. In other words, knowledge and *ajñāna* are not mutually exclusive entities. *Ajñāna* can coexist with the knowledge of that ground, which is its contrary.

The ground is the self which is the witnessing consciousness. It is a continuous affirmation of consciousness, which is self-revealing; and it also reveals that which is not itself. It cannot therefore remove or put an end to another positive entity called *ajñāna*; for *ajñāna* being the object of knowledge has to be revealed by the self. And it is a fact that the knowledge of something does not dispel that something.

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Here may arise an important objection which can be stated thus: 'The object "gives" knowledge, and knowledge is the exact opposite of *ajñāna*. The object, then, is that which removes *ajñāna*. Further, an object is that whose existence is determined by a valid means of knowledge. Then it cannot be said to be made manifest by a witnessing consciousness. Does consciousness reveal pure *ajñāna* or *ajñāna* as qualified by an object? It cannot be the former, because mere *ajñāna* is beyond apprehension; nor can it be the latter, since every object is apprehended only through one of the valid ways of knowing.'

Before we answer this question, we must be clear about a distinction. An object as apprehended by the pure witnessing consciousness is not the same as that apprehended by a determined or conditioned witnessing consciousness. Any object is an object of the witnessing consciousness as a known or as an unknown entity. The object as known is apprehended by one of the valid ways of knowing. As unknown, it is apprehended in a general or specific form as that which dispels the particular *ajñāna*. The former demands the mediation by a valid means of cognition; and the latter makes no such demand. In either way, *ajñāna* is immediately apprehended; and this is a positive entity.

Inferentially, too, we can establish *ajñāna* as a positive entity. An object in a dark room is not apprehended, because it is not visible. The first rays of light coming from the candle illumine the object; and the object is distinct from the darkness that is dispelled by the rays of light. Likewise, take an object which is at a fixed place and which exists for a certain period of time. Prior to the knowledge of the object, *ajñāna* is at the same place as the object. But it is not cognized by the sense-organs. It dispels itself as the object is apprehended. That is, it is not a non-cognized entity. The object that is not cognized stands as though it is veiled or concealed. Just as the posterior cognition sublates the prior one, we cannot say that the cognition of the object dispels the *ajñāna* that has enveloped it so far. This *ajñāna* is brought forth of nothing outside of itself. Since there is nothing external to it, it itself is the veil, the enveloping medium. When the object is cognized, that which is sublated is this veil, it is itself. The moment it is sublated, the object gets known; and this is possible only if the object and *ajñāna* are at the same place. Since the cognition of the object is not erroneous, *ajñāna* is not an unreal entity. On the other hand, it is an object distinct from that which is known. It is distinct from the object cognized. The object in the dark room is illumined or revealed by the first rays of light. *Ajñāna* is something like the darkness which envelopes the object.

Now we have the cognition of the object which is the not-self. Is this knowledge the contrary of *ajñāna*? Or is it the knowledge of the self? It cannot be the former, since *ajñāna* which has its ground in the self cannot be said to be veiling the object. Nor can it be the latter, since it is the object which is said to be known. But the object as known, as intelligible, has its ground only in the self. The object of perception is that characteristic of reality which comes alive, which in developing a meaning becomes a phase of consciousness. It is this phase of consciousness which is veiled by *ajñāna* prior to our knowledge of the object.

Knowledge is rooted in the self; and *ajñāna*, too, has its ground in the self. Both are directed towards the same entity. When one operates the other is not. This *ajñāna* is the same as *avidyā*, which has a power of its own. It is capable of fulfilling the functions of the self; and it is the general matrix of the finite universe. Hence it is said to have a power or potentiality which is not external to it. It is identical with its power. This power is closely united to the being of the universe; and this is the being of consciousness which is active or which may be waiting to come alive. When we cognize the objects which are 'outside', or when we speak of the ego whose ground is the self, we do implicitly accept that *avidyā* is

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closely attached to the being of the self. The self as such is the ground for all the objects that constitute the not-self.

Implication, too, can determine the positive nature of *ajñāna*. In the absence of the operation of *ajñāna*, we cannot offer a consistent and satisfactory explanation of the object apprehended erroneously, and of the apprehension of such an object. For instance, we have referred to the ego as being grounded in consciousness; and the ego is generally taken to be the same as the self. Silver has its ground in nacre in the erroneous cognition. This silver is identified with nacre. The object silver and the knowledge of this object are not real; both are cases of contradiction. Knowledge, we should remember, presupposes the existence of an object. Now the material from which such an object and such a 'knowledge' are derived must share their essential nature. If the material cause is real, the effect too ought to be real, since the effect partakes of the nature of the cause. Since the effect called silver is not real, its material cause too cannot be real. Has the material cause a beginning? If it has, we must seek another cause for this, and so on. That it has no beginning can be proved by no valid means of knowledge. As such, we have to assume that the material cause of an entity which is not real is itself not real, that it is beginningless, and that it is no other than *ajñāna* which has a direct relation to the self. Apart from *ajñāna*, there can be no material out of which contradiction might arise with regard to the existence of the objects and the knowledge of these objects as well.[3]

4. Here we have to notice a sharp distinction. Anything that manifests or reveals or brings forth the nature of an entity has the latter as its object. It is the self that reveals an entity. As such, how can there be an object for *avidyā*? This question is easy of an answer. Earlier, we have said that prior to the knowledge of an entity, the entity lies as if it were under a veil. It is due to *ajñāna* that there appears an enveloping veil round the not-self. *Ajñāna* cannot envelop the self, for it cannot hide it or illumine it. There is nothing to show that it envelops the self which is its ground. It is inconsistent with its nature and function to envelop the self. Admitting that it is only an enveloping veil for the objects, how do we know that it exists? When we know that this is a blue pot, the veil (*āvaraṇa*) has ceased to exist for the pot; and it is then impossible to know the veil. When we do not know that this is a blue pot, even then we cannot know that there is a veil enveloping the object.

One might argue that prior to knowledge, *ajñāna* was enveloping the object. That is, we apprehend the object and at the end of the apprehension we have the knowledge. Then the apprehension in the first moment may be said to be cognizing *ajñāna* which is veiling the object. But knowledge is something like a continuous stream; and the object cognized in the subsequent moments is the same as that cognized in the first moment. Further, we have the cognition and we know that it is a blue pot. Here we do not become aware of our prior non-apprehension of the object. Such an awareness comes only later or in a mood of reflection.

We might be asked to consider at least recognition, which seems to show that *ajñāna* is a veil, spread, as it were, over the objects. An object was cognized yesterday, and now I recognize it. During the interval, there is non-apprehension and therefore *ajñāna* veiling it. If there is no such veiling, there ought to be the cognition even in the intervening time.

But one can ask, Is this non-apprehension? An object may be known, and it may be cognized at two different times. In the interval, there is no cognition, because there is no relation of the subject to the object; and as such, we do not apprehend any non-apprehension at the time of recognition. Further, the apprehension or otherwise of an object is determined by a valid means of knowledge; and there is no such valid means through which we may be

[3] *Vivaraṇa*, XI.24-XIII.17; *Tattavadīpana*, LVII-LXVI; *Prameya-saṅgraha*, XIV-XVIII.

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said to apprehend the non-apprehension. This non-apprehension and the object are grounded in the witnessing consciousness. That is, the contradiction arising from *ajñāna* and the objects as well are grounded in this consciousness. This alone explains experience.[4]

5. The object cannot be apprehended if the veil enveloping it is not destroyed. Is this accomplished by any valid means of knowledge? Or is it done by the witnessing consciousness? It cannot be the former. Consider the perception of the two moons. Here we do not overcome the 'veil' with the aid of any valid means of knowledge. It cannot be the latter, since even the 'veil' is dependent on consciousness. It is consciousness that makes *ajñāna* possible. There is no argument to show that *ajñāna* envelopes the not-self. The not-self is essentially dependent, and to that extent it cannot reveal itself. And a veil for the non-conscious not-self serves no purpose; nor is it essential to the not-self. *Ajñāna,* then, does not have the not-self as its object. Padmapāda, therefore, observes that the power of *avidyā* does not prevent the manifestation of the form of the non-conscious object. The form of the not-self is of the nature of *ajñāna*; and since it is a non-conscious form, it cannot possibly reveal itself. It is only a conscious principle that can reveal itself and the not-self. Hence *ajñāna* does not prevent the manifestation or the revealing of the non-conscious not-self.

We have earlier shown that contradiction is the basic principle at work in the finite world of persons and things. It is a principle which makes such a world possible. That is, though *ajñāna* does not function like a veil over the objects, it gives rise to the objects of the external world. This is technically spoken of as the power to diffuse, *vikṣepa-śakti.* It is the cause whereby an entity appears as something other than itself.[5]

If the form of the not-self is veiled, we have to say at a given moment that the object is now unknown. Since this is absurd, we should say that the unknowability is due to some other reason. But this is faulty, since we are not aware of not-knowing any object as a given object. This awareness of unknowability is a consideration arising from the abstract reflective ideas.

The not-self cannot reveal itself; and it is revealed because of its contact with consciousness. If this is taken to be the self-revealing of the not-self, it will have to be real and eternal. And since it is revealed only at a specific occasion, we have to accept *ajñāna* as functioning like a veil for the not-self. Then the not-self would cease to be the not-self, and with this is the problem destroyed. We have therefore to understand the problem differently. Consciousness is real, and it alone can reveal the not-self. This consciousness can reveal or manifest the object only when it is not veiled. Then the object can be apprehended only when consciousness is subjected to the limitations imposed on it by *ajñāna,* which is not different from it.

Further, *ajñāna,* which has the self as its ground, cannot have the object for its application for a still more important reason. Unless the enveloping veil is destroyed, the object cannot be apprehended. And with the knowledge of the object, the *ajñāna* which is grounded in the self ought to disappear completely. This is contradicted by experience. We can therefore speak of the reference of *avidyā* only to the self. Prior to the cognition of silver in the nacre, during the cognition of silver, and even after this cognition is sublated, we have *avidyā* operating; and this means that *ajñāna* has no direct reference to the not-self.[6]

6. *Ajñāna,* however, does bring a change to the nature of the object. It causes the object to appear in a form other than its own.[7] Here we have to face a serious objection, which can be stated thus: 'When we have the knowledge

[4] *Vivaraṇa,* XIII.18-XIV.3.

[5] *Pañcapādikā,* IV. 24-26; *Vivaraṇa,* XIV. 3-6; *Tattvadīpana,* LXVIII-LXIX.

[6] *Vivaraṇa,* XIV. 7-15.

[7] *Pañcapādikā,* V. 1-2.

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of nacre, we find that silver—which is its other form—is dispelled along with the *ajñāna,* which is the material cause of the form of silver. Now when the contradiction due to *ajñāna* is dispelled by the knowledge that it is nacre, how can there be *ajñāna* having its ground in the self? If it is there, *ajñāna* must differ from object to object. If a plurality of *ajñānas* cannot be accepted, we cannot also accept *ajñāna* as the material which issues itself into contradiction. We cannot have a real entity as the material cause for a mere appearance. If *ajñāna* is the general matrix, and if it remains grounded in the self even after the sublation of an erroneous cognition, then we may have to admit that contradiction can disappear even if the matrix continues to operate.'

7. This objection calls forth an explanation of the nature of the effect. The effect called pot is destroyed. What kind of existence does it have? There is the involution of the effect in its cause. Likewise, when we have the knowledge of nacre, the erroneously cognized silver finds its involution in its cause called *ajñāna.* We can also argue that, though *ajñāna* is one, its manifestations are many. These manifestations are the material causes which result in the cognitions of silver and the like. It is these that are dispelled when we have the true cognition.

In ordinary experience, however, true cognition dispels only that which is based on contradiction. It does not remove the root cause of contradiction, namely, *ajñāna*; for there is every possibility of having the erroneous cognition in future. This being the case, how can the knowledge of Reality dispel both the contradiction and its cause called *ajñāna*?

In answering this question, we have only to point out that knowledge dispels that which is not knowledge. *Ajñāna* is that which is not knowledge. Non-apprehension, apprehension of an appearance, erroneous cognition, and the like are the exact opposite of truth, of that which reveals truth; and they are dispelled in actual experience by the knowledge of truth. When truth reveals itself, its opposite is sublated. This opposite is the positive entity called *ajñāna*; and it is resolved in truth.

Ajñāna, we have said, cannot be the veil cast, as it were, over the objects; for, if it were like that, it cannot be known. Such an objection cannot arise in the case of that power of *ajñāna* whereby it is said to give rise to the manifold particulars of sense. It is a fact that erroneous cognition makes us apprehend an object as something other than itself.

But can the self be veiled by *ajñāna*? Can *ajñāna* distort the self and make it appear as something other than itself? A veil is something which hides or conceals the revelation or manifestation of an entity. But the self being self-revealing cannot be hidden. Nor can any effect prevent it from revealing itself. Knowledge arises as having the nature of revealing an object; and since the self is not an object, we cannot say that the knowledge regarding self does not emerge because of *ajñāna.* As no useful purpose is served by this positive entity called *ajñāna,* can we not say that it does not have its ground even in the self?

Padmapāda answers such an objection by reminding us of the nature of the self. The self is consciousness which is self-revealing. If such a reality is not revealed or manifested, it cannot be due to any reason or factor that may lie outside the self; for the self is the only Reality. We have to say therefore that this non-manifestation is due only to *avidyā* which prevents the manifestation. This *avidyā* is natural to the self, in the sense that it is a limitation imposed on the self by the self.

Reality is self-revealing. It exists and reveals itself. Its nature is one, and the way it is apprehended is another. This difference cannot be explained unless we assume a veil-like positive entity called *ajñāna.* There is light and no darkness, and then we are able to apprehend the pot which is nearby. Hence empirical statements like 'Reality is not' and 'Reality is not self-revealing' go to imply that there is a positive *ajñāna* coming in the way

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of true apprehension. This is the procedure involved in arriving at *ajñāna* through inference and implication.

Consciousness is the ultimate ground. The form in which it is apprehended is its product or effect. Only when there is something preventing the manifestation of the ground, can we apprehend its product as other than itself. That which prevents the manifestation is a form of *avidyā*, and its exact form is inexplicable.

8. Consciousness reveals itself. Yet we do not apprehend the knowledge of another person. Why can we not accept the same non-apprehension here too? We cannot do so. In apprehending the knowledge of another, that person is another. Because of this otherness, we can speak of non-apprehension in that context. Reality or consciousness is not other; it is one's own self. And if we do not apprehend this self truly, we can only say that this is due to *ajñāna*. It is *ajñāna* that satisfactorily explains the non-manifestation of the self as the self. This *ajñāna* prevents the true manifestation; and it can do so only if it is naturally grounded in the self, that is, if it is a natural condition imposed on Reality by Reality.

This Reality is the self, the subject that has no object. The moment anything appears as the not-self, then we have the emergence of the product of *ajñāna*. *Ajñāna* arises from the perception of an effect or product. It makes an object, and it also makes an entity appear as something other than itself. It alters an object, and therefore its apprehension by the self. Both the object and the knowledge of the object are the products of *ajñāna*.[8]

9. Non-apprehension, erroneous cognition, and the impressions left by the erroneous cognition are some of the factors which cannot be identified with *ajñāna*. But one may ask, Is *ajñāna* really distinct from these? When I know an entity as other than itself, it is a case of illusion; and you may call it contradiction arising from *ajñāna*. Such an illusion persists throughout the empirical life in some form or other; and it is the very basis of finite life. Can we not then identify *ajñāna* with illusory knowledge?

As an answer to this question, we have to ask, What is illusion? It may be defined as the cognition of an entity as other than itself, as its opposite. The not-self being cognized as the self is a case of illusion. A black cow, for instance, is identical with a red cow, inasmuch as both are cows; but they differ from one another because of the difference in colour. Similarly, the expression 'I am a man' might be taken to be constituting an identity-in-difference. The 'I' is identical with the self or Reality, while the qualification 'man' is different from it. This cannot be taken to be a case of illusory knowledge like the cognition of nacre as silver. The 'I' is identical with and yet different from 'man'. If this were an illusion, the expression 'a black cow' ought to be also an illusion. 'It is not a red cow, but a black one.' Here the redness is negated, but not the cowness. In the same manner, the manness of the 'I' (the self) is negated in the higher immediacy, while the self continues to be identical with itself. The identity of the 'I' with the man is a pragmatic necessity. This pragmatic sanction is seen to be erroneous when there is the experience of identity. Consequently, truth or reality cannot be defined in terms of identity-in-difference.

However, one might argue that error arises when there is no identity-in-difference. The relations that subsist between the universal and the particular, quality and substance, effect and cause, determinate being and mere being, part and whole, may all be taken to be the cases of identity-in-difference. There can be no such relation between the existent nacre and the perceived silver, or between the existent soul and the perceived body.

But we have only to ask how the relation between the body and soul differs from any one

[8] *Pañcapādikā*, V. 2-4; *Vivaraṇa*, XIV. 21-XVI. 2; *Tattvadīpana*, LXXI-LXXV.

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of the relations enumerated above. Is there not a similar relation between the perceived silver and the existent nacre? It is meaningless not to extend that relation to such cases. And consequently, there can be no erroneous cognition in such a doctrine.

If the illusory cognition is only a state or phase of the mind, the illusion gets its ground in the mind and not in the self. Then what is the part played by the self in cognition? If the epistemic act is said to be grounded in the self, then there can be no direct relation of *avidyā* to the self. The absence of any such direct relation makes even error impossible. Nor can the illusion be taken as a modification of the self, since the self is ex hypothesi beyond any modifications. Further, is knowledge a property of the self? If it is not, then it is identical with the self. If it is, then we cannot say that such a self can undergo a modification in the form of another property called knowledge. The clay which is the ground for this pot cannot be the ground for that one. Likewise, the self which is said to be the ground of one knowledge cannot be a ground for another knowledge too. That is, two properties that differ in their nature from one another cannot have an identical relation to the identical ground.

There is the erroneous cognition which is self-contradictory. It arises from *ajñāna* which is like a stream. This *ajñāna* has no beginning; it cannot be dated. The relation of *ajñāna* to the self is without a beginning. Yet it is a temporary relation. The erroneous cognition and *ajñāna* can be transmuted into a true cognition and knowledge. *Ajñāna* is related to the self like the blue colour to the sky. Such a relation does not and cannot come in the way of the self-contained nature of consciousness.[9]

[9] *Vivaraṇa*, XVI.22-XVII.21; *Tittvadīpana*, LXXXIII; *Prameya-saṅgraha*, XXII-XXIII.

DOES RELIGION LEND ITSELF TO BE ADAPTED AS A PROFESSIONAL CAREER?

By Swami Vimalananda

There are politicians who openly denounce religious profession on the ground that it is economically non-productive and politically retrograde, if not reactionary. The religious orders are generally conservative and not enthusiastic about change and reform. The controlling forces of religious institutions proceed from doctrines that cannot be demonstrated as facts of natural science; and the customs that mould religious communities are inherited from antiquity. We therefore find that religion is slow to adapt itself to the mobile society. Further, professional religion has often been held responsible for sectarian feuds, chauvinistic nationalism, and inter-religious wars, which they produce by erecting social barriers and perpetuating prejudices that have blocked the progress of rational thinking. It is also said that individuals and groups that offer religious service to the public fix their own values to religion, which they intend to employ as an instrument for the preservation and well-being of the society. They build up a separate interest which has to compete or reconcile with other social interests. As a competitive interest, religion cannot conduct gainful activity, for it

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cannot then be an instrument for facilitating the good of the entire society. Even when religion works for public good, it is found to discriminate between the believing brotherhood and those who are outside of it. On the other hand, when religion reconciles itself to economic and political interests, it loses its moral quality. For all these reasons, it is contended that religion should not be encouraged as an organizational profession, although as a private affair it need not be an offence to any society, so long as it does not clash with the accepted *mores* of the society and abides by the laws of the state to which it is subject. What is not welcome as an accepted profession can hardly be an opening for public or private career.

The arguments set forth above are advanced by those who view religion from outside of it and as one of the social forces seeking dominance among the various social currents in any society. From within the fold of religion itself, the voice is often heard that religion cannot be professionalized, because that would negate the principles on which it is based. Man is conditioned by innumerable factors rising from his own natural drives and factors made ready for him by the society in which he lives and grows. In order to conduct his daily life in the currents and cross-currents of existence, he gets himself conditioned to an accepted pattern of behaviour and conduct by his own choice or by the pressure of events around him. He selects himself a profession or he is pushed into one to meet his sustenance and his satisfactions; he gets himself trained for it and offers his services to those who need them; he makes an announcement of his expert skill supported by credentials, titles, degrees, diplomas, and decorations; and he persuades others to accept his service if they found it profitable, sometimes setting a price for it in a tangible form, and at other times perceivingly disclaiming all return, but expecting compensation by way of gratitude, admiration, or adherence. Religion, which on principle demands utter humility, complete self-abnegation, and utmost deconditioning of oneself, can therefore by no means lend itself to be a profession, just as one offered by other departments of human activity. Whitehead's epigram that religion is what the individual does with his own solitariness covers the central area of religion viewed in the above light. The sharp contrast between Mīmāṁsā and Sāṅkhya-Yoga in the traditional philosophy of India brings this truth into bold relief. The mechanism of the former is *pravartanā* or impulse to prescribed activity calculated to produce good, and that of the latter is *nivartanā* or extinguishment of all impulses from the psyche, so that the agent of action and enjoyment may be left in isolation untrammelled by the conditionings of nature. Asceticism and contemplation are the natural outcome of the latter discipline based on introspective self-absorption or exclusive God-minded-ness.

But a protean and universal experience like religion cannot be neatly defined and circumscribed in this manner. The Sāṅkhya idea had to accommodate the claims of Mīmāṁsā, as we find in the development of later theism. Evidently because obliteration of all impulses from the pschye is by no means easy or common. Great teachers like Śrī Śaṅkarācārya have made it clear that the path of the aspiring soul winds onward and forward through the realm of *pravṛtti*, the sphere of sanction and endeavour, to the peak of *nivṛtti* or spendid isolation. Thus religion emphasizes *dharma* or righteousness not only as a preparation for the singleness and purity of the soul, but also as a socially significant motive calling for proper individual attitude and concerted action. The purely mystic and rigorously subjective experiments of religion and the results that would follow them deserve to be considered as individual achievements less dependent on social forms and sanctions. But even such a subjective form of religion requires an advancement of thought and action which is not widely met with and for which few are really competent. The active type of religion animated by ethical or aesthetic fervour therefore holds the stage as a sociological and historical phenomenon, seeking

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expression through action in a community and affecting its tastes and values. From this point of view, religion is always looked upon as a nursery of human arts and cultures and a happy ally of all ethical, moral, intellectual, and spiritual activities of humanity. Asceticism and monastic communism of the type of early Buddhism and Christianity, the Sāṅkhya-Yoga type of hermetic discipline, and the way of the solitary *parivrājakas* or gyro-vagrants of early Hinduism have for the most part given their place to religious communities organized into orders with their own creeds, codes, hierarchies, and forms of activity.

The subjective aspect of Hinduism is represented by *yatis* or *maskarins*, who have a distinctive life based on intense personal conviction and emotional habit of the mind; they do not always seek to establish an organization whether it is a *pīṭha*, a *maṇḍala*, a *panthā*, or a church. The *sampradāya* or method of transmission which they maintain is only a way of the handing on of knowledge and spiritual practice from the preceptor to the pupil. Such a condition of self-discipline, disentangled from a special church discipline, was the result of the acceptance of the highest caste as the depositary of the social and objective part of a religion. Buddhism, which rebelled against the religion which made a hereditary caste the custodian of religion, was the first to organize and recruit members to build a church, which gradually came to combine in itself under a flexible government the subjective and objective functions of religion. Buddhism gained from the powerful personality of its founder its unifying symbol. From its carefully preserved traditions it evolved a universally binding law; and from its widely recruited, graded, and trained clergy, it built up the medium for its preservation and transmission.

Christianity, which was ascetic, monastic, and subjective in the patristic age, developed a universal church, first as an ally of the Roman Empire, then as its successor, and finally as the religious magistrate and spiritual overlord of the national states that sprang up in the place of the distintegrated Empire. The personality and teachings of the founder of Christianity, however, remained a vitalizing force always; this fact is evident from the current of its partly independent mystic traditions and its civilizing moral influence.

Mohammed declared that there is no monasticism in his religion; and he gave its place to religious wars, because he thought that the braveries of this world were in no way short of the martyrdom sought by monastic religious communities of other religions. Not only that, Islam did not tolerate the duality of church and State or religious and secular orders. In Mohammedanism, Mohammed is accepted as the unique spokesman of God, leader in worship, chief executive, sole legislator, supreme judge, military commander, and treasurer; therefore the distinction of the religious and the temporal does not appear to be sharp. Law, ethics, government, and etiquette are all but a unified whole in the Islamic religion, and therefore Islam is the profession of every one who is a Muslim and not merely that of a group.

It may even be said that religion is not a separate career in Islam, because it does not have an order to minister religion; its priesthood is part of the common Islamic community, sharing also in its other interests and activities.

In the strict sense, religion as a whole-time profession pertains only to Hinduism, Buddhism, and Christianity. The Buddhistic Saṅgha was not a rigorously organized community under a single head who had sway over the whole Buddhistic world. Its nature, form, and colour have varied from country to country. It may also be noted that entrance into the Buddhistic Order on a temporary vow has made the Order mobile. In ancient Hinduism, religion was no doubt, in a general sense, a profession of the highest caste; but the services they rendered were not exchanged for a price. The conception of *pratigraha* and *dakṣiṇā* was scripturally controlled and, being a form of

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voluntary gift, it was neither economic nor commercial. Later, when a member of the same hereditarily determined religious community entered a profession, he did so as a layman, and so no claims for religious superiority were conceded.

The *parivrājaka*, who represented the mystic side of religion, dissociated himself from social duties and made no ostensible offer of religious service to others. He was inconspicuous and retired, *avyaktaliṅga* and *avyaktācāra*; he was merely a religious symbol—of course, a potent symbol—the meaning of which was clear to the community that produced him, and of which he was often an actively functioning member in an early period of his life.

It is chiefly in Christianity and monastically organized modern forms of Hinduism as well as in Buddhism that we find individuals completely absorbed in religious work as a profession. Any profession comes into existence when there is a demand for it from the society in which it appears, and a profession, in turn, creates new needs in a society, so that it may supply its service in novel ways. Music may be cited as an analogy. It is practised not merely for the delight of the singer; but because the singer has an aesthetically sensitive audience, ready to appreciate him; nevertheless the range of the audience, its variety, extent, and degree of tastes are enormously influenced by the expert singer.

The two terms 'profession' and 'confession' are semantically related. A person confesses his own private thoughts, feelings, and experiences before another chosen as his auditor, and a person professes before the public what he is, what he thinks he is capable of doing, and what he represents. Civil, military, industrial, commercial, artistic, and religious professions imply an offer of service to others, and all who supply or demand service have a right to lay down mutual conditions, demand mutual terms, and accommodate to mutual interests. That religious profession, organized into orders, has always done this, directly or indirectly, is clear to observation.

Jesus Christ, for instance, taught the ideal of life based entirely on the love of God and love of His children, which meant love of all mankind viewed as a single family. All the members of this universal family had equal claim to the Father's love, and in it none was greater or less than the other. All were expected to meet the physical necessities of life by honest labour. Each member of such a community served his Lord cheerfully, and each was contented with his own lot. All looked upon the needs of any one as the concern of all, and they arranged mutual relations entirely depending on personal love and trust. Such Christian communities existed during the apostolic times, but were soon replaced by a growing organization with its own government and administration of common funds. Great saints like Clement, Ignatius, Polycarp, and Hermas worked with their hands, shared all things in common, and lived by the law of love and trust. These were succeeded by the great Catholic theologians and apologists, among whom were Tertullian, Origen, Athanasius, and Augustine, who provided the developing Church with its framework of dogma and apologetics, its legal support, and its philosophic foundations. The world-wide organization of the Church of Rome was but a natural outcome of their attempts at harmonizing, consolidating, and unifying the past traditions under its trusteeship. A very large professional body recruited and trained for the purpose became necessary to carry on the establishments for the relief of the indigent and the distressed, and other works of philanthropy launched by the Church.

The conditions in Europe raised Christianity to a State religion, and the Roman Empire was converted into the Holy Roman Empire, a large Christian brotherhood. In this new role, the simple, original, inward Christianity had to adapt and absorb elements which were foreign to it. It had to reconcile the law of the State and the law of love; it had to run courts to punish criminals, to proceed with law, to guard private property, to allow accumulation of wealth, to sanction slavery; and, in short, it

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had to run a parallel State which cut in through the frontiers of the national States. In a sense, the Church of Rome ruled the entire Christendom with its *jus divinum* and *jus canonicum* through the vast army of monks, canons, and officials on a professional footing.

From the above short description, it is clear that the Christian religion has afforded an honourable, efficient, widely diffused professional career, which has on its role some of the past and present benefactors of humanity who have distinguished themselves like their compeers in other departments of human activity.

The question whether religion lends itself to be a profession or not can be answered only depending on the emphasis laid on, and the content given to, the term 'profession'. To a purely subjective religion in which the aspirant seeks inward illumination and mystic communion and adopts as a means to it ascetic disciplines, the background or support of a significant profession and a professional mould might be superfluous or harmful; the true inwardness required for such subjective religious pursuits may be better attained with least dependence on outward circumstances. The number and quality of those who seek this goal, however, may be correlated to the religious temper of a particular age. The objective type of religion described above is relative to the needs and tastes of the community or culture it purports to serve. The wonderful adaptations of living Christianity have always been more alive than other religions to the need of fitting the inherited past to the emerging present. Other religious organizations also now recognize this principle of presenting their eternal truth in a new garb fitting with social changes.

A dynamic religion operates in a society making use of specially trained individuals as its instrument for advancing its plans and preserving its inherited traditions. A world-wide religion has to develop procedures and principles drawn from its past experience for several centuries and by constantly refining the technique for developing the potential capacities of the recruited candidates. The strength of any organization is entirely based on the morale of its personnel and the *esprit de corps* developed within the profession. If religious service is to become an efficient instrument of morality and a powerful tool of social uplift, the amateur attempts of individuals and groups who render humanitarian and spiritual service will have to be supported by completely dedicated and rigorously professional orders which set its standard and guage its quality. When this point is kept in view, none can oppose the subjective and objective types of religion or assess the objective developments of religion as a social expression by purely subjective standards; that would only complicate the problem and hinder effective implementation of religious schemes formulated for common weal.

In order to make religion a harmonizing, unifying, uplifting social power, its technical personnel should possess a stability which gives continuity to its efforts; it should have a hierarchical order that will ensure seriousness in all its transactions; and it should acquire a professional efficiency which will prevent misdirection and blunders. That organization which fails to provide a proper career for the talented and a suitable place for the personnel enlisted on merit can hardly succeed in its attempt to generate and confirm the enthusiasm required to achieve its own ends. When these facts are recognized, the view that religion is a private affair, or that it will lose its pristine quality if the status of a worthy profession is accorded to it, cannot raise any difficulty. When one is willing to raise the religious vocation to the high place it deserves, one cannot afford to ignore the fact that a profession cannot be efficient unless it be made of absorbing interest not only by the attractiveness of its glorious sentiment, but also by the enhancement of its value to the individual and the society. It must evoke unceasing aspiration, and it must present opportunities for advancement. It must encourage innate talent which can find expression in a noble career; for a discontinuous profession, or diversified superficial training, which produces only factotums, can never attain a

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high level of efficiency required for the achievement of a high order. A worthy end which calls for continuous work that leads to it alone can make for a distinguished career attractive to the flower of the country. The term 'careerism' is coined and employed by some in an invidious sense; a career mainly meant for personal advancement and success has no place in any true welfare scheme. But opportunity for advancement does not necessarily imply any reproach, so long as it is kept away from dangerous ambition which shuns the pains required for achieving the purpose it has in view and which is neglectful of moral virtues inseparable from it.

Ambition in itself as a motive force is neither moral nor immoral, but the intention behind it makes it the one or the other. The ambitious person is looked upon with fear or distrust or secret admiration, because he uses his power with an ulterior motive. It is his excessive love of glory and desire for worldly self-aggrandizement that make him an object of suspicion. But none should condemn due and proportionate desire seen in any person for enhanced activity, for the exercise of his innate faculties, or for the furtherance of ends beneficial to him and others. Ambition becomes a menace when it is unlawfully self-assertive and when it is consumed by an appetite for power and domination.

Apart from individual merit, a career requires support from appropriate social situation for its success. That which is valued by humanity flourishes, and that which is disapproved by it languishes. A society in which religious vocation is held in repute directly contributes to the increase of religious values, and in it the profession of religion becomes an instrument for immense good. Careerism deserves condemnation only when it leads to monopoly, arrogance, and misuse of power. But as a means of bringing out the best in an individual and placing it before the entire society for its well-being and progress, it deserves the highest place in our consideration. To condemn it *in toto* will only cripple social action and alienate a worthy ally. Within and out of various professions, there are men who are not ignorant or dull, idle or dissipated, and possessing the kind of ability and required kind of attainments, condemned to inactivity or under-employment either because of the absence of opening for proper career or because of the prejudice and disapproval of persons who hold the keys to it.

In the monarchic system, the tastes and preferences of the king and his courtiers set the stamp of approval on artistic and cultural creations. In the democratic scheme, on the other hand, the discovery, training, approval, and reward of talent in various departments of human effort is the prime duty of the various organizations which are the mouthpiece and training ground of the entire community. The encouragement of specialized profession by religious organizations through the proper development of physical, intellectual, and spiritual powers of the individual is therefore a *sine qua non* not only for the effective discharge of its own functions, but also for communicating its spirit to wider fields of activity.

The conclusion may be summarized as follows. Monasticism as a subjective and ascetic discipline leading to self-illumination and mystic experience may not have outward social significance, except in so far as the preservation of it is made the concern of the preceptor and the disciple. Objective expression of religion—whether it is based on, or productive of, such mystic results or not—has the social medium for its perpetuation, and so it demands professional organization based on merit, fitness, training, and loyal dedication. The condemnation of the dynamic urge of the objective religion, miscalled careerism, would leave organized religion inane and forceless. True spirit of religion, whether institutionalized or not, always induces a person who is susceptible to its influence to render voluntary, unrestricted, life-long service without thought of personal advantage or even regard for self. Examples are not wanting in any age to bear witness to this truth.

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BHĪṢMA'S INSTRUCTIONS TO YUDHIṢṬHIRA—1

By Professor J. N. Chakrabarti

The *Mahābhārata,* India's greatest national epic in Sanskrit, is not merely a history of the war between the Kauravas and the Pāṇḍavas on the plains of Kurukṣetra, but also a mine of information regarding the conditions of life—social, political, and religious—which obtained in ancient India some two to three thousand years before Christ. It is a treasure of ancient wisdom and tradition, handed down through the ages. The legends and anecdotes date back to hoary antiquity, affording glimpses of the ideals and principles which the rulers of the people set before themselves for the administration of the various departments of government.

The *Śāntiparvan,* the Twelfth Book of the epic, is mainly concerned with the organization of social life and the foundations of law, morality, and philosophy. Manu and Māndhātṛ are cited as the pioneers in forging the path to a civilized and humane social order.

In the *Śāntiparvan,* again, there is a special canto entitled *Rājadharmānuśāsanaparvan,* dealing with the duties and obligations of an Aryan king. This canto is supposed to formulate the instructions of Bhīṣma to Yudhiṣṭhira, the eldest of the Pāṇḍava brothers, as to the ways and means of achieving success as a virtuous ruler and protector of his widespread kingdom and of the people under his charge. This interesting topic is introduced very dramatically in the following manner.

Yudhiṣṭhira, at the close of the war, instead of feeling elated by the victory he had won, was seized with extreme depression and sorrow at the fall in battle of his nearest kith and kin, his cousins of the Kuru family, and hundreds and thousands of Kṣatriya warriors, involving well-nigh the very extinction of the whole body of princes and rulers of the land. In the grip of his melancholy, he was on the point of renouncing his throne and withdrawing to a forest retreat to do penance. Kuntī and Draupadī pleaded with him. His brothers reasoned with him and tried persuasion of the weightiest kind to make him assume charge of the imperial throne, won by the valour and might in arms of his loyal brothers and friends, helped and guided by the wisdom of Śrī Kṛṣṇa. But Yudhiṣṭhira would have none of it. He was sunk in gloom, desolate and inconsolable. The situation was at last saved by Vyāsa, the great sage who had compiled the Vedas.

Two other great personalities, Vāsudeva himself and Nārada, the divine sage, had argued with Yudhiṣṭhira in order to win his will to the work that was for him to do. They agreed in recommending to Yudhiṣṭhira the traditional *dharma* of royalty, that is, upholding justice, punishing crime, looking after the best interests of the people in their different classes and communities, maintaining law and order within the realm, and keeping the frontiers of the kingdom safe and strong and the royal army always ready for action against possible foes. Still Yudhiṣṭhira gave no sign, and remained quiescent. Then came Vyāsa with his sage counsel. Supporting the views of Vāsudeva and Nārada, he awakened Yudhiṣṭhira to the responsibilities that devolved upon him after the great war, which could only be discharged by his assuming the power and authority of the crown. If Yudhiṣṭhira still had any qualms of conscience, he was told, he could perform the traditional horse-sacrifice and other *yajñas.* This would set him right in the eyes of gods and men, and cleanse his soul.

Next, Yudhiṣṭhira requested Vyāsa to tell him how he should live and act as a dutiful sovereign, labouring for the happiness and well-being of his subjects. The venerable sage in his wisdom set forth sound, general principles

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of enlightened government for the good of the people and the state as a whole. Yudhiṣṭhira in his eagerness to learn appeared inclined to go into particular details of the problem. Vyāsa, then, recommended to him an interview with Bhīṣma, who was pre-eminent in knowledge and learning, unrivalled in the mastery of the Vedas and all sacred lore, beloved of heaven and earth, the premier war-lord whose might in arms was, as a rule, crowned with the glory of victory in every campaign he had fought against champions, human or divine. If Yudhiṣṭhira sought further enlightenment about *dharma* and the discipline of life appropriate to the role he was to fill, who could deliver the goods better than Bhīṣma, the savant unique in the knowledge of all that was to be known in earth and heaven?

Urged by this solemn injunction from the venerable Vyāsa, Yudhiṣṭhira became somewhat perplexed. How could he get himself to face his grandfather, the living image of righteousness, after the deliberate sharp practice they had played off on him in the battle-field in order to fell him down to the ground? Yudhiṣṭhira began to fight shy of the proposal to meet Bhīṣma, now lying on his bed of arrows, praying to Śrī Kṛṣṇa, and awaiting the moment of his passage to heaven. Then the all-knowing Vāsudeva, out of compassion for the Pāṇḍavas and the world in general, came to the rescue. He very kindly reassured Yudhiṣṭhira and offered to introduce him to the presence of Bhīṣma at the proper moment; but Yudhiṣṭhira would have to be reasonable and carry out first things first. He should fall in with the cherished wishes of Kuntī and Draupadī, and gladden the hearts of his devoted brothers, by cheerfully accepting his new position as sovereign king. This admonition from Vāsudeva turned the scale, and Yudhiṣṭhira made up his mind to fill the role imposed upon him.

As soon as he declared his willingness to follow the counsel of Śrī Kṛṣṇa, preparations were made for a solemn procession and public state entry into Hastināpura. When the Pāṇḍavas entered the city after their thirteen years in exile, the citizens gave them a hearty welcome and a rousing reception. Dhaumya, their family priest, got ready to perform the proper sacred rites of election to kingship. Yudhiṣṭhira and Draupadī were made to sit side by side on a broad tiger skin rug, and sprinkled with holy water. Śrī Kṛṣṇa completed the ceremony by showering sacred water on them with his famous conch, the *pāñcajanya*. The performance of these traditional rites amounted to a formal election to the throne. The king was thus lifted to the rank of a god among men, rendering his person sacred and worthy of worship. Once installed on the throne of his forefathers, Yudhiṣṭhira proceeded to attend to the duties of the state.

Next morning, when Yudhiṣṭhira approached Śrī Kṛṣṇa, he found him in deep meditation. Yudhiṣṭhira approached him with prayer and praise, making grateful acknowledgement of the benefits received at his hands. But there was no response; Śrī Kṛṣṇa remained immersed in deep meditation. Yudhiṣṭhira gazed at him in wonder and anxiety. Seeing that he still took no notice, Yudhiṣṭhira was driven to inquire as to the reason of it: 'O Keśava, of immense power, why are you sunk in this astonishing reverie? ... Oh, why, in the name of heaven, are you like this? ... I beseech you on my bended knees; do take me into your confidence about this strange absorption of yours.' Thus implored by him, Śrī Kṛṣṇa collected himself and smiling sweetly replied, 'The Kuru grandfather, Bhīṣma, like a dying out blaze, on his bed of arrows, has committed all of himself to me against the moment of his passage from this world, as soon as the sun takes his turn on the northerly course'.

Śrī Kṛṣṇa continued: 'It concerns you to know that with that great soul's exit from this world will pass away the priceless store of learning and wisdom—the essence of religion and culture, the knowledge of the Vedas, and all sacred lore that ever fell to the lot of any man

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to possess. I would therefore advise you to go at once and sit at his feet to learn from him the secret of success in fulfilling the noble tradition of an Aryan king—the methods of efficient administration of the affairs of the state for the well-being of the people and the kingdom.'

Yudhiṣṭhira, on his side, was glad to declare that he readily believed all that Vāsudeva stated about the glory and greatness of Bhīṣma, and ended by requesting Śrī Kṛṣṇa to be kind enough to usher him into the august presence of the heroic son of Śantanu (Bhīṣma).

A large party proceeded from the capital to the battle-field of Kurukṣetra, in a secluded corner of which Bhīṣma was lying on his bed of arrows in a kind of arbour prepared for him. They found him intently engaged in earnest prayer to Śrī Kṛṣṇa. Śrī Kṛṣṇa was greatly pleased at his devotee, and made kind enquiries about the present condition of his body and mind, and presently mentioned Yudhiṣṭhira's tribulation, the qualms of conscience he was feeling for having caused the death of a great many of his kinsmen in battle and the slaughter of hundreds and thousands of Kṣatriya princes on the battle-field of Kurukṣetra. Vāsudeva requested the dying hero to pour the balm of his noble wisdom on the troubled mind of Yudhiṣṭhira. Bhīṣma was pleased to hear that Yudhiṣṭhira was seeking enlightenment, but expressed surprise that while Vāsudeva, the *guru*, was there in person, his disciple (meaning himself) should be called upon to impart instruction. In the end, however, it was settled that Bhīṣma should fill the role of the teacher and initiate Yudhiṣṭhira into the right ways of achieving success as ruler and protector of the kingdom of his fathers. It was agreed that the lessons should begin on the morrow.

The interview with Bhīṣma was an epoch-making event in the history of the human race. The scene on the first day in the spacious arbour was worth the sight of the gods. The central figure, Bhīṣma, was like the sun setting in a blaze of glory, and all around him were the great luminaries—Vāsudeva, Vyāsa, Kṛpācārya, Dhṛtarāṣṭra, the Pāṇḍavas, like planets surrounding the sun. Nārada was there, too, and he opened the conversations with the sage remark: 'Bhīṣma is now like the setting sun, on the point of passing away to his well-earned seat in heaven. He is past master of the four Vedas and of *dharma* for the advancement of social life and solidarity of mankind, and specially of *rājadharma* for the guidance of kings and princes charged with the protection and well-being of the people under their rule. It behoves you, O princes, before the great soul crosses the border, to ask him questions in order to get your doubts and difficulties on the path of duty cleared up for your future guidance.'

Thus enjoined by those whom he held in highest honour, Yudhiṣṭhira quietly stepped into the enclosure where a galaxy of distinguished visitors were seated round Bhīṣma, and then shamefacedly stood apart holding down his head. Vāsudeva gently invited Bhīṣma's attention to him by explaining that Yudhiṣṭhira was in attendance to pay his respects to his noble grandfather, but was waiting tongue-tied with a sense of guilt, because of the slaughter of so many of his kinsmen in the recent war. He was afraid to look Bhīṣma in the face, lest he bring down a curse on his own head. The large-hearted and merciful Bhīṣma turned a look of compassion upon Yudhiṣṭhira and at once reassured him saying: 'You have done no wrong. A true Kṣatriya is in duty bound to fight and slay whosoever confronts him in arms in the field of battle, be he a relative, a brother, or one's father himself.'

Yudhiṣṭhira, comforted by the gracious remarks of the venerable grandfather, at once went forward to do him reverence and kiss his feet. Vāsudeva lost not time to propose that Bhīṣma, for humanity's sake, should enlighten Yudhiṣṭhira about the duties and functions of a true king of the people. 'Is it not preposterous, O Keśava,' Bhīṣma asked, 'that the pupil should start lecturing, while the teacher (Śrī Kṛṣṇa) was there in person? What may

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be your object in such a topsy-turvy arrangement?' Pleased with the great savant's modesty, Vāsudeva cut short the discussion by saying that his purpose was to glorify Bhīṣma before the world: 'For, be very sure, thou renowned son of Śantanu,' continued Vāsudeva, that the instructions thou wilt impart to Yudhiṣṭhira shall be treasured by untold generations as religiously as the Vedas, and will be followed by the rulers of men, now and ever after, for the advancement of culture and the progressive well-being of humanity. . . . You are my beloved *bhakta* (devotee); I am resolved to see to it that you live in your glory and fame as the best and wisest of men through the ages to come.'

For Yudhiṣṭhira and his party, the scene of the interview closed for the day with Śrī Kṛṣṇa's glowing tribute to the dying hero. Next morning, as he got ready to start for Bhīṣma's arbour, Yudhiṣṭhira told Arjuna that he did not wish to worry his grandfather with a crowd of visitors, but would much rather wait upon him with a small company of his intimates. So from the following day onward, Yudhiṣṭhira had the privilege of sitting at the feet of Bhīṣma to learn *dharma,* and especially *rājadharma* or the duties and responsibilities of a king.

'Be of good cheer, O Dharmarāja (Yudhiṣṭhira), fear not,' greeted the saintly hero, 'you are free to ask me questions, in all purity of heart, about the science of *dharma.*'

'I have heard it said, grandfather,' began Yudhiṣṭhira, 'by great souls, wise in the knowledge of *dharma,* that for kings *rājadharma* is the greatest of *dharmas.* It is, indeed, very hard to bear the burden of what *rājadharma* implies. Would you therefore very kindly tell me all about it, for it seems to me that *rājadharma* is the sole support of this world of life?'

This earnest question started Bhīṣma on his long discourse. It covered a variety of topics of primary human interest. It told how social life began on earth, how Brahmā, with the support of Viṣṇu, composed a treatise on *dharma,* and so on. For Yudhiṣṭhira, it was, indeed, a rich harvest of knowledge. But at the moment, his chief concern was to learn the secrets of statecraft. So he requested Bhīṣma to give him special instructions as to how he should carry on as the king of the people and look after the interests of the kingdom.

It is worthy of note that in these talks Bhīṣma laid the greatest stress on *dharma.* 'Hold on to *dharma* in all that you do or say, and *dharma* will keep you without fail'—this was the sum and substance of his instructions.

'The first and foremost object of the king's solicitude should be to do the pleasure of the gods in heaven and the holy Brāhmaṇas on earth. If this is accomplished in accordance with the rules prescribed by the proper authorities, he is sure to win the love and respect of the people at large; and, what is more, he will have cleared himself of his debt to *dharma.* Success in each enterprise is the outcome of two factors—force of will and the favour of heaven.'

'But one must know', continued Bhīṣma, 'that, of these two, will-force, i.e. one's manhood, is held by wise men to be the prime mover. Therefore, my child, you should always be up and doing in whatever you undertake. If you meet with a check anywhere on the way, do not throw it up as a bad job, but pull yourself together and go ahead again with a firm resolve to win the goal.'

Yudhiṣṭhira asked: 'What should be my bearing, how should I behave, towards the various orders of my people?'

In reply Bhīṣma said: 'You will take care to keep each to its accustomed way of life and work, and make all of them co-operate in harmony towards the well-being and prosperity of the sum total—the population of your dominions as a whole. . . . You should hold the rod of *daṇḍa* (i.e. punishing the wrong) with a firm hand, dispense justice without bias to any party, and thus win the love and confi-

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dence of all classes of your subjects. Kingship was created to establish law and order on earth. To hold the scales of justice even should be your primary function as the king and ruler on the throne.'

'The burden of kingship, O revered grandfather,' rejoined Yudhiṣṭhira, 'is very heavy indeed, and hard to carry; I have a sinking feeling as I try to realize the wide range of my own proper responsibilities.'

'Sink or swim, you have got to face them, my boy,' said Bhīṣma, 'as the custodian and upholder of the noble tradition of the line of Kuru monarchs. To maintain it in honour is your sacred charge. You cannot turn your back on it. You must shoulder the burden like a man, and carry on.'

'The main spring of the king's power to do good is *character*. It is not material strength and physical might alone that uphold the power of a great king. Sterling character, purity of heart and mind, love of truth, charity and generosity towards the world of life are the principal elements that go into the making of a true king of the people. While the king should be gracious and kindly to those under him, he should be firm as a rock in upholding the authority of the crown.'

(*To be continued*)

THE EXISTENCE OF EVIL IN THE WORLD:

THE HINDU EXPLANATION

By Sri Sanat Kumar Ray Chaudhury

The minds of philosophers, thinkers, and theologians have been exercised over the question of evil in the world, the creation of God whose attributes are goodness, mercy, and bliss.

We will, for the purpose of this article, leave aside the Vedāntic doctrine that the whole visible universe is an illusion, Māyā, an appearance, and there is in reality neither good nor evil. But taking the world to be real, we find that both good and evil are existing. Some of the great religions of the world have attributed the existence of the evil to Satan, Iblis, Ahriman, and similar beings. They are represented as being intrinsically bad, and as always having designs on men to lure them into the paths of evil, so that they and not God will have power over them. These religions suggest that there is a contest between God and one of His created beings, who is evil personified, as to supremacy. This explanation of evil belittles the intelligence, the goodness, and the might of the Creator. God must have created them without proper consideration of the effect of such creation; or He may have been unaware that the being He was creating was wholly evil, and likely to destroy the peace and happiness of His creation; or if He had created it with full knowledge of the consequences, then He must be a Person of sadistic tendencies, who takes pleasure in seeing the pain, the struggles, and the sufferings of the beings He creates, and in having an opportunity to condemn them to eternal perdition. In any case, we are not left with a very high idea of the Creator, as made out in these religions.

The explanation the Hindu gives for the existence of evil in the world is quite different; it depends on his theory of creation. Accord-

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ing to the Hindu, creation is the self-expression of the supreme Being. Before creation, He was without attributes, inscrutable, unknowable, inexpressible. On the desire of creation arising, the *guṇas* (different aspects of cosmic energy), which were in a state of equilibrium in Him, became disturbed. The *guṇas* are three in number: *sattva,* the principle or energy from which good action comes; *rajas,* the principle or energy of activity, the cause of acts of a mixed kind, both good and bad; and *tamas,* the principle or energy of inactivity, from which arise delusion, stupor, and wrong perception. These *guṇas* having lain quiescent in the Creator, and their disturbance being the cause of creation, all creation must have them—all created things having the one or the other in a preponderating measure. Nothing in creation, according to the Hindu, can be wholly evil, or so evil as to merit punishment for eternity.

The Hindu in his *stotra* (hymn of adoration) describes the supreme Being as the two opposing extremes of each and every attribute; He is *dharma,* religion, cohesive force; He is *adharma,* irreligion, disruptive force. He is *satya,* truth; He is *anṛta,* untruth. He is *amṛta,* nectar, life-giving elixir; He is *viṣa,* poison, destroying life; and so on. In the physical world, we find energy in static as well as dynamic conditions. Latent or potential energy becomes patent or kinetic on polarization, and then we have two opposite poles, the positive at one end, the negative at the other. They are not really separate and distinct, but two aspects of the same thing.

Creation is the manifestation of the Unmanifest, the *avyakta*; it is due to the play of *śakti* or energy of God that what was latent or inactive becomes patent or active, and produces the universe. On the analogy of the rule relating to physical energy, creation, being the activization of God's energy, should similarly show two opposite poles—good and evil. Good cannot exist unless evil exists; in fact, we cannot have any conception or appreciation of good unless evil exists. Both good and evil, according to this theory, are the results of the interplay of *guṇas* mentioned before, where sometimes the one or the other of the three prevails. With the *guṇas,* good and evil were also latent in the Creator, and we need not be surprised at the manifestation of evil in God's creation.

To the Hindu, creation is the *līlā,* pastime, of the Creator. He was one, and there could be no play with only one in the field. The Upaniṣads say that He contemplated '*Eko'haṁ bahusyām*'—I am One, I shall be many; this is the secret of creation. His play continues until He chooses to withdraw the creation unto Himself, when there is *laya* or dissolution. Here, therefore, there is no question of eternal damnation. The Hindu doctrine of *karma,* no doubt, says that a man suffers for his sins, and is rewarded for good actions, but both these results, reward or punishment, are limited in point of time. A creature is born again and again, which gives him an opportunity to retrieve his position. He is enjoined by his scriptures to acquire the knowledge of his Self (*ātmajñāna*); and when he acquires the knowledge of the Self, he attains *mokṣa,* liberation, from the bondage of this world. He rises above the worldly plane of *pāpa* and *puṇya,* good and evil, and becomes one with his Creator. At that stage, the ordinary rules of reward and punishment for acts do not apply, because he has no worldly mind, which alone makes acts good or evil.

The Hindu explanation thus has a message of hope for all in the world. In the creation of God, there can be nothing wholly and intrinsically evil. Even such a thing as the snake's venom, whose ordinary quality is to destroy life, can be used to revive ebbing life; a flood which devastates also fertilizes. The Hindu says that every creature, even the meanest, will ultimately reach God, in whom it will merge on the dissolution of the creation. Good and evil will always exist together; only one has to avoid evil in thought and deed, and attain purity of mind, without which knowledge of the Self and liberation cannot be attained.

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ŚRĪ BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 7

REFUTATION OF THE PĀŚUPATAS

The Pāśupatas accept an Īśvara, whose existence they establish through inference. They do not depend on the authority of the Vedas for it. Again, from ordinary experience, we find that the efficient cause and the material cause are different. The potter uses the clay to produce a pot. Basing their arguments on this experience, the Pāśupatas hold that the Īśvara is only the efficient cause of the world and that the material cause is the Pradhāna. He, like the potter, uses the Pradhāna to create the world.

पत्युरसामञ्जस्यात् ॥२।२।३५॥

35. The system of the Pāśupatas (should be discarded) on account of the inconsistency (of their doctrine).

The view held by the Pāśupatas, the followers of Paśupati, is contrary to the teachings of the Vedas. The Upaniṣads declare clearly that the ultimate Reality, the supreme Person, can be known only through the Vedānta texts and not through any other means of knowledge. 'I ask you of that supreme Person taught by the Upaniṣads' etc (*Bṛ. U.*, III.9.-26). Again, the Vedānta texts declare that this supreme Person is both the efficient and the material cause of the world. 'He desired, "Let me be many, let me be born". . . . He created all this that exists' etc. (*Tai. U.*, II. 6); 'That Being willed, "May I become many, may I grow forth". It created fire' etc. (*Chā. U.*, VI. 2.3). They also declare that the realization of this supreme Person alone is the way to final release. 'I have realized that great Being. On realizing Him alone, one passes beyond death. There is no other way out from this cycle of birth and death' (*Śve. U.*, III. 8). The view held by the Pāśupatas goes against these teachings of the Vedas. Moreover, they prescribe various rituals, meditations, and rules of conduct which are at variance with the Vedic teachings. Therefore their system has to be discarded by those who aspire after liberation.

अधिष्ठानानुपपत्तेश्च ॥२।२।३६॥

36. And on account of the rulership (of the Lord) being impossible.

The Pāśupatas infer the existence of the Lord and say that He directs the Pradhāna and creates the world, even as the potter directs the clay to produce the pot. The potter, however, is able to direct the clay, because he has a body with limbs. It is only such an agent that can direct external material. But as the Lord has no body with limbs, He cannot direct the Pradhāna. If, to avoid this difficulty, we assume He has a body with limbs, we will be landed in difficulties, whether we regard that body as eternal or non-eternal. If the body is eternal, it would mean that something with parts is eternal. Again, if it be non-eternal, then there will be no cause of the body, for the Lord without a body could not have created it. Nor can we say that the Lord gets embodied by means of some other body, for that would lead to a *regressus ad infinitum*.

करणवच्चेन्न भोगादिभ्यः ॥२।२।३७॥

37. If it be said (that the Lord rules the Pradhāna etc. even as the *jīva* rules) the body and the senses (the instruments of enjoyment), (we say) no, because of the enjoyment etc.

It may be said that the Lord rules the Pradhāna even as the *jīva*, though without a

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body, rules the body and the senses through which it enjoys. This view cannot stand, for the rulership of the *jīva* is due to *adṛṣṭa*, the result of the good and bad deeds performed by it, and is for the sake of enjoyment of pleasure and pain, the fruition of those works. So if the Lord rules the Pradhāna, He too will be subject to *adṛṣṭa*, and as a result enjoy pleasure and pain. Such a Lord cannot be the ruler. The Pāśupatas also do not accept this position.

अन्तवत्त्वमसर्वज्ञतावा ॥२।२।३८॥

38. (If the Lord be subject to *adṛṣṭa*) He will be subject to (creation and) dissolution and will not be omniscient.

The Pāśupata view is therefore inconsistent, and so should be discarded by all who aspire after liberation.

Topic 8

THE AUTHORITATIVENESS OF THE PĀÑCARĀTRA SYSTEM

In the last section, it was shown that the Pāśupata system was not in accordance with the Vedic teaching, and so it was to be rejected. Lest a doubt should arise that, for the same reasons, the Pāñcarātra system also is unacceptable, this section is begun to remove such a doubt and to establish the authoritativeness of this system. In the first two *sūtras*, the view of the opponent is given, and in the next two *sūtras*, that view is refuted.

उत्पत्त्यसम्भवात् ॥२।२।३९॥

39. The origination (of the individual soul from the Lord) being impossible (the Pāñcarātra system is untenable).

Though the Pāñcarātra system, like the Vedāna, recognizes that the Lord is both the efficient and the material cause of the world, yet it propounds certain other views which are objectionable. According to it, Vāsudeva is the supreme Person. From Vāsudeva is born Saṅkarṣaṇa, the *jīva*; from *jīva*, Pradyumna, the mind; from mind, Aniruddha, the ego. These are the fourfold forms (*vyūhas*) of Lord Vāsudeva. The origination of the *jīva* is against Vedic teachings. So the system is untenable. Again, Sāṇḍilya is said to have promulgated the Pāñcarātra system, as he found that the teachings of the Vedas could not help man to attain the goal. This disparaging statement about the Vedas shows that this system is opposed to the Vedas.

न च कर्तुः करणम् ॥२।२।४०॥

40. Nor (is it seen that) the instrument (is produced) from the agent.

As an instrument, like the axe, is not seen to be produced from the agent, the woodcutter, the Bhāgavata doctrine that from the *jīva* is produced the mind cannot be accepted. Moreover, it is against the teachings of the Śruti, which clearly declares that the mind and everything else originate from Brahman. 'From Him originates the vital force as well as the mind, all these senses' etc. (*Mu. U.*, II.1.3).

विज्ञानादिभावे वा तदप्रतिषेधः ॥२।२।४१॥

41. Or if they (the four *vyūhas*) are of the nature of that which is intelligence etc., there is no contradiction to that.

The 'or' refutes the view expressed by the previous two *sūtras*.

Saṅkarṣaṇa and others are also of the nature of intelligence, i.e. Brahman. According to the text 'Though unborn, yet He is born in various forms' (*Puruṣa-sūkta*), He assumes of His own accord these four *vyūha* forms for the good of the devotees. So there is no ground to declare that this system is unauthoritative. Saṅkarṣaṇa and others are called *jīva* etc., because they are the presiding deities over the *jīvas*, the mind, and the ego, and hence the nomenclatures are appropriate, even as Brahman is declared as Ākāśa, Prāṇa, etc.

विप्रतिषेधाच्च ॥२।२।४२॥

42. And on account of denial (of the birth of the *jīva*).

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This system, moreover, clearly denies the origination of the *jīva*. 'The connection between Prakṛti and the self is of an inseparable nature; that self is known to be without beginning or end.' So it cannot be said to be unauthoritative. As regards Sāṇḍilya's statement quoted in *sūtra* 39, it is a statement like Nārada's in *Chā. U.*, VII.1.2-3, where he says that though he had gone through all the Vedas, Itihāsa-Purāṇas, etc., yet he is in a state of grief. Such a statement is not meant to disparage the Vedas, but meant only to praise the *bhūmā-vidyā* that Sanatkumāra teaches later. Similarly, Sāṇḍilya's statement is not meant to say that the Pāñcarātra system is opposed to the Vedas, but is meant to praise the system which gives in a clear and succinct manner the teachings of the Vedas, and which can be easily grasped by even the dull-witted. Moreover, Vyāsa in the *Mahābhārata* praises this system and says that it is consistent with the Vedas and beneficial to man. 'Fully agreeing with the *Ṛk*, the *Yajus*, the *Sāman*, and the *Atharvan*, the doctrine will be truly authoritative.' So the same Vyāsa could not have maintained in the *Brahma-Sūtra* the non-authoritativeness of this system. The reference to the origination of the mind from the *jīva* is like the Vedic statement, 'That fire willed. . . . It created water' (*Chā. U.*, VI.2.3), which means that the Lord Himself, so far as embodied in fire, creates water (*vide Brahma-Sūtra*, II.3.14). Similarly, the Pāñcarātra doctrine also has to be understood when it says that the mind originates from Vāsudeva.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

The theory of *vivarta* or illusory appearance is fundamental to Śāṅkara Vedānta. It is a very abstruse problem, and yet intensely absorbing. The post-Śāṅkara Advaita, specially the Vivaraṇa school, has elaborately dealt with this problem in all its ramifications. The scholarly paper 'Contradiction and Metaphysics' by Dr. P. S. Sastri, M.A., M. Litt., Ph.D., of Saugor University, who is a regular contributor to *Prabuddha Bharata*, discusses this problem in detail with arguments mainly based on the source books of the Vivaraṇa school. . . .

Religious life has two expressions, subjective and objective. A purely subjective religion is concerned with spiritual aspirants seeking 'inner illumination and mystic communion', while the objective type of religion is 'relative to the needs and tastes of the community'. To the former, a professional mould is superfluous and even harmful, while the latter 'demands a professional organization based on merit, fitness, training, and loyal dedication'. Swami Vimalananda, of the Ramakrishna Order, strongly pleads for an efficient religious profession in the objective sphere in his thought-provoking article entitled 'Does Religion Lend Itself to be Adapted as a Professional Career?' . . .

In 'Bhīṣma's Instructions to Yudhiṣṭhira', Professor J. N. Chakrabarti, M.A., formerly of Serampore College, introduces us to the famous discourse of Bhīṣma to Yudhiṣṭhira on *rāja-dharma*, principles of statecraft. In the first instalment presented here, we are told about the mental condition of Yudhiṣṭhira after the great war, how Śrī Kṛṣṇa takes him to Bhīṣma, and other connected events; and the discourse begins. The second instalment, comprising the instructions proper, however, is proposed to be given in the next issue. . . .

To the problem posed by the phenomenon of evil in the world, almost every religion and

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every system of thought has offered an explanation. Sri Sanat Kumar Ray Chaudhury, M.A., LL.B., a prominent member of the Calcutta bar, and formerly Mayor of Calcutta, presents in his short article on 'The Existence of Evil in the World: The Hindu Explanation' the Hindu point of view based on the theories of creation and *karma*.

THE FUTURE OF CHRISTIANITY IN INDIA

Christianity in India, according to tradition, is nineteen hundred years old, with its roots very deep in her soil. The number of Indians professing it is not inconsiderable. The Indian Christians are a self-conscious and enlightened minority, and they are bound to be reckoned with in any progressive movement in the country. The Indian Christians are part and parcel of our national life, and their future is perfectly assured.

The picture was somewhat different in pre-independence days. Because of the common faith that they professed with the foreign rulers of the country, and the influence of the unfriendly foreign missionaries who had their own axe to grind, the Indian Christians felt that they were a class apart from the rest of the community. This resulted in an unhappy situation in so far as their national ties were concerned. During this period, they not only got alienated from their glorious cultural heritage, but even got estranged from their compatriots, though, it must be said, there were rare and notable exceptions both among the leadership and the rank and file.

Even from about the turn of the century, sensitive nationalist Christian leaders were keenly feeling the need of a reorientation of the Church in India, which would shed the pernicious influence of foreign-dominated missions and enable its adherents to march with the rest of their fellow-countrymen.

With the dawn of independence, however, the whole complexion of the Church in India has changed for the better, particularly the Protestant Church. Breathing freely the Indian atmosphere, and recapturing the genius and spiritual tradition of India's hoary past, it is itself undergoing a transformation, becoming more and more liberal-minded, and imbibing the spirit of toleration and reverence towards other faiths—the distinguishing feature of the national character of India.

The inauguration of an indigenous Church, known as the Church of South India, in 1947, after India gained her independence, owing allegiance to no outside masters, is an event of great significance to the future of Christianity in this country. Such an organization, working in the truly Indian spirit, is now free to grow and develop into a pattern that will have a better appeal to the Indian mind. Its activities will be less liable to be misunderstood, because Christianity will no more be regarded as a religion of the foreigners.

In the wake of this change in the mind and mood of the Indian Christians, there is noticeable both among individuals and institutions an earnest endeavour to understand the profound spiritual ideas and ideals that have sustained the Hindus through the centuries, as well as the forces that are now at work behind the new expressions of renascent Hinduism. One of the Statements of a Consultation on *A Christian Approach to Renascent Hinduism* held at Nagpur, in October 1958, entitled 'A Christian Interpretation of Renascent Hinduism', is published in the January 1959 issue of the *National Christian Council Review*. The 'Statement' calls upon the Christians in India, especially of this generation, to have a fuller knowledge and deeper understanding of contemporary Hinduism, which is reasserting its time-old spiritual values and restating them in terms of modern thought and knowledge. It further says: 'The times call for a "conversation", a careful listening to what Hindus themselves have to say about the fundamentals of their faith, the new meaning-content they put into time-honoured Hindu religious terms and concepts, and their modern exposition of the texts

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of their Scriptures which provide the authoritative sanction for their new stand.'

The 'Statement' also makes some significant observations indicative of this new attitude. To extract only a few:

(a) 'We are aware that there are other approaches to the universal phenomenon of religion.' . . .

(b) 'God is concerned with all men and is at work among them. . . . In the practice of all religions, including Christianity, God's gifts are used against God. There is no easy way of discerning and interpreting the activity of God in one religion or another. We humbly acknowledge our blindness.' . . .

(c) 'The Vedanta is still the primary religious basis of modern Hinduism. Influenced by the Ramakrishna Movement and a large number of contemporary scholars, Hindu intellectuals believe that the Vedanta is adequate to comprehend not only all forms of Indian religion, but also every other religion known to man. They affirm that religion consists in realizing God by man, and that any religion is as valid for this goal as any other. . . . In essence every form of religion is a valid path to the attainment of this supreme goal.' . . .

Now, against the background of the sentiments expressed in the extracts quoted above, certain other views found in the 'Statement', emphasizing the sectarian doctrines and theories purely from the Christian theological standpoint, are not unfamiliar to the religious tradition of India, which upholds one's steadfast devotion to one's own ideal. *Niṣṭhā* or exclusive devotion to a personal or chosen form of God is an accepted ideal highly valued and venerated in India. That right of the individual to hold on to his personal convictions is recognized, and cannot be questioned. But any affirmation of uniqueness or exclusiveness of a faith, with a contemptuous attitude towards other faiths or beliefs, is foreign to the religious temper of India, and it cannot therefore thrive on her soil. In India Christ has to be 'Indianized', and that is the only way that he can be accepted and assimilated by the religious mind of India. Witness in this connection what Sri S. K. George, a true nationalist and a liberal-minded Christian, says of the future of Christianity in the context of what is an essential feature of Hinduism:

'Hinduism is a term of foreign coinage and is not really expressive of the genius of a religion that claims no single founder and enforces no single creed or cult upon its votaries. That genius is one of genuine synthesis, of active assimilation, of the diverse elements that have gone into the making of Indian Dharma. . . . Christianity (in India) may indeed have to go down the throat of Hinduism and get digested within, so that it may be thoroughly assimilated into the life-blood of Hindu Dharma, in order to produce the fruits of the spirit that its Master intended it to produce in all mankind. . . . Indian Christianity, if it is at all alive to the situation, at all sensitive to the signs of the times, has to rethink itself, reorient itself to the new India, rediscover its basic substance, and interpret that in terms acceptable to the Indian mind and genius' (*Gandhi's Challenge to Christianity*).

By and large, this ought to be the true position of Christianity in India, both at present and in future, viewed against the background of India's national tradition and genius.

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REVIEWS AND NOTICES

A MODERN INCARNATION OF GOD. By A. C. Das. *Published by General Printers and Publishers (Private) Limited, Calcutta-13. Pp. ix+310. Price Rs. 15.*

'This volume is a commentary on the life and teaching of Sri Ramakrishna.' As all sincere and appreciative studies of the life and teachings of Sri Ramakrishna are dear to us, and particularly so when the author is an erudite scholar, we have read every page of the book with the attention it deserves. But we must frankly say that we have finished the reading with a mixed feeling.

The Introduction deals with the conception of Incarnation in a scholarly way. The next chapter 'The Precursors of Ramakrishna' is equally illuminating. The third chapter 'Ramakrishna—A Modern Incarnation of God' is a biographical sketch. The remaining chapters present analytically the author's views about the conception of God, liberation, etc. contained in the teachings of Sri Ramakrishna. At the end are given a long bibliography and a brief index. The printing and get-up of the book are quite good.

All this goes to the credit of the writer and the publisher, and readers who like critical and comparative studies will get here much food for thought. But we shall be failing in our duties if we do not point out some of the inaccuracies occurring especially in the biographical portion and some metaphysical speculations with which we cannot agree. As, however, we have not space enough to discuss each point, we shall simply quote the passages and leave them to the readers to judge for themselves. Words in brackets are ours, and doubtful words are italicized by us.

'His notes ... he (Mahendra Gupta) *often* showed to the Master for *verification*' (p. vii).

'Knowing that Christianity was a religion founded upon the conception of Jesus Christ as the Son or Incarnation of God, Swami Vivekananda was *shy* of presenting Sri Ramakrishna in the *proper light*' (p. x).

'Sri Krishna does not assert *absolute identity* between God and human spirit in the state of perfection' (p. 51).

'At Anur ... there was the *statue* of ... Bishalakshi. ... They worshipped the goddess in her *temple*' (p. 114).

'... That he (Gadadhar) should choose a low-caste woman as his god-mother, not to speak of taking *cooked food* from her hands' (p. 116).

'She (Rashmani) sat down before the temple *to say her prayers* and *to meditate*. After a while Gadadhar *rushed* agitatedly towards her ... and slapped her mildly.... She appreciated his act and *spoke out to all*' (p. 125).

'Santa means *filial piety*' (p. 136).

'Tota gave Gadadhar *a new name* Ramakrishna' (p. 140).

'Ramakrishna was suffering from *liver* trouble' (p. 140).

'Gobardhan was considered holy and *no one was allowed* to set foot on it' (p. 142).

'(At Brindavan?) The Vairabi *came to see* her disciple (Ramakrishna) and was with him during his stay there' (p. 142).

'Ramakrishna was ... *shy of meeting a Christian* (Michael Madhusudan)' (p. 153).

'Ramakrishna told Mathur Babu that his many devotees were to come. ... When they did not turn up, Mathur became rather *sceptical*' (p. 167).

'Ram's orthodox relatives objected to Moslems eating at the same *table*' (p. 171).

'He (Girish) owned the "Star Theatre"' (p. 173).

'One group under Narendra ... argued that there was *nothing to worry* about (the illness of the Master), as birth, growth, disease, and death were natural. ... Girish and others took a deeper view' (p. 175).

'Girish, however, on *his own initiative* arranged for the worship (of Kali at Shyampukur)' (p. 177).

'(When at Cossipore) Narendra was *a Vedantist and so did not believe* in Incarnation' (p. 182).

'One day Ramakrishna went into samadhi and *on awaking from the state* touched Narendra and said, "Today I have given you all" ...' (p. 182).

'Ramakrishna died on *August 15*, 1886' (p. 182).

On p. 173, a list of the *sannyāsin* disciples is given, which omits Swami Trigunatita, but strangely enough includes Swami Nirmalananda.

Such spellings as 'bivuti', 'Vairabi', etc. are quite unusual, and even wrong.

From chapter V onward the author deals with the conceptions of God, Brahman, liberation, etc., as understood by him to be presented by Sri Ramakrishna. He rejects Śaṅkara's ideas and finds a synthesis of the personal and impersonal aspects of God in the conception of Puruṣottama, with which

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Sri Aurobindo has familiarized the public in recent years, though our author does not accept his philosophy *in toto*. In criticism of Śaṅkara, he writes such sentences as the following:

'The Undifferentiated and the Unconditioned is the end of the Advaita method of realization, which has *nothing* to do with God the Personal *either as an end or as a means*' (p. 188).

'The knowledge which the *illusionist* calls the peak of mystical experience is only another name for ignorance' (p. 189).

'The state in which the devotee appreciates that he has realized the Absolute is evidently a higher one than that in which he is completely merged in the Absolute' (p. 204).

'Ramakrishna ... never said that the Undifferentiated is the sole *reality* and that all else is *illusory*' (p. 204).

But we cannot go on multiplying such passages. Suffice it to say that, in spite of our differences with the author both as regards facts and interpretation, we recommend the book to all lovers of the life and teachings of Sri Ramakrishna, for it is written by a sincere scholar in all good faith; and Sri Ramakrishna who declared all religions to be true can certainly be approached from diverse points of view.

S. G.

THUS SPAKE RAMANA. By Swami Rajeswarananda. *Published by Sri Ramanasramam, Tiruvannamalai, Madras State. 1958. Pp. 118. Price As. 10.*

In this slender pamphlet are collected one hundred and twenty-five select sayings of Sri Ramana Maharshi, who lived, moved, and had his being in God. Coming from such a realized soul, these utterances possess a power of profound conviction and authority. These sayings breathe a spirit of 'the unity of existence, the non-duality of Godhead, and the harmony of religions'; they are free from any dogma or doctrine.

The printing and the get-up of the book are quite commendable.

S. A.

SLOKAS OF GURU TEG BAHADUR. By Har Krishan Singh. *Published by Sri Aurobindo Yoga-Mandir, Una. Punjab. 1957. Pp. 21. Price 35 nP.*

Guru Teg Bahadur's noble martyrdom in the cause of his religion is one of the most unforgettable events in the annals of the religious history of mankind. A true mystic who had reached the heights of spiritual realization, his writings reflect the awareness he possessed of the divine presence and of the ephemerality of the world and its objects. Here in this little compilation, Sri Har Krishan Singh has rendered into English fifty-seven verses of Guru Teg Bahadur from the original Punjabi. These verses in the original form the concluding part of the *Guru Granth Sahib*, the holy tome of the Sikhs. The rendering is faithful, and breathes the atmosphere and melody of the original.

S. A.

SERMONS AND SAYINGS OF THE BUDDHA. By Sudhakar Dikshit. *Published by Chetana Ltd., 34 Rampart Row, Bombay 1, for the Buddha Jayanti Charities Society, Bombay. Pp. 104. Price 3.50.*

Sri Sudhakar Dikshit's book is a commemorative publication issued by the Buddha Jayanti Charities Society, Bombay, to mark the 2,500th anniversary of the *mahāparinirvāṇa* of the Buddha, which was observed all over the country a couple of years ago. The main object of this book is 'to present in simple language the essence of the teaching of the Buddha'; and the present book is only one among a series of books that is yet to be published by the Society.

The sermons and sayings of the Blessed One presented in this book are culled at random from the vast treasures of *Dīgha-Nikāya, Majjhima-Nikāya, Aṅguttara-Nikāya, Saṁyutta-Nikāya, Sutta-Piṭaka, Udāna*, etc. The translations of the texts are given in clear and simple language, and can be understood by the common man.

Sri Harekrushna Mahtab, Chairman of the Society, has written a Foreward to the book. The beauty of the book has been heightened by a few line-drawing illustrations found inside its pages as well as by the coloured cover design. The book bears the stamp of Chetana publications; it is elegant and attractive.

S. A.

SPARKS FROM A DIVINE ANVIL: ŚRĪ ŚAṀKARĀCĀRYA OF ŚRṄGERI. By R. Krishnaswami Aiyar. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. 1958. Pp. 103. Price Rs. 2.*

The author, through his earlier publications *Dialogues of the Guru* and *The Call of the Jagadguru*, has already familiarized us with the pleasing conversational method of teaching adopted by His Holiness the late Swami Sri Chandrasekhara Bharati, the previous Head of Śrī Śṛṅgeri Śāradā Pīṭha, founded by Śrī Śaṅkarācārya. The Swami believed more in the efficacy of help given to individuals through personal contact than through 'mass propaganda'. In this book are brought together some of the 'scintillating thoughts' that found expression in the course of such contacts the disciples had with

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the Swami. To those who think that the practice of religion is a complicated, burdensome process, quite impracticable in this workaday, busy world of modern times, the conversations recorded here serve to bring home the truth that 'however adverse our surroundings may become, there is still opportunity open to us to remember and worship the ever-present God; though not with elaborate rituals yet with a heart full of gratitude for His gracious blessings which we have ever in abundance'. These conversations, as also some of the incidents of the Swami's life given here, reveal his universal love, sympathy, and solicitude for the welfare of one and all, and his extreme detachment and deep absorption in divine moods at all times. Instructions about the different aspects of spiritual practice, such as *japa*, image worship, *ahiṁsā*, faith, are made highly interesting through illustrations drawn from ordinary walks of life. They are sure to be found useful by spiritual aspirants. We feel, however, that the following incorrect statement has been wrongly attributed to the Swami: 'But being a Kṣatriya and a Gṛhastha and in the midst of the world with its attractions and repulsions, He (Śrī Kṛṣṇa) could not full exemplify in Himself the Ideal (of *samatva*).'

S. K.

THE CALL OF THE JAGADGURU: ŚRĪ SAṀKARĀCĀRYA OF KĀNCĪ. COMPILED AND TRANSLATED BY P. SANKARANARAYANAN. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. 1958. Pp. 244. Price Rs. 4.*

The book gives the substance in English of some of the discourses delivered in Tamil by His Holiness Swami Sri Chandrasekharendra Sarasvati, of Kāñcī Kāmakoṭi Pīṭha, during his recent stay at Madras. Two other lectures delivered by the Swami at Kumbakonam and Mayuram nearly twenty years ago have also been included.

The Swami is well known in South India for his high spiritual attainments and his simple, austere life of devotion and prayer. He is an erudite scholar both in Sanskrit and in Tamil and is also proficient in some other languages. His knowledge of other religions and modern arts and sciences is also not inconsiderable.

In these talks, the Swami constantly reminds us of the futility of all plans for peace and material progress without a basis in religion and spirituality, and exhorts us to follow the *anuṣṭhānas* or spiritual practices enjoined by the Vedas. He calls upon us to 'engage ourselves in acts which will contribute to the welfare of others and to our own upliftment', as preached by the Vedas. 'What is the place of Vedic religion in sputnik age?', he asks, and replies, 'Well, what is the use of the entire world to one who has no peace in himself, to one who, in the process of acquiring world-dominion, loses his own soul?' And 'the noblest words of peace that the world has ever heard have come from men of religion'. 'The most intense love that humanity has ever known has come from religion.' The Swami's enlightening explanations of the rationale of the theory and practice of the Vedic *karma* and its philosophy should go a long way in helping people to govern their daily life and conduct in accordance with the injunctions of the Vedas. The Swami gives a timely advice when he says: 'It is not necessary that we should try to bring about uniformity in religions. . . . Each one of us must follow his traditional religion with the fervour and devotion due to it, and all of us may unite in our adoration of the One God of all religions.'

S. K.

ACHARYA SANKARA. BY HEMANTA KUMAR SEN. *9|2 H. Type, Eastland, P. O. Khamaria, Jabalpur (M.P.) Available at Yogoda Math, Dakshineswar, 24 Parganas. Pp. 151.*

This life of Śrī Śaṅkara has been written closely following the details given in a Bengali book, *Ācārya Śaṅkara and Rāmānuja*, by the late Rajendra Nath Ghose. Many of the incidents given here are not universally current in all parts of India, and many of them are not accepted by scholars as authoritative. It could not also be said that all of them equally add to the glory of Śaṅkara. However, the author deserves our congratulations for the trouble he has taken in presenting to the readers this account of Śaṅkara's life.

S. K.

THE UNIVERSE VIEWED FROM THE WORLD OF SPIRIT—II. BY YONOSUKE NAKANO. *Published by Ananai-Kyo, 481 Shimoshimizu. Shimizu City, Shimzuoka-ken, Japan. 1956. Pp. 182.*

Ananai-Kyo is an organization founded in 1949 with the lofty ideal of restoring spiritual values in a world ridden by materialistic ideas. It believes in the essential unity of all religions of the world, but at the same time it feels that the followers of the different religions have strayed away from the true doctrine preached by the original founders who 'walked faithfully with God'. That is the reason why, in its opinion, the religions, of late, have failed to make themselves felt effectively in the affairs of the world as they should. It is therefore of the greatest importance now that the followers of each religion should 'revert to the original spirit of the founder'.

The book under review contains the teachings of the founder of Ananai-Kyo, Yonosuke Nakano, dic-

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tated to some of his followers during the period October 23, 1953-December 25, 1955. There is a good deal of mystery, ritualism, ceremonialism, and spiritualism mixed up in the exposition of the teachings. There are also statements here and there which savour of sectarianism. Shorn of these, one will find the teachings quite thought-provoking. To state briefly the essence of the teachings: Science today has made remarkable progress conferring great benefits on mankind. But it has advanced without the necessary spiritual background. As a consequence, there is fear that the present 'biased' science would be used for destroying mankind. Strifes and conflicts in this world arise, because man is trying to solve the problems confronting him through the help of his 'materialized intellect' without any spiritual foundation. The goal of happiness is not reached by the 'uncertain intellect', but by following the path of righteousness in accordance with the will of the divine principle, the 'Great Spirit of the universe', the 'Transcendental Divine Soul'. Man is the child of this 'Great Spirit', the only one true God; and to 'perceive' the activities of this Great Spirit, he has to practise the *Chinkon,* the divine art of tranquillizing soul, free of all evil thoughts and ideas. A person's learning which is not communicated with God has no life in it. It is only when the individual finds the Spirit of this universe that his knowledge is raised to perfection. The world will become peaceful only when all subjects of learning are united with Divine wisdom.

The peculiar terminology and the 'English' of the translation make the reading a little uninteresting.

S. K.

FROM YERAVDA MANDIR. By M. K. Gandhi. *Published by Navajivan Publishing House, Ahmedabad. 1957. Pp. 67. Price As. 6.*

This booklet contains the letters written by Gandhiji to the Satyagraha Ashrama from Yeravda Central Prison during his incarceration there in 1930. In these letters, Gandhiji has made a 'cursory examination of the principal Ashrama observances' like truth, non-violence, etc. The translation from the original Gujarati into English has been made by Valji Govindji Desai.

S. K.

PANCHAYAT RAJ. By M. K. Gandhi. *Published by Navajivan Publishing House, Ahmedabad. 1959. Pp. 41. Price 30nP.*

Gandhiji firmly believed, and rightly so, that India lived in its villages, and the prosperity of the former depended upon that of the latter. And he had his own scheme for the all-round development of the villages. In his comprehensive scheme, every aspect of village life—sanitation, health, craft, art, food, and education—received its due attention. Gandhiji's views on how this scheme has to be worked out in all these departments of village activity have been brought together in this booklet by Sri R. K. Prabhu. Gandhiji's idea of Village Swaraj was that of a 'complete republic, independent of its neighbours for its own vital wants, and yet interdependent for many others in which dependence is a necessity'.

S. K.

HINDI

KALYĀN (MĀNAVATĀ AṄK), Vol. xxxiii. No. 1. *Published by the Gita Press, Gorakhpur, U.P. Pp. 704. Price Rs. 7.50.*

We heartily congratulate the Gita Press for bringing out this special number devoted to a study of humanism as understood and interpreted by the sages and seers of India. The number contains several thoughtful contributions by notable writers who have discussed, against the Indian traditional background, such topics as the meaning and purpose of human life, what differentiates man from animal, life after death, and other cognate problems. The truly ennobling ideals of humanism, such as love, compassion, self-sacrifice, forgiveness, service to others, charity, *ahiṁsā,* etc., as demonstrated in the lives of the great sages and seers of India, past and present, as well as in the lives of some of the great personalities of other countries, have been presented in such a way that even a cursory perusal fascinates the reader. The Indian point of view stresses that a mere mechanistic, utilitarian, or even humanistic interpretation of life does not cover the whole ground of human existence. Man has divine potentialities in him; and only when he is able to fully manifest them is he said to have grown to his full stature. This is the main theme that runs through the pages of this magnificent volume.

As is usual with the *Kalyāṇ* special numbers, the present number, too, is replete with significant illustrations, quite a few of them being coloured plates. We take pleasure in recommending this valuable volume to all lovers of Hindu religion.

Swami Nirgunananda

PARAMĀRTH (BHAGAVAD-DARŚAN AṄK), Vol. x. Nos. 1 and 2. *Published by the Mumukshu Ashram, Shahajahanpur, U.P. Pp. 194. Price Rs. 4.*

The main object of publishing this special number of *Paramārth,* as its editor says, is to turn the attention of the people to search for the spiritual glory that is latent in them, and to kindle in them a desire for God-realization. The various moods and methods adopted by *sādhakas* in their spiritual struggle, to

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have a vision of God, have been unfolded in the pages of this number. A few inspiring utterences of these god-men have also been included here and there, which point to God-realization as the main purpose of human life.

Certain inaccuracies, however, have crept in. For instance, the dialogue between Sri Ramakrishna and Swami Vivekananda, as given in pages 138-39, should have been verified and correctly quoted. On the whole, the number presents valuable material which deserves and amply repays a serious reading by all earnest lovers of spiritual life.

SWAMI NIRGUNANANDA

MALAYALAM

KARMAYOGAM. BY SWAMI VIVEKANANDA. *Pp. 154. Price Rs. 2*; BHAKTIYOGAM. BY SWAMI VIVEKANANDA. *Pp. 200. Price Rs. 2;* RAJA-YOGAM-I. BY SWAMI VIVEKANANDA. *Pp. 147. Price. Rs. 1.50. Published by Sri Ramakrishna Ashrama, Vilangans, P. O. Puranattukara, Trichur District, Kerala State.*

The books under review contain lucid and accurate translations of Swami Vivekananda's *Karma-Yoga, Bhakti-Yoga,* and the first part of *Raja-Yoga,* published by the Advaita Ashrama, Mayavati. An attempt has been made here for the first time to show that Swami Vivekananda's philosophy enshrined in his immortal 'Yoga' books is essentially Vedic, and Hindu, by giving in copious footnotes the traceable corresponding references from the Hindu scriptures like the Upaniṣads, the *Gītā,* and the *Bhāgavata.*

'If you want to know India', said Tagore, 'study Vivekananda. In him everything is positive and nothing negative.' That the message of the scriptures of India has never been different from this positive approach to life's problems is well brought out in these publications. The indices at the end of the volumes add to their usefulness.

S. C.

NEWS AND REPORTS

SRI RAMAKRISHNA ASHRAMA, BOMBAY

The Bombay branch of the Ramakrishna Math and Mission is soon going to build a big temple dedicated to Sri Ramakrishna, the foundation-stone for which was laid in the Ashrama grounds by Srimat Swami Vishuddhanandaji, Vice-President of the Ramakrishna Math and Mission, on the 11th March 1959, which coincided with the 124th birthday of Sri Ramakrishna. Invoking the blessings of Sri Ramakrishna, after laying the foundation-stone, the Swami said, 'May this Sri Ramakrishna temple that will soon be built here, through his grace, be a perennial source of spiritual inspiration and solace to one and all who visit it from far and near'.

On the 15th March, a public meeting was held in the Ashrama premises to celebrate the occasion, presided over by Srimat Swami Vishuddhanandaji. In the course of his presidential address, the Swami touched upon the significance of the life, spiritual practices, and teachings of Sri Ramakrishna; and he ended his speech by saying, 'May this temple be a true memorial to Sri Ramakrishna, the embodiment of universal harmony, peace, and blessedness'.

THE RAMAKRISHNA MISSION, SHILLONG

REPORT FOR 1947-57

The inspiration for the Mission work in Assam goes back to 1901, when Swami Vivekananda visited the famous temple of Kamakhya, Gauhati, and Shillong. Twenty-three years after this memorable visit of the Swami, in the year 1924, the Mission started its work at Shella in the Khasi and Jaintia Hills, at the instance of a few Khasi friends. A band of workers, headed by Swami Prabhananda, started work on a humble scale with a free Primary School. By 1933 the educational activities had spread to Mawlong, Mongwar, Sohlap, Umwai, Wahlong, Jawai, and Cherrapunji. In these areas the Mission was running at the time 4 Lower Primary Schools, 3 Upper Primary Schools, 1 Middle English School, and 1 High School, besides maintaining 5 Season Schools, 2 Students' Homes, 2 Libraries, and conducting a Charitable Dispensary. The Mission also carried on preaching and publication work.

Ashrama at Shillong: To organize the work on a more stable foundation, the need for an Ashrama at Shillong, the headquarters of the State, was keenly

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felt. Definite steps in this direction were taken in 1929. In 1937 the centre became a recognized branch of the Ramakrishna Mission. By 1939 the construction of the Ashrama with its temple was completed.

During the period 1939-46, the educational activities were organized on a better basis. The Mission also undertook various philanthropic and religious activities. At the time of the Burma evacuation in 1942, during the last war, relief measures were undertaken in the frontiers of Assam.

A building for the Homoeopathic Charitable Dispensary was constructed in 1940 in the Ashrama premises.

The period 1947-54 was marked by the expansion of the Mission's activities in different fields. A Students' Home and an Allopathic Charitable Dispensary were started in 1949 and 1951 respectively. The Mission undertook refugee relief work at Lumding, and also earthquake relief work in 1950. A cultural institution named Sarada Samsad was started in 1951, with a view to giving training to children in music etc. On the 25th March 1953, a marble statue of Sri Ramakrishna was installed in the Ashrama temple. The birth centenary of the Holy Mother, Sri Sarada Devi, was celebrated in the same year. A library named after Swami Vivekananda and a reading room were opened. The centre published Assamese versions of *Thus Spake Vivekananda* and *Sri Ma Sarada,* and also some books in Khasi by Swami Prabhananda.

During 1955-57, the centre continued the following activities:

Medical: The Charitable Dispensary has a good laboratory, an electro-therapy unit, a homoeopathic section, an eye-section, and a women's section. Number of patients treated: 1955: 25,071; 1956: 39,140; 1957: 50,023.

Educational: (i) *Lower Primary School*: *Strength*: 16. (ii) *Vivekananda Library and Reading Room*: Number of books in 1957: 6,082; number of dailies and periodicals: 9 and 26. (iii) *Students' Home*: This is meant normally for boys reading in secondary schools, and can accommodate 26 boys. Strength in 1957: 10. (iv) *Sarada Samsad*: Daily as well as weekly sittings of music, recitation, literary discourses, etc.

Cultural: On an average, annually, 104 religious and cultural classes were conducted in the Ashrama and outside. Average attendance: 85. Ramanama *bhajanas,* documentary film shows, lecture tours, celebration of birthday anniversaries of great men and other festivals are other items. *U Ramakrishna,* a booklet on the life of Sri Ramakrishna in Khasi language, was published in 1955.

Relief Work: Was undertaken in 1955 in the districts of Lakhimpur, Kamrup, Goalpara, and Nowgong.

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

REPORT FOR 1957

Started in 1937, the Sanatorium possesses at present all the amenities of life available in a small township—water system, post office, its own telephone system, electricity, recreation hall, etc. Following are the details of its activities:

Number of Beds: General wards: 124; special wards: 9; surgical ward: 10; cabins: 18; cottages: 14; others: 2. Total: 177.

Number of Patients: (i) patients of the previous year still undergoing treatment: 127; (ii) patients admitted afresh: 176; (iii) discharged: 147; (iv) patients requiring further treatment: 156; (v) patients suffering from diseases other than tuberculosis: 22.

Results of the Treatment of Patients Discharged: 77 declared arrested; 11 quiescent; 21 improved; 11 stationary; and 3 worse. 2 died.

Outdoor Department: Number of patients given medical advice and assistance: 254.

Free Patients: Old cases: 17; new: 36. Treated at concession rates: old: 6; new: 21.

Expansion during 1957: Two wards were remodelled so as to accommodate 16 more beds. Construction work of the proposed kitchen and store and laboratory, as also quarters for monastic workers, was begun.

Free Homoeopathic Dispensary: Number of cases treated: 12,103.

U. S. Food Gifts: 2,287 lb. of milk powder, 276½ lb. of butter oil, 510 lb. of cheese, 375 lb. of corn syrup, and 400 lb. of dal received from U.S. Food Gift Agreement through St. Barnabas Hospital, Ranchi, were distributed among indigent villagers of the locality.

Some of the immediate needs of the Sanatorium:

Endowment for free beds ..	Rs. 30,000 per bed
Endowment for ordinary beds	Rs. 6,000 per bed
After-care and Rehabilitation Centre	Rs. 1,00,000

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

25th June 1912. Udbodhan

We were sitting near the Mother's cot in the room next to the prayer room.

I said: 'Mother, some people disapprove of our welfare centres, hospital work, selling of books, and looking after accounts. They ask if the Master ever did these things, and why we impose these duties on the novices who come to the Math (Belur Math), filled with yearning. They say that if one must work, one should only pray, meditate, and sing devotional songs. All other duties fill the mind with desires and turn one away from God.'

The Mother replied: 'Pay no heed to them. If you do not work, how can you fill your days? Can anyone pray and meditate all round the clock? About the Master—he is different. Besides, Mathur provided his little dish of fish or ghee. It is because you work that there is enough food, or you would have to beg from door to door! You would only make yourselves ill, and who is there to give generously to monks nowadays? No, do not listen to such people. Carry on as the Master directs you. The Math will continue this way. Those who do not like it may go away.

'Moni Mallik had been to see monks, and the Master asked him, "Well, what did you think of them?" He answered, "I saw them, but..." "But what?" "They all ask for money." The Master said, "How much money? Perhaps a pice or so to buy tobacco or *gānjā*, that's all. You need your cupfuls of milk and ghee and other things, and he wants only a pice or two for his tobacco or *gānjā*. Is that

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too much? Must you alone enjoy things, and they not get even a pice-worth of tobacco?"... Desire is the source of all. What has one to care for if one has no desire? Look at me who am among all these things, and still I have no desire—not a bit.'

I said: 'As to that, how can you have any desire, Mother? What a lot of desires rise in our minds. How will these be removed?'

The Mother replied: 'These desires that you have are no desires at all, they are nothing. They come and go as mere fancies. The more they push out, the better.'

I said: 'Yesterday, I thought, "Unless God saves me, how can I go on fighting with the mind indefinitely?" If one desire goes, another crops up.'

The Mother explained: 'Desire will continue, as a matter of course, so long as you have your "I". But these desires will not harm you; He will protect you. Anyone who depends on Him—he who has taken refuge with Him after leaving away everything, he who wants to be good—if He should not protect him, it will be a guilt for Him alone. One must have faith in Him. Let Him make us sink or swim. But one must continue doing good alone, and that too just as He grants the power.'

I said: 'Do I have that faith? ... How can there be any way out, unless He saves me?' ...

The Mother said: 'What fear need you have, my son? Don't be afraid. You are not going to have a worldly life with wife, children, and all that. So why should you fear?'...

7th July 1912. Udbodhan

I asked the Mother, 'Mother, are you not supposed to go to Puri for the Car Festival?'

The Mother said: 'Should one go into such a crowd? One might get cholera or something. Lakshmikanta, the pilgrim guide, said that there were no rooms to be had. Even the tiny rooms were fetching ten rupees. He advised us to go in winter.'

I asked, 'Which deity does Jagannātha represent?'

The Mother said: 'But in a dream I saw him as the image of Śiva.'

I asked, 'Then you did not see Jagannātha's image?'

'No, only that of Śiva, the stone symbol of Śiva. ... Why should so many people go there unless there is something? The goddess Vimalā is there, who is worshipped on the Mahāṣṭamī night. She is Durgā to be sure. So why should not Śiva be there too?'

I said: 'Some people say that it was originally a Buddhist temple; the image, that of Buddha. Later, when Śaṅkarācārya got rid of the Buddhists, the image was changed into an image of Śiva. Then, still later, with the spread of Vaiṣṇavism, Śiva became Jagannātha who is Viṣṇu.'

The Mother said: 'That I don't know, but I saw the image as Śiva.'

Udbodhan

I asked: 'Mother, I have seen you reading the *Rāmāyaṇa* sometimes. When did you learn to read?'

The Mother said: 'As children, Prasanna, Ramanath, and the others would go to the village primary school, and I would sometimes accompany them. I learned a little that way. Later on, at Kamarpukur, Lakshmi and I would sometimes study the alphabet, but my nephew Hriday took away the primer, saying, "Women should never learn to read or they will read novels and theatrical works". Lakshmi refused to give up her book. As she was a daughter of the house, she insisted on keeping it. I secretly had another copy bought for me at a cost of one anna. Lakshmi would go and follow the lessons in the village school; then she would teach me. But it was at Dakshineswar that I learned to read thoroughly. The Master was then undergoing treatment at Shyampukur. I was quite alone. A girl from Bhaba Mukherji's house would come to bathe

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in the river and would often spend a long time with me. She would teach me and take my lessons, and I would give her large quantities of vegetables and herbs that were sent to me from the garden.'

I asked: 'Mother, did the Master visit Jayrambati frequently or just once or twice?'

The Mother said: 'Many times. He would spend ten or twelve days there when he came. Whenever he went to his own village home, he would visit Jayrambati, Shihor, and other places. Once he gave a feast for the shepherd boys of Shihor.'

I asked, 'When was this? During the period of his devotional practices or later?'

The Mother said: 'Later. During his devotional practices, he was like mad. If he had gone to his father-in-law's house in that state, everybody would have called him crazy. ... People said all sorts of things about the Master in those days—so you have a mad son-in-law, whatever will happen now, and so on!'

I continued: 'This Monindra Gupta, who came yesterday, I have never seen him before?'

The Mother replied: 'He did come once before. He used to visit the Master when he was very young.'

I said, 'I have never seen the younger Naren here either'.

'No, he never comes. But he used to go to the Master—thin and dark, with pock-marks on his face. The Master was very fond of him, and used to worry about him. "Now I remember the younger Naren, now he will come to see me", he used to carry on like this.'

I said, 'Poltu Babu has been here only once, but Tarak Babu (of Belgharia) comes sometimes'.

The Mother answered: 'Potu too comes sometimes. Every month, he gives me a rupee; he is very poor himself. If I am at Jayrambati, he sends it there. When Potu and Monindra used to come to see the Master, they were very young, about ten or eleven years old. Once at the Cossipur gardens, during the Holi festival, everybody had gone out to play with *ābir*, but these two would not go. They began to fan the Master, changing hands frequently; they were so young that they could not manage it. They massaged the Master's legs. The Master had a cough; his head ached; and he had to be fanned. He kept saying to them, "Go away now, go downstairs, go and play with *ābir*, everybody has gone". But Potu said, "No sir, we are not going. We are staying here. You are here, how can we go away?"

'They refused to go, and the Master wept and said, "Oh, my dear, they are my Rāmalālā (child Rāma), come to take care of me. They are but children, but they will not leave me; they do not care to enjoy themselves at all!"'

I said: 'So many disciples would go to the Master, where are they now? No one comes here.'

The Mother said, 'They are quite happy by themselves somewhere'.

I scoffed, 'What kind of happiness!'

The Mother said: 'Yes, indeed. How can they be happy in a worldly life!' ...

She continued: 'Kālī, the Mother of the Universe, is the Mother of all. From Her have come out both good and evil. ... Man finds fault with others after bringing down his own mind to that level. Does anyone really lose anything by others' criticism? The critic himself suffers. I have been like this from my childhood; I am never critical about other people's faults. I try to remember people for the least service they have done for me. To think that one should look for people's faults! No one should look for faults. I never learnt that. To forgive is divine.'

I said: 'Swami Vivekananda used to say, "If a thief enters a room and removes something, your natural inclination will be to shout 'Thief! Thief!' but there are no thieves in a child's mind, he will not recognize the man as a thief!"'

'Yes, indeed. Who has a pure mind, considers everyone pure. Our Golap's mind is per-

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fectly pure. In Mādhavji's temple at Vrindaban, somebody's baby had soiled the floor. Everyone remarked on it, but made no move to clean up the place. When Golap noticed this, she tore a strip from her fine cloth and cleaned the spot with it. The other women said, "Since she is cleaning it up, it must have been her baby!" I said to myself, "Listen to what they say, O Mādhavji!" Some also said, "No, these are holy women; they have no children. They are doing it for the convenience of others".' ...

In the evening, Lalit Babu came to pay his respects to the Mother, and I too joined in their conversation.

The Mother said: 'The Master used to say, "It is a difficult path, like a razor's edge".' Immediately she continued, 'But he holds us in his arms; he is there to look after us'.

I said, 'Oh, but he does not give us anything!'

'You are sad about that?'

'Yes.'

Lalit Babu added: 'What does it matter that he will take us to his bosom after we die. If only he would do so while we are alive!'

The Mother said: 'Indeed, he does hold us in his bosom while we are alive. He is always there above us, giving us support.' ...

16th August 1912

The Mother said: 'When I was thirteen, it was time for me to go to Kamarpukur; so I went. The Master was then at Dakshineswar. I stayed for a month or so at Kamarpukur and then returned to Jayrambati. Five or six months later, I went to Kamarpukur again and remained there for nearly six weeks. The Master was still at Dakshineswar, but his elder brother and my sister-in-law and others were at Kamarpukur. Later, when the Master came home, he sent for me, and I went to Kamarpukur. This time I remained for about three months.

'...Afterwards I returned to Jayrambati. I heard from various people that he had gone mad and went about naked. No one understood his deep devotional moods. I thought, since this is what they all say, I had better go and see for myself how he is. Just then, a number of our village women were coming to Calcutta to bathe in the river Gaṅgā on some auspicious occasion. It was about Phālguṇa (February or March) of the Bengali year (1278). I said to someone, "I would like to go to Dakshineswar to see how he is". She told my father that I had been too shy and frightened to say anything myself. Father said, "If you wish to go, certainly you may". He accompanied us. I had fever on the way, high fever, and lost consciousness. That night, I dreamed that a dark woman sat beside my bed and stroked my head. She said, "I come from Dakshineswar". I said, "I too am going to him. What sort of relative are you?" She answered, "I am your sister. Do not be afraid; you will get well".

'My fever left me the very next day. In the end, father arranged for a palanquin. We arrived at Dakshineswar at about nine o'clock at night. I went straight to the Master's room. The others had gone to the music tower, where the Master's mother was staying. When the Master saw me, he said, "So you have come. That is good". He called someone, "Spread a mat here". The mat was spread inside the room. The Master said, "My *shejo-babu* is no more. My right hand is gone". He was referring to Mathur Babu, who had died a few months ago. The Master's nephew Akshoy, too, had died a few months before that.'

I asked, 'Then Mathur Babu was not alive at that time?'

'No, he had died seven or eight months previously. Had he been alive, do you think I would have had to live in that hovel of a music tower? ... He would have housed me in a palace. I expressed a wish to go to the music tower, and the Master said, "No, no, it will be inconvenient for the doctor to visit you there. Stay here". So we stayed in his room,

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and one of my women companions lay down near me. Hriday brought some baskets of puffed rice for us, as the others had already had their evening meal.

'The doctor came next day. A few days later, when I was quite recovered, I went to the music tower. My mother-in-law had left the brick-house and was staying there. She had been given a room in the house, but Akshoy had breathed his last there, and she had come away. She said, "I shall not go there again. I shall stay here, facing the Gaṅgā; I do not want to live in a brick-house any more".

'After we had been a month and a half at Dakshineswar, the Master performed the *Soḍaśīpūjā* (in which a young girl is worshipped as the deity). I was then turned sixteen (The Mother, it may be mentioned here, was never quite certain about her own age). He had me brought to his room at about nine in the night. All arrangements had been made for the *pūjā*; Hriday had seen to that. The Master asked me to sit down, and I took my seat on the north side of his bed, facing west, with the large earthen drum of Gaṅgā water in front of me. The Master sat near the western door, himself facing east. The doors were closed. Everything that would be needed for the *pūjā* was on my right.'

I asked the Mother, 'What did you do during the *pūjā*?'

'Well, after a time, I had no sense. I do not know what happened.'

But Lakshmi Didi told me that later the Mother had said to her: 'At the commencement of the *pūjā*, he put lac on my feet, vermillion on my brow, and draped a new cloth round me. He then put some kind of sweetmeat and a little *pān* in my mouth.'

I continued to question the Mother, 'What did you do when you regained consciousness?'

She answered, 'I mentally prostrated myself before him and then came away'.

I asked: 'It was the night of *Kālīpūjā*. There were so many people about. Did no one come to hear about this *pūjā*?'

She said: 'But the doors were closed. There were music and festivity in the temple; everyone was busy. Besides, what had they to do with him, except to see him and touch him, that was all.'

I asked, 'Was anyone else present during this *pūjā*?'

She said: 'There was a boy named Dinu, ... who used to stay with him and of whom he was very fond. He gathered the flowers and *bel* leaves. Hriday arranged everything. But no one was present during the *pūjā*, except he. Hriday came in towards the end. Ram Babu wrote in his book that the *Soḍośī-pūjā* was performed at Jayrambati, but that could never be. As it was, there they all called him mad! ...

'After this, I remained at Dakshineswar for almost a whole year. Later, I fell ill and went to Jayrambati. Sambhu Babu called in Prasad Babu for my treatment.'

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RESTORATION THROUGH RELIGION

By the Editor

Dharma eva hato hanti dharmo rakṣati rakṣitaḥ;
Tasmād-dharmo na hantavyaḥ mā no dharmo· hato'vadhīt.

If religion is neglected, it destroys us; if it is preserved, it protects us. Hence religion should not be neglected, lest religion, neglected, should destroy us.

Manu Smṛti, VIII.15.

I

Religion is two dimensional, and it operates in two directions. One of them relates to the individual person, and the other relates to the world at large. In the case of the individual, religion directs him to build up an exemplary character, based on certain principles of morality and social ethics, and helps him in the search after the spiritual verities. In the case of the world at large, through the instrumentality of great characters, religion helps to bring together the different sections of mankind by fostering inter-religious understanding, fellowship of faiths, and friendship and goodwill among nations.

By and large, this is the real form and purpose of every religion. Anything other than this is irreligion, a manifest perversion of it. To fight others who do not belong to one's own religion, to persecute them in its sacred name, and to convert them by violence and coercion are all perverse misdoings of irreligious men wearing the garb of religion. And yet, unfortunately, such phenomena have taken place. History bears painful witness to the fact of certain religious enthusiasts marching with fire and sword in their hands and winning unwilling converts to their faith. Cohorts were marched in the fair name of religion, spilling human blood on their way and killing masses of people who refused to submit to their faith. Again, in the middle ages, on the continent of Europe, there was the tragic drama of wars, crusades, and persecutions, all perpetrated in the name of religion.

All this is a negation of the religious spirit, a negation of religion which is sought by men for peace, joy, and happiness. For, as Arnold Toynbee rightly says: 'Religious conflict is sinful, because it arouses the wild beast in human nature.' 'Religious persecution is sinful, because no one has a right to stand between another human soul and God.' 'Religions cannot be inculcated by force, there is no such thing as a belief that is not held voluntarily.' 'Absolute Reality is a mystery to which there is more than one approach.' 'The pilgrims exploring different approaches are fellow-seekers of the same goal.'

Religion plays a vital part in the lives of men, if it gets down and functions at the deeper layers of the human personality. Then it becomes a great force for the good of mankind. On the contrary, if the professors of a religion become exclusive, sectarian, and dogmatic, they will degenerate into fanatics of the worst type, and religion, in their hands, becomes a curse. That is why the role of religion in the history of mankind has been somewhat queer and contradictory. 'We find that though there is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horror than religion. Nothing has made more for peace and love than religion; nothing has engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible

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than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals than religion; nothing has deluged the world with more blood than religion' (*The Complete Works of Swami Vivekananda,* Vol. II. p. 358).

When a potent force such as religion was exploited and made to serve the interests of a political group or an ambitious nation out to expand her political power, the result has been disastrous to the victims of such religious aggression, leading to their cultural and spiritual death and to their taking to the ways and attitudes of the aggressor. History tells us of innumerable instances of such religious tyranny and exploitation. When politically exploited, religion can do the worst harm. In our own country, we have recently witnessed an unparalleled phenomenon of political leaders working on the credulity of innocent people and their religious sentiments and exploiting them to serve their personal ambitions and petty interests, which ultimately led to the denationalization of a vast section of the Indian people and to the subsequent partition of the country. Such doings in the name of religion are anything but religion. It is the selfishness of man, his greed for power, that works under the deceitful cloak of religion. The sooner such manifestations of religion are blotted out of existence from the face of this earth, the better will it be for the future to foster fellowship among faiths, so that each one of them may truly work for the social betterment and spiritual salvation of its adherents, which, after all, is what religion is meant for.

A striking contrast to the method of religious and cultural propagation that is described above is provided by the way the Indian thought had had contact with the countries of the Far East. To say it briefly, it has been characteristically Indian to march onward with peace and benediction before it and 'trailing clouds of glory' behind. This has been aptly compared to 'the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses'. That is the unique way the religions of India, both Hinduism and Buddhism, have spread, to which fact history bears undeniable witness. And to this day, the signs and symbols of this silent cultural contact are proudly displaying themselves in their undimmed glory in these Far-Eastern countries, which absorbed the fundamental and life-giving elements of Indian culture. It was not by coercive conversion or forceful absorption of people that these religions spread there, but through peaceful assimilation, under the inspiration of truly religious and spiritual ideas and ideals. The result is that, even after hundreds of years, these countries look upon India as their spiritual home; and a silken bond of love, respect, and friendship exists between the peoples of these countries and India.

II

We have tried to show so far that religion can become a curse if handled by unworthy men having their own personal motives. Handled by wise men who are established in its spirit, and blessed by its uplifting influence, religion becomes the most powerful instrument in cementing the bonds between individual and individual, between community and community, and between nation and nation.

From the fact of the plurality of existing religions, one thing stands out clearly. And that is that mankind has never been, and can never be, religiously one, in the sense that all men and women will profess one faith the world over. Diversity in the expression of the religious spirit is bound to be there, so long as there is diversity of individual temperament, moral growth, and spiritual equipment. At the same time, even in the midst of this diversity, there is discernible a commonness in the process of their development. The history of religions reveals to us that all the religions of the world moved through the same stages of development—from animism to idolatry, to tribal deities, to a national God, finally to a universal

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God. Even in the observance of festivals and ceremonies, we notice a striking similarity among them. From a study of comparative religion, we discover common ideals inspiring the whole human race. Prophets and spiritual giants have appeared at all times among all peoples. Even the science of the psychology of religion tells us that the same motivation leads man to worship. The awe and wonder about the mystery of the universe, the desire for security, the sense of loneliness, the question of life after death, the need of moral courage and spiritual strength to face the vicissitudes of life—these are basic to religious prayer, and feed the religious hunger of man.

When we realize this truth of the basic commonness of the variety of expressions of the religious spirit, 'What does it matter', asks Rabbi Ferdinand M. Isserman, 'whether men seek Him in Hebrew or in Sanskrit, in Latin or in Greek, in English or in French? What does it matter to God by what name men call Him, whether they worship Him on Friday as the Muslims do, on Saturday as is the case with the Jews, on Sunday as among the Christians, or on other days as men of other religions do? What does it matter to God what the robes of the clergy are, whether they be called ministers, priests, rabbis, or monks, as long as men seek Him wholeheartedly?'

The world can no longer afford to remain divided. It must move away from the constraining effects of the past and discard racial, national, and religious rivalries. The world of tomorrow will be bound together by such sentiments as expressed by Rabbi Isserman; and in it there will be no sectarianism, no exclusiveness, no rigidity, and no monopolistic tendency. What the future world needs is a meeting of minds, a communion of hearts.

Our plea therefore is for a dynamic expression of the truly religious spirit, which alone can save and transmit to posterity the proud achievements of mankind in the realms of knowledge and culture and civilization. Our appeal is for an awakening on the plane of the spiritual solidarity and oneness of mankind, so that that awareness will influence the affairs of men and nations in their mutual relationships. When that spirit pervades the deliberations in international organizations, there will be less tension in the world; there will be mutual trust among the nations; and differences will be settled peacefully in a spirit of give and take, working with the idea that all men are the children of one God, and the world is a big human family, despite differences of many kinds.

III

Turning to the other dimension of religion, that is, in its relation to the individual, we would say that its chief aim on the socio-ethical level is perfection of character. A man of perfect character reacts and responds to outer situations and inner impulses in a manner that will not only edify and bring out the best in him, but uplift and benefit the surroundings in which he lives and functions.

The development and perfection of such a character is not done in a day. It is an uphill task, as every great venture is. It entails untold hardships and privations, trials and tribulations. It is the conquest of the lower self of man, which is ever drawing him out of himself, draining away all his mental power and physical energy. Damming up this immense flow of the mind, ever gushing out in myriad ways, is the first step towards the building up of an ideal character. Having conserved its vast energy, it should be harnessed to bring light unto those who are groping in the darkness of ignorance, and to irrigate large masses of the people, needing spiritual sustenance, so that a rich harvest of truly inspired men and women may be reaped.

Character is neither just gathered like flowers in the garden, nor is it grown like grains in the soil. It has to be cultivated against odds, and entails suffering and sacrifice. With faith and loyalty to the ideal, and sticking to it through thick and thin, caring for nothing else and con-

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sidering no difficulty as insurmountable, one has to work for it and achieve it. Character grows in the soil of the mind that is manured by dispassion and incessant practice, watered by faith and assiduousness, refreshed by the cool air of purity and holiness, and warmed by the sunlight of knowledge and discrimination. A perfect character that is built on right knowledge, according to the *Bhagavad-Gītā*, must consist of the following mental traits and moral qualities:

'Humility (absence of pride), integrity (absence of deceit), non-violence, patience, uprightness, service of the teacher, purity (of body and mind), steadfastness, and self-control; indifference to the objects of sense, self-effacement, the perception of the evil of birth, death, old age, sickness, and pain; non-attachment, absence of clinging to near and dear ones, a constant equal-mindedness to all desirable and undesirable happenings; unswerving devotion to Me (God) with wholehearted discipline, resort to solitary places, dislike for a crowd of people; constancy in the knowledge of the Spirit, insight into the end of the knowledge of Truth—this is declared to be (true) knowledge, and all that is different from it is non-knowledge' (XIII.7-11).

The way to the acquisition of these traits and qualities is beset with hurdles. Walking on it has been aptly compared by the *Kaṭha Upaniṣad* to 'walking on the edge of a razor'. Acquiescence in the surrounding environment and its conventions and norms of living, no doubt, diminishes suffering, but progress does not lie that way. It is only through struggling against what is regarded as 'natural', 'normal', 'human', and 'essential' that the conquest of the lower nature of man is accomplished. And the joy of victory that results in this struggle is immeasurable. One who has gained it is a master of oneself, a master of the world. He becomes the ideal man *par excellence* for others to emulate. He is said to have attained the true integration of the personality; in him all conflicts are resolved and composed, and from him only compassion and benediction flow towards his fellowmen. Where he lives and moves, there is truth and goodness, peace and happiness. This is the fruit of earnest religious endeavour.

In its essence, shorn of its crude accretions of meaningless formalities, soul-killing observances, mystifying rituals, and demoralizing practices, religion aims at this ideal of turning out such perfectly integrated personalities, whose fragrance of character will waft even against the wind of wickedness and powerfully influence others who come into contact with it. They are the persons who can direct the course of social activity in healthy and beneficial channels.

IV

The traits and qualities that the *Gītā* speaks of are not exclusive to any particular religion or race, class or community. No such stifling restrictions are imposed, and they are universally applicable. As a matter of fact, when we study the world religions in their basic teachings, we discover that each and every one of them voices the same sentiments, restraining a few here or liberalizing a few there, in a manner suited to the changing conditions of a social situation or to meet the spiritual needs of a particular group of men.

It is the duty of religion and religious men to constantly uphold these eternal values before society. A society which cherishes such values, and tries to inculcate them in the lives of its individual members working in different spheres, will have a smooth running without any friction. Where they are neglected, or absent, that society gradually sinks into the pit of degradation, giving rise to all sorts of evils and crimes which eat into its vitals. A society having no such lofty ideals for its members to pursue and profit by is no human society at all. It is little removed from the animal kingdom. It is religion that chastens man, that gives him his moral stature. It is religion that makes him conscious of the divine spark that is hidden in him and helps him to bring it out

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and manifest it in his day to day conduct of life.

Speaking of the present condition of our own society, we may trace the source of many a social evil to the absence or neglect of the religious spirit. It is our belief that the absence of the purifying influence of religion and the loss of faith in the moral and spiritual principles of life are responsible for the many ills that afflict our national, social, and individual lives. In the *tempo* of fast industrialization and the consequent growth of urban temper and mood among large sections of people, traditional values and beliefs have suffered a severe set-back. As a result, there has been a thorough upsetting of established conventions, religious and social, at all levels and in every sphere of life and activity. There is indiscipline among students in schools and colleges; there is insecurity writ large in the faces of people; constant political agitations caused by dissatisfaction are the order of the day; disruptions in family life are increasing; corruption is rampant among persons entrusted with responsibility to look after public funds; malpractices are widespread in trade and commerce; and a hundred and one evils of various types are showing up their ugly faces in our social life. To further accentuate the process of our spiritual downfall come new ideologies that have no need for God in the affairs of men. The cause of all this moral degradation, in our opinion, is that man and society are gradually losing sight of those virtues which hold society together. If they are restored, then society will have a healthy growth, and there will be all-round progress. And this restoration of virtues can come only through an ardent and faithful practice of religion.

Hence it is that in any plan for national regeneration and social reconstruction, the spiritual traditions of the country must be given due consideration, with proper emphasis on individual and social virtues and by providing for religious education at all levels. If we keep religion, practising it in our daily lives, religion, too, will protect us. That is the meaning of the significant statement of Manu, when he says, '*Dharmo rakṣati rakṣitaḥ*'. And to Indians, who claim their descent from him, Manu has laid down once for all that protection of the treasure of *dharma* is their foremost duty (*Dharma kośasya guptaye*).

As Swami Vivekananda in his prophetic vision said: 'Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. . . . After preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge that you want; but if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in India, it will never have a hold on the people.'

Will the country pay heed to this warning?

Religion is the permanent element, the accumulation of human thought and character in the midst of the ebb and flow of circumstance. This building up of the corporate personality is closely associated with the maintenance of native religious ideas. . . . Nations are not made or unmade by the flight of time, but by the steadiness and patience with which they hold, or do not hold, to the trust it is theirs to carry through the ages.

—SISTER NIVEDITA

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BUDDHA, THE LIGHT OF ASIA*

By Swami Ranganathananda

I have been asked to speak to you on 'Buddha, the Light of Asia', a theme dear to our hearts. The lamp that was lit in India in the sixth century B.C. lit the hearts of millions and millions of people in Central Asia, China, Korea, Japan, Burma, Thailand, Indo-China, and Indonesia in the succeeding centuries. Through Buddha, India established silken bonds of fellowship and love with the peoples of Asia. This process forms one of the arresting episodes of human history.

To understand Buddha and the great movement initiated by him, it is necessary to understand the developments of Indian thought and life previous to him and leading up to him. When Buddha appeared on the Indian scene, India had already lived a life of over two thousand years comprising the Mohenjo-daro or pre-Vedic, the early Vedic, the later Vedic, and the Upaniṣadic periods of her history. The first two of these periods were characterized by remarkable civic and social developments and religious and philosophic questionings. A high level of material and civic culture is evident in the Mohenjo-daro period. A spirit of dynamic faith and enthusiasm is evident in the Ṛg-Vedic period. Life was joyous and free, and in a context of communion of men and women with nature and its gods arose the inspiring poetry of the *Ṛg-Veda*, the earliest book of the human race. And in the midst of the enjoyments and delights of social existence, the finer spirits of the age were asking searching questions about life and faith, about nature, man, and the gods, thus laying the foundations of a dynamic and comprehensive philosophy which was to find its full development in the Upaniṣads or the Vedānta a few centuries later. The *Ṛg-Veda* had unequivocally formulated the unity of the Godhead in the famous declaration, *'Ekaṁ sat, viprā bahudhā vadanti'* (Truth is one, sages call it by various names), and sensed the wider unity of God and man and nature.

While these developments of thought were taking place, the Vedic Indian culture, confined till then to the north-west, was expanding steadily to the east of India and slowly getting fused with the culture, religions, and social forms of the people of the new territories. The need for organizing the vast and complex social whole was being increasingly felt and was met through a non-violent social policy and method, which found gradual formulation in the *varṇa* (translated, not aptly, as caste) theory of social classification with the Brāhmaṇa, the man of God, at the top; the Kṣatriya, the man of valour, next; the Vaiśya, the agricultural and commercial group, as the third; and the Śūdra, the unskilled labour force, as the fourth. Originally a natural division of labour, neither rigid nor water-tight, this *varṇa* system slowly developed rigid features in the later Vedic period, with the Brāhmaṇa at the top forgetting his divine vocation and developing into a privileged social class intent on retaining his power over the rest. He began to use the complicated system of rituals and sacrifices, with complex theologies in their support, to maintain his privileged position, and claimed increasing social power through his supposed power over the gods. This is the period of the Brāhmaṇa literature, a period marked by an increasing complication of religious life and distortion of social values.

But very soon protests arose against these distortions, both in the field of philosophy and

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in the field of society; a new spiritual earnestness and philosophic temper began to inspire large groups of the finest minds, both men and women, and Indian thought entered into the fourth or the Upaniṣadic period of her history. In voicing their protest against barren ritualism, in advocating morality as the foundation of spiritual life, in defining spiritual life as the realization in this very life of the divinity inherent in man and the transcendence of the finite ego, and in proclaiming the unity and solidarity of all existence in the non-dual spiritual Absolute or Brahman, the great sages of the Upaniṣads reversed the cramping tendencies of the earlier Brāhmaṇa literature and paved the way for the emergence of two creative personalities—Bhagavān Śrī Kṛṣṇa, the Teacher of the *Gītā*, in the pre-historic period, and Bhagavān Buddha, the Light of Asia, in the historic period of Indian history.

The Upaniṣads or the Vedānta represents the highest development of Indian thought. The sages of the Upaniṣads, among whom were great women, like Maitreyī and Gārgī; towering men like Yājñavalkya, Sanatkumāra, Varuṇa, as well as kings like Janaka; and pure and truth-seeking boys, like Naciketas, Satyakāma, and Śvetaketu, were moved only by one passion—the passion for Truth and, its corollary, the happiness and welfare of all humanity. '*Satyameva jayate*' (Truth alone triumphs), proclaims one of the Upaniṣads; and this famous Upaniṣadic passage now adorns the crest of the Republic of India. The Upaniṣads were not interested to frame a creed or propound a dogma. They sought, and sought with a persistence rare in the history of philosophic thought, for that changeless Reality in the changing facets of man and nature, and discovered the One in the Many, the Brahman or the Ātman, the unity of the true Self in man with the true Self in the universe—the One without a second, '*Ekameva advitīyam*'. This Mount Everest of experience, they further proclaimed, is the goal of human existence, the birthright of every being, and the path to it lies through the steady pursuit of Truth, right effort, right knowledge, and *brahmacarya* or self-control—'*Satyena labhyaḥ tapasā hi eṣa ātmā samyag-jñānena brahmacaryeṇa nityam*'.

The enduring edifice of thought which the Upaniṣads or the Vedānta raised in those far off days through a dispassionate study of life and experience provided the basis for all later developments of Indian thought, life, and religion. Rightly is the Vedānta therefore called the Sanātana Dharma, the Perennial Philosophy or the Eternal Religion. To begin with, it was naturally the possession of a few—those who had the requisite moral and intellectual strength to grasp and live its lofty truths. Then appeared a creative genius in the person of Śrī Kṛṣṇa, who synthesized the varied religious thoughts of the age in the light of the Vedānta, and gave through his immortal *Bhagavad-Gītā*, the Song Celestial, a message of practical spirituality, breaking the barriers of caste and class and sex. Śrī Kṛṣṇa made the Vedānta the property of the Indian people as a whole and silenced for a time the conflict of sects and castes through his message of unity and toleration. Proclaiming the Magna Charta of religious freedom, he infused the spirit of positive toleration and acceptance into the Indian religious spirit, which has remained indelible to this day. 'Through whatever paths men come unto Me, I receive them through those very paths; all paths, O Arjuna, ultimately lead unto Me only', says Kṛṣṇa to his warrior disciple, Arjuna, in the *Gītā*. Proclaiming the spiritual equality of all men, he further declares in the *Gītā*: 'One endowed with true spirituality will see oneself in all beings, and all beings in oneself; he will be equal-minded everywhere.' 'Thus seeing the same God everywhere equally present in all, the sage does not injure Self by the self, and then he attains to the highest goal.' Through the comprehensiveness of his message and the many-sidedness of his personality, Kṛṣṇa became the perennial inspirer of much of the mysticism, poetry, religion, and philosophy of later ages of Indian history.

For some centuries after Kṛṣṇa, everything

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seems to have gone on well; but, later, the creative impulse of the original movement seems to have been lost, as happens to everything in the flow of time; materialism with the higher classes and superstition with the common people gained ascendency, while the intellectuals indulged in barren speculation and the religious aspirants indulged in meaningless asceticism. Earnest men and women, who were moved by the spiritual impulse, renounced the world to practise meditation in the forests, singly or in groups, often under the guidance of a teacher or teachers. The spirit of renunciation and free enquiry, which had appeared on the Indian horizon towards the end of the later Vedic period, found a more pervasive expression now in the eastern fringes of the orthodox Vedic society—in the province of Magadha and its neighbouring regions (modern Bihar and eastern Uttar Pradesh). And it was here that, in response to the demands of the age and the promise of Kṛṣṇa in the *Gītā* that God will incarnate Himself whenever the world needs Him, the next great renaissance of the Indian spirit was achieved with Bhagavān Buddha as its centre; and this renaissance not only energized India, vertically and horizontally, but also energized practically the whole of the vast continent of Asia.

It is against this background that we have to view the life and teachings of Buddha and the dynamic movement initiated by him in the India of the sixth century B.C. Without that perspective and the thought background provided by the Vedānta, his teachings become difficult to grasp in their original intentions and emphasis. As Dr. Radhakrishnan pointed out: 'Buddha has suffered at the hands of critics without a sense of history.' There are a few Western scholars who appreciate this fact. In his Introduction to Sir Edwin Arnold's *Light of Asia*, Sir E. Denison Ross says:

'There was nothing absolutely new to the Indians in the teaching of Gautama (Buddha), and his message could only be intelligible in its original form to the Hindus; the changes he made were either in the cosmogomy or ritual of the Hindus, and could only appeal to those familiar with both.'

'It is inaccurate to draw any hard and fast line', says Rhys Davids, 'between the Indian Buddhists and their countrymen of other faiths.'

'The mark of Gautama's sublime teaching', says Sir Edwin Arnold in his *Light of Asia*, 'is stamped ineffaceably upon modern Brāhmaṇism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddha's precepts.'

No writer has realized more clearly this Vedāntic perspective of Buddha and Buddhism than Edmund Holmes.

'Those who have followed me thus far', he writes in his *The Creed of Buddha*, 'will, I think, admit that Buddha's scheme of life coincides at all vital points with the scheme that I worked out by drawing practical deductions from the master ideas of that deeply spiritual philosophy which found its highest expression in the Upaniṣads' (p. 98).

There are three eventful periods in the life of Buddha: first, his early life up to the age of 29; second, his renunciation, search for Truth for seven years, and final illumination under the *bodhi* tree in Buddha Gaya; and third, his forty-five years of unremitting public teaching moved by compassion.

The family name of Buddha was Siddhārtha Gautama. He was the only son of King Śuddhodana and Queen Māyā. Śuddhodana ruled over the principality of Kapilavastu in the foot-hills of the Himalayas. Soon after the birth of the child, Queen Māyā died, and her sister Prajāpatī became the foster-mother of Gautama. Wise men came to the palace and, beholding the new-born child, foretold a great future for him saying that he was destined to become either a great emperor of the world or an emperor of the Spirit. Very soon, the second destiny knocked at his door. Educated into the capacities and talents of a warrior

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prince, Gautama grew up to be a vivacious youth skilled in archery and other manly sports. Soon he entered the next stage of life, when he took for wife the princess Yaśodharā. King Śuddhodana was pleased to find that his son was developing into a worthy heir apparent. But the prince began to look beyond the pleasures and delights of worldly life and ask searching questions about life as a whole in the recesses of his heart. The facts of suffering and death could not be concealed for long beneath trivial pleasures. He must confront them and wrest the truth out of them. Is there a Truth beyond sorrow and death, and if there is, can man realize it, and if so, how? This question began to take increasing possession of his heart, until the time came when he could no longer evade it.

In India, renunciation of the world, adoption of the free monastic life, and calm meditation was well established in the Upaniṣads as a path leading to the realization of the true Self. Bold and free spirits resorted to this difficult path, which, as described in the *Kaṭha Upaniṣad,* is 'difficult to pass and hard to tread like walking on the edge of a razor' (*Kṣurasya dhārā niśitā duratyayā durgaṁ pathaḥ tat kavayo vadanti*). This path became defined as the path of *jñāna,* knowledge, enlightenment—leading to spiritual emancipation or *mukti*—in later spiritual thought, which also defined two other paths of spiritual life, namely, *bhakti-yoga,* the path of devotion to a personal God, and *karma-yoga,* the path of dedicated action. The *Gītā* had earlier blended these three paths in its teaching of *yoga* as practical spirituality, based on equability of reason and leading to equality of vision and efficiency of life and action.

Gautama resolved to follow this hard path of *jñāna,* which had been trodden by the great sages of earlier periods. In his discourses after enlightenment, he has referred to this fact. He resolved to renounce home and wife and attachments and wander along in quest of saving wisdom. When he was making preparations for the great departure, word was brought to him that his wife had given birth to a male child; the name Rāhula was given to the child, in view of the slight obstacle that his birth presented to Gautama. But he stood by his resolution to leave that very night. His charioteer, Chanda, had got his faithful horse Kaṇṭhaka ready; it was midnight; the town of Kapilavastu and the palace of Śuddhodana were hushed in slumber. Gautama rose; and as he was about to mount his horse, a desire arose in his heart to have a parting look at his sleeping wife and new-born son. With gentle footsteps, he entered the room and bent low over the sleeping wife and child and desired to kiss the child, but desisted, for fear of waking the mother, and gently withdrew from the room, mounted the horse, and rode out into the wide world of forests and towns and villages, into the mysteries of the truth of existence, and, finally, into the minds and hearts of men and women .

This renunciation of Gautama later became an arresting theme for poetry and art. It was certainly a great event in human history, and it has left ineffaceable marks on Indian religion and life.

The change from the ease and comfort of the palace to the hardships and uncertainties of a monastic life was hard to bear at first. In his discourses, Buddha has given vivid descriptions of the state of his mind during this transition. But his iron determination and his passion for Truth made these changes in his external circumstances of no consequence. He soon entered on a course of study, discipline, and meditation, first under two well-known teachers in succession, and later, moving into the jungles of Uruvela, in the vicinity of Gaya all by himself. Five other aspirants attached themselves to him as disciples, inspired by the rigour of his austerity and earnestness. After years of fruitless mortification of flesh, he discovered that, though his body was facing death from emaciation, Truth still remained an interrogation; he discovered that austerity was

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only a means not the end, and that the end was the knowledge of Truth. So he gave up the path of senseless austerity and began to strengthen his body and mind through food and drink. At this, the five disciples forsook him, and went towards the holy city of Varanasi (Banaras).

The day came when he decided to make a supreme effort to win enlightenment. Feeding on the alms made of sweetened milk and rice given by a village girl, Sujātā, Gautama sat down under a tree towards the evening with the resolve never to move until the Truth was achieved. As the night advanced, his meditation grew deeper and deeper; layer after layer of the coverings over Truth was lifted; and towards the dawn, he found the naked Truth revealed. It was the great moment of his life, the great moment in the history of man's spiritual quest. Gautama became Buddha, the Enlightened; he had achieved true freedom, emancipation of heart, *cetovimukti,* as he himself termed it. This state had been earlier described by the Upaniṣads in a famous verse: '*Bhidyate hṛdaya-granthiḥ chidyante sarva-saṁśayāḥ; Kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare*' (The knots of the heart are cut asunder, all doubts become destroyed, and all his actions [bondage producing seeds of actions] become eliminated, when the full Truth is realized).

After attaining this great realization, Buddha experienced an access of compassion in his heart, which moved him to take steps to impart it to humanity as a gospel of redemption from spiritual blindness, finitude, and self-centredness, and the sorrows and miseries flowing from them. He felt assured that, though the vast majority of the world was sense-bound and hence incapable, there were some who had the moral and spiritual capacity to grasp his message and profit from it. After enjoying for seven weeks the inexpressible bliss of his lofty realization in the vicinity of the *bodhi* tree, Buddha wended his way to Varanasi (Banaras), where, at the Deer Park, he met his five disciples. After some initial hesitation, they finally recognized the spiritual eminence of Buddha and acknowledged him as their guide and master. He then preached to them two discourses, in the first of which he expounded his famous doctrine of the Middle Path between the two extremes of self-indulgence and self-mortification, the Four Noble Truths, and the Noble Eightfold Path leading to insight, enlightenment, and peace.

Craving, he declared, is the root of all tension and sorrow—craving for both worldly and heavenly pleasures. This arises from spiritual blindness. Through spiritual education in the noble eightfold path of morality, meditation, and insight, man becomes liberated from ignorance, craving, and sorrow. He achieves supreme enlightenment, *sammā-sambodhi,* and transcends his separate limited individuality and overcomes the round of birth and death, which is *saṁsāra,* in the realization of the Truth of *advaita,* the non-dual Self.

This discourse is famous as the *Dharmacakra-pravartana* discourse, the 'turning of the wheel of *dharma*'. *Dharma* had become static and lifeless; Buddha through this discourse set it in motion; and it continued to move for centuries together flooding India and Asia with ethical and spiritual inspiration. Śrī Kṛṣṇa spoke of '*Dharma saṁsthāpana*'—firm establishment of *dharma* as the motive of divine incarnation; Buddha spoke of *Dharmacakra-pravartana.* Both refer to an identical, dynamic, divine process of world redemption through the setting in motion of a current of moral and spiritual energy.

Śrī Kṛṣṇa had spoken in the *Gītā* of the wheel of interdependence of man and the divine order and nature and society, which had been set in motion at the very beginning of the world. The continuous rolling on of this wheel is the basis of human happiness and welfare. The wheel is symbolic of dynamic movement. Buddha set in motion anew this wheel of *dharma,* which had got stuck up in the mud of materialism, worldliness, and self-centredness.

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This wheel later entered Buddhist art and became the symbol of the dynamic expansion of Indian culture under the inspiration of Buddha Dharma. And this symbol of the wheel adorns today the banner of the Republic of India.

In the second discourse at Varanasi (Banaras), Buddha exhorted his five disciples to give up the natural but mistaken identification of the Self with the five *skandhas* or constituents of the changing personality, namely, the body, sensation, perception, predisposition, and consciousness, with regard to each of which, or all together, true knowledge will affirm: 'This is not mine, I am not this, this is not my Self.' Through such knowledge, man gives up identification with the finite, limited, separate self, which is mortal, and realizes himself as the non-dual, non-separate, absolute Self.

At Varanasi (Banaras), Buddha annexed to himself sixty disciples; he then sent them far and wide with the charge that they preach to one and all his message of deliverance from ignorance, craving, and sorrow—'*Bahujana hitāya, bahujana sukhāya*' (for the good of the many, for the happiness of the many), in his own weighty words. He thus set in motion the first great missionary movement in history which, in the succeeding centuries, altered the destinies of nations in the most peaceful way. This peaceful way has not been the characteristic of the missionary movements of religions which had their birth outside India. Peace is the product of a sense of non-separateness, universality. This universality is the keynote of the Indian religious spirit nurtured in the philosophy of the Vedānta. That spirit found a mighty expression in Buddha and his missionary movement in the sixth century B.C. and got a further impetus from the great Emperor Aśoka three centuries later. And that spirit has continued to characterize the movements of India's soul ever since.

After sending his band of missionaries far and wide, Buddha proceeded towards Uruvela, the scene of his enlightenment, where he annexed one of his famous disciples, Kassapa. To him, who was a fire-worshipper, Buddha preached the famous 'fire discourse' at Gaya: Man is burning in the fire of the senses, in the fire of craving; the putting out of this fire through dispassion and insight is *nirvāṇa*, liberation. At Rājagṛha, the capital of Magadha, Buddha annexed two of his greatest disciples, Sāriputta and Moggallāna, 'the most excellent pair', as he put it. And on a visit to his native Kapilavastu, he annexed Ānanda, who became his devoted attendant, and to whom many of his discourses are addressed.

Buddha was a great traveller; except for the rainy seasons, he was constantly on the move through villages and towns, for full forty-five years, preaching to the people, guiding his monastic disciples, and organizing the monastic Saṅgha or Order. The spiritually sensitive minds of the day felt the impact of his benign influence and rallied under his banner. Laymen or monks, simple folk or intellectuals, men or women, all those who came under his influence were led forward in the flood of his ethical and spiritual message. 'Be good and do good' was his universal exhortation. Religion is striving for goodness and not external ritual or ceremony. Through goodness of heart alone can *nirvāṇa*, or the highest excellence in life, be attained.

Three months before he passed away, he gave his last famous discourse, the discourse of the *mahāparinirvāṇa*, the final passing away. In this he re-emphasized the central principles of his message, *śīla* or morality, *samādhi* or meditation, and *prajñā* or insight; and after an address to laymen, he exhorted his monastic disciples thus: 'It is through lack of understanding and of comprehension of the four noble truths, O monks, that you and I have passed for so long in this road of rebirth. When the noble truths of suffering, of the origin of suffering, of the cessation of suffering, and of the way to the cessation of suffering are completely understood, the craving for the process of life will be destroyed, and there will be no more recurring of the present state.'

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The discourse concluded with the following exhortation: 'These, O monks, are the truths which, when I had understood them well, I expounded to you. Having learnt them well, you should practise and develop them increasingly, devoting yourselves to them, so that the religious life, lasting a long time, is perpetuated, for the welfare and happiness of the many, out of compassion for the world, and for the individual welfare and happiness of gods and men. And now, O monks, I have this to say to you: All conditioned things are subject to decay. Strive diligently to work out your own perfection. In three months from now, the Tathāgata will attain to his *parinirvāṇa* (death).'

Then he passed through many towns and cities and reached Pāvā, where, in the house of Cunda the smith, he partook of a meal which proved fatal. He took ill; still he continued to teach, taking an occasional rest. Accompanied by his faithful attendant Ānanda, and a large number of monks, Buddha crossed the Hiraṇyavatī river, entered the *sāl* (Himalayan teak) grove of the Malla country, and lay down on a couch spread by Ānanda between two trees, to die. At this time, Subhadda, a wandering monk, appeared and asked to see Buddha. Knowing Buddha to be very sick, Ānanda was about to turn away Subhadda, when Buddha, overhearing from within, asked Ānanda to let Subhadda in. Buddha instructed and gladdened Subhadda, who then and there joined the Order and became the last of his disciples. After consoling his beloved attendant Ānanda, who was weeping at the thought of the imminent departure of his beloved master, Buddha quietly passed away, after giving his disciples a reiteration of his central message: 'All conditioned things are subject to decay; work out your liberation in diligence.'

Thus ended the earthly, physical career of Gautama, the Buddha, the greatest teacher of Indian history, the most dynamic character of world religious history. But the Dharma continued to spread first in India and gradually to Ceylon in the south and to the countries to the west and north-west of India under the patronage and zeal of Emperor Aśoka, who sent missions to all these countries and enunciated India's foreign policy as the gift of spiritual wisdom through peace and fellowship. His rock and pillar edicts, scattered over his vast empire, which included Pakistan, Afghanistan, and portions of Central Asia, proclaimed the principles of toleration and kindliness, goodness and compassion. From the north-west, the Dharma spread to China six centuries after Buddha's death, and later to Tibet. From China it spread to Korea. And from Korea it came to Japan in the seventh century A.D., and from China in the succeeding four centuries. There was initiated a pilgrimage of faith between India and China. The Chinese pilgrims, Fa-Hien, Hiuen Tsiang, and Itsing, have left records of their travels in India, which throw a flood of light on Indian history and life. Hiuen Tsiang, especially, studied in the university of Nālandā, and was honoured by the Indian emperor Harṣa. He was in India in the middle of the seventh century A.D., when Prince Shotoku was taking steps to introduce Buddhism into Japan. From the towns of the eastern coast of India, the Dharma was carried by energetic missionaries to the countries of Burma, Thailand, Indo-China, and Indonesia, as also to China, between the fourth and tenth centuries A.D. In each of these countries, the message of Buddha imparted a depth to man's spiritual striving and a powerful stimulus to the nation's cultural life. The content of that message found varying expressions in the different countries, which received it in accordance with the genius of the people and their felt spiritual needs.

Thus, within fourteen centuries, the Light that was lit in India had become the Light of Asia. But by that time, it had undergone a transformation in the land of its origin consequent on the loss of its original impetus; Hiuen Tsiang had recorded signs of decay of Buddhism in the India of the seventh century which he had visited. Two centuries earlier, it had the patronage of the great Gupta Empire and

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had created the world famous art of Ajanta and Nagarjunakonda. But the decay that had set in could not be arrested. And its later developments could be hardly distinguished from other popular Indian faiths; soon there was an assimilation, and Buddhism as a separate religion ceased to exist by the tenth century A.D. Its spirit and most of its distinctive features had become reincarnate as post-Buddhistic Hinduism. Even in other countries, the message had been transformed in some instances out of all recognition. The stern *jñāna-mārga* of early Buddhism had become transformed into a doctrine of total soullessness in the Theravāda, into the warmth of *bhakti* or devotion and grade in some aspects of Mahāyāna, into the Vedāntic doctrine of Tathatā or Buddha-nature inherent in all beings in the 'Pure Land' doctrines and in the Zen, and into pure magic and ritual in some layers of almost all of them. And post-Buddhistic Hinduism in India was but a federation of all these diverse developments, but under different names and forms, and loosely held together by the philosophy of the Vedānta.

Today, the world needs the healing touch of the message of Buddha, a message of renunciation, compassion, and service. There is need to liberate the essence of that spirit and message, which is eternal, from the non-essentials which, being but local and temporary, are obsolete and time-worn. India believes in the eternity of the Spirit and the impermanence of its temporal expressions. This search for the spirit of a religion, and the efforts at giving it a new expression in tune with the demands of the changed social situations, alone can help to renew the eternal springs of that religion.

BHĪṢMA'S INSTRUCTIONS TO YUDHIṢṬHIRA—2

By Professor J. N. Chakrabarti

(*Continued from previous issue*)

As the conversations went on, Yudhiṣṭhira took occasion to raise the question of the choice of *amātyas*, ministers, and other officials of the state. 'Grandfather,' said he, 'you took care to specify the items of virtue and merit indispensable in a person selected for the responsible position of the *amātya*. It seems to me that the standard set is so high that hardly anybody can be found fit to fill the role.'

'I am bewildered, and feel myself landed in a quandary, O blessed son of Śantanu', appealed Yudhiṣṭhira, 'do me the kindness of leading me in the light of your wisdom.' Thus entreated, Bhīṣma advised him giving suggestions, in detail, regarding the practical work of government and administration in the various departments of the state. Coming as from an oracle, Bhīṣma's instructions were as follows.

'Very good care should be taken in selecting a proper site for the capital. It should be situated in a salubrious spot, impregnable, as far as possible, to attacks from hostile neighbours, capable of strong defence in the event of a seige, with fortified walls, parapets, and armoured bastions. But the king should be always watchful on the throne, and discriminating in taking anyone into his confidence.' 'Put not your trust, my boy,' warned Bhīṣma, 'in anybody, except a few of proved loyalty and mature understanding. There is always danger to the crowned head from designing persons who ingratiate themselves into favour with the king to serve their own ends, and betray their patron at the earliest opportunity.' . . .

'For courtiers, you should try to have men

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who are truthful, straightforward, modest, and self-controlled, but eloquent in speech.'

'For command over troops, try and get men of good family, born and bred in our land, handsome, well-read, resourceful, and well-skilled in arms.'

'For councillors, ministers, and men to be trusted with power and responsibility, you will have to be very circumspect in your choice. It is the bounden duty of a wise monarch, desirous of prosperity, to inquire about the antecedents of his ministers. The king who wishes to win good fortune must take good care to appoint to positions of trust only men who are well-equipped for them with talents and virtues indicated as follows.'

'They must be men well-born, well-approved, incorruptible, devoted in their service to their master, well-mannered, trustworthy, grave and dignified in aspect, free from any taint of sex immorality, calm, and modest, yet full of manly vigour, clean, and pure in habit, efficient in work, of measured speech, unassuming, frank, and open in disposition. They should also be of a forgiving nature, endowed with the faculty of following up a hint, and with power of deciding rightly on the step to be taken in an emergency, and assiduous in serving the interest of the master. It is of such stuff that dependable and loyal ministers are made.'

'I must say, O revered grandfather,' rejoined Yudhiṣṭhira, 'that you have presented a bill which is as high as the roof; it is almost impossible to foot it.'

'You are quite right, my child,' agreed Bhiṣma, 'men endowed with such talents and merits are rare. But let me tell you what you can do. I am going to give you a general plan of government, on the basis of which you will form your administration, both central and provincial, for the maintenance of your widespread kingdom in prosperity. It should be your care to keep in touch with the different classes of your subjects, and win their confidence and goodwill. You have to take counsel with select bodies of advisers regarding the affairs of the state. Towards that end, get together proper men for a general council of the realm, constituted as follows:

(a) Four Brāhmaṇas, clean and pure in heart, eminent in learning, well-read in the Vedas;

(b) Eight Kṣatriyas, of great prowess in arms;

(c) A score of Vaiśyas, unequalled in splendour of wealth and fortune;

(d) Three Śūdras, of blameless, pure life and modest behaviour;

(e) Then, in addition, one Sūta, i.e. member of the charioteer class, reputed for his sterling merits and knowledge of the art of healing, and well-versed in ancient lore.

'Such are the elements of which the general assembly or council shall be composed. Care is to be taken that none of them be under fifty years of age. They should be men of bright intellect, modest in behaviour, mature in judgement, unbiassed in opinion, and without the taint of avarice or greed.'

In the same context, Bhīṣma advised Yudhiṣṭhira to have around his person a smaller body of eight trusted advisers, composed of four Brāhmaṇas, three Kṣatriyas, and one Sūta. This cabinet of eight would be at hand to share the burden of administration with him day in and day out. He should, in consultation with these select persons, lay down the rules of government to be in force throughout his dominions. 'The interests of the people at large must be well-guarded and looked after. No case of oppression or extortion was to be allowed to go unchallenged or unpunished. "Let justice be done, though the sky should fall" is the motto for a true king of his people. The scales of justice must be held even between the parties in a dispute. Care should be taken to secure evidence, and to let either party have a fair opportunity to make good his case. No bias or prejudice could be allowed to mar the fair face of justice.'

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The king was *daṇḍadhara,* holder of the rod of justice. That was the whole *raison d'être* of kingship on earth.

'Ancient legend has it that, for orderly, decent life among men on earth, Brahmā composed a treatise called *Daṇḍanīti,* or the law of punishment for wrongdoing; that Manu and Māndhātṛ were the earliest administrators of the law; and that Pṛthu, son of Vena, was in a later generation installed on the throne to rule over the earth as king. The earth came to be called *pṛthivī* after Pṛthu, the first one to hold the title.'

As Bhīṣma got into his strides in these conversations, he warmed over the subject and went on to cover a very wide ground, which included instructions regarding the treatment to be accorded to envoys and messengers from other states and kingdoms. The person of the envoy was to be held inviolable. The king who knows his business should have a staff of liaison officers to keep in touch with their counterparts from neighbouring states, so that the king may be well aware of the doings and movements afoot in the world abroad. The king should maintain a well-organized intelligence department, staffed with resourceful secret service men aided by reliable spies to tap state secrets of neighbouring kings who might be inclined to hostility.

Bhīṣma's recommendations to Yudhiṣṭhira reveal a comprehensive and thorough conception of enlightened administration and government. Agriculture, trade and commerce, public health, law and order, learning and culture, security and defence of the empire, all came under his careful consideration; and efficient methods were prescribed for Yudhiṣṭhira's enlightenment.

Presenting the whole matter in a nutshell, as it were, for his easy grasp, Yudhiṣṭhira was directed to arrange his kingdom as follows.

There should be *sāmantas* or vassal kings established on the border regions to guard the frontiers of the kingdom; ambassadors and envoys should be accredited to foreign courts to maintain external relations; granaries located in suitable, sunny spots, and well-stored with grain from year to year, should be kept under the care of a responsible member of the royal court; there should be hospitals for the sick, and veterinary establishments for horses and cattle; there should be ministers and officers specially assigned to invigilate the work of each department of the administration. Particularly important is the maintenance, in proper strength, of the military establishment. The imperial army consisting of the four arms—infantry, cavalry, elephant brigade, and seasoned warriors in armoured chariots—must be always in a state of readiness. Among the last mentioned would be found a few veterans to command and lead the rest, as marshals-in-arms. A good and true king should be very watchful over the administration of justice, as failure of justice causes discontent and brings the king into disrepute. As regards finance, he should try to draw the bulk of his revenue from the wealthy and the well-to-do. In this matter, he should follow the practice of the honey-bee that draws the honey from the flower without causing it any harm. At the same time, he must see that he gets a fair deal from his ministers and officers; he has to be strict and stern in dealing with disloyalty on their part, while he should be gracious in showing favour to those who render good service.

Bhīṣma's instructions regarding the organization of village administration are very significant.

'You must be aware, Dharmarāja,' said he, 'that the bulk of your people are village dwellers; so particular care should be taken to see that the villages are well looked after and well regulated.' The prosperity of the kingdom is bound up with the prosperity of the village. The community dwelling in a village should be placed under the authority of a headman to control its affairs and look after its interests. He will, with assistance, maintain order and peace and collect the king's share of the produce, and also help the king's officers when the royal army is on the march.

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Next, a group of ten villages should be placed under a *grāmādhipati*, or village overlord of the next upper grade, who will supervise the work of each single village headman. Then, over the master of ten villages will be an officer of twenty villages, and so on, up to governors of a hundred and a thousand villages organized in a kind of federation of village republics with their own local self-government, their own police to keep watch and ward, and their own local courts of justice. The headman of the upper grade shall be authorized to call upon the headman under him to render an account of public affairs to him. Each headman in his own place shall be responsible to the one above. This chain of headmen, within their limits, will perform the functions of an intelligence department for the information of the king and his council of ministers.

Security and defence against possible foes formed another important topic of the conversations. From the capital as centre, broad highways should radiate out to connect with forts and big centres of population with markets for the exchange of commodities. Bhīṣma recommended six different types of fortifications according to the varying character of the regions where they were to be located; for example, one kind for forest regions, another for hill tracts, a third for broad river valleys and sea coasts, and so on. The king would do well to keep in intimate touch with *ṛṣis* and *yogins* in their *āśramas* or quiet retreats, for they could render valuable help in time of trouble by passing information of vital importance to the king. Even chiefs of robber bands should be kept in good humour and well-disposed towards him.

While Bhīṣma was tireless in his instructions to Yudhiṣṭhira, the latter put to him no end of questions on a thousand and one things of practical interest to ruling princes. The teacher, in his kindness, was ever ready with his answers, illustrating them with a variety of tales and legends of yore. When Yudhiṣṭhira sought his advice as to how he should treat those cross-grained dissemblers who would lavish praise on him to his face, but out of earshot fling dirt upon his character, straight came Bhīṣma's reply: 'I would advise you to treat them with lofty contempt and take no notice of their cowardly cackle. But you should be wary about people whom you have reason to suspect of treason against your royal authority or of designs upon your life. Be sure to come down with a heavy hand on them. But always remember, my boy, that your best shield against such secret enemies is the affection and goodwill of the people. Keep the people happy and well-contented, and they will be your strongest bulwark. Reign over your people in all purity of heart, with an eye to their well-being, and all will be well with you.'

The following are some of the most significant of Bhīṣma's instructions to Yudhiṣṭhira.

1. *Dharma*: 'Hold on to *dharma*, and *dharma* will keep you.' Now, *dharma* in this context is not exactly what is meant by the term 'religion'. It means rather the way of life and action, the pattern of behaviour, which will help hold society together. If each member of a society does his work properly, society as a whole would enjoy health and happiness and all-round prosperity.

2. *Lokasaṅgraha*: This expression is used by Śrī Kṛṣṇa in the *Gītā*. Taken literally, the term means 'getting together classes and communities of people'. In this particular context, it has a broad and deep significance, pointing to the ideal of a world union—a parliament of man, a federation of the world. Bhīṣma points this out to Yudhiṣṭhira as part of his sacred mission on the throne.

3. *The King's Revenue* (*The Royal Exchequer*). *Dharma, artha,* and *kāma* are called *trivarga* in the Śāstras. They are the three supreme desiderata of man's life on earth; and the trio are bound together in mutual support. And *artha* (wealth) is one of the main supports of the crown. Bhīṣma is quite business-like in his advice to Yudhiṣṭhira as to how he should derive the largest amount of revenue from his people without causing irrita-

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tion or injury to them. He cites the example of the honey-bee; the bee has the knack of drawing honey from tender flowers without hurting them at all. So there is a proper way and a proper season to be found for raising revenue from the people. A sixth of the produce of the soil is the king's due according to the Dharma Sāstras.

4. *Diplomacy*: Bhīṣma wished to be very thorough in his instructions to Yudhiṣṭhira, so that no item of any importance concerning the affairs of the state might be left out. One may recall with wonder how carefully Bhīṣma had specified the six different types of fortifications, in the middle of which the capital city and the royal residence were to have their sites well chosen; how distinctly he had mentioned the qualities of mind and body with which the persons selected as ministers of the crown and commanders of the army should be equipped.

Next, Bhīṣma is found calmly advising Yudhiṣṭhira to organize a cadre of spies, a secret service establishment, to form the intelligence department of his kingdom. Persons selected for this service must be very loyal, trustworthy, well qualified, intelligent, and resourceful. 'Spies are the eyes of the king who employs them. Their job is to find out where there are holes or rents in the armour of a possible enemy and transmit the information to the headquarters', says Bhīṣma. Yudhiṣṭhira is recommended to maintain diplomatic relations with foreign courts through ambassadors and envoys, who should be well-equipped for the purpose, men of foresight, and able to read the signs of the times.

5. *Home Administration*: If, in his discourses on *rājadharma*, Bhīṣma appears as a pioneer in practical statesmanship, leading the way to an excellent social order in a monarchy ruled by an enlightened king, who makes himself the father of his people, he (Bhīṣma) almost surpasses himself in the plan of home administration that he sketches for Yudhiṣṭhira's benefit. This scheme of home administration gives us a vivid picture of a genuine welfare state. Not only in the metropolis, but far away in distant villages, there is a watchful and efficient police force to guard people's life and property against robbers. A well organized health service is spread over the length and breadth of the kingdom, and, what is more, there are hospitals and veterinary staff to look after the sick animals, birds not excepted. Roads and water-ways for communication are kept open and well guarded all the year round. The administration of justice is under the direct purview of the king, aided by a minister of law. '*Daṇḍa* keeps sleepless watch over the conduct of men and women', says Bhīṣma, 'and *daṇḍa* is identified with the king.' Being aware of Yudhiṣṭhira's kindly disposition, he warned him, more than once, against being too soft in his dealings with his *sāmantas*, or tribal chiefs, on the border regions of his empire. Yudhiṣṭhira was advised to get into touch with the commandants of fortresses in the neighbouring kingdoms, to win their goodwill by rich gifts and presents, and to persuade them to come under his flag and make over their commands to him as their overlord. This would enable him to extend his dominions without fighting and bloodshed. He was instructed to go out on tour of inspection and see things for himself, taking care to be well protected by strong armour and well attended for the safety of his person. At the same time, he was to strive to keep his people happy and prosperous, so that they would all look up to him as their best friend and well wisher. The people would be his best defence against a possible enemy, and Yudhiṣṭhira's renown would live and shine through centuries to come.

In conclusion, it may be noted that the ideals Bhīṣma sets before Yudhiṣṭhira, as regards the functions of the king and the governmental administration in all its departments, fill one with wonder, considering the antiquity of the age in which they were supposed to have flourished. We would only ask, Have the modern socio-political systems in any way bettered those ideals?

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THE ABSOLUTISM OF JOSIAH ROYCE

By Sri S. Subhash Chandra

The philosophy of Josiah Royce unquestionably constitutes a contribution of a distinctive order to the philosophical heritage of mankind. He is rightly reckoned as 'one of the very few thinkers who open out new roads to thought'.[1] A contemporary of Bradley, Bosanquet, McTaggart, Peirce, James, and Howison, Royce was born at a time when Emerson was providing a touch of transcendentalism to the culture of America, and Thoreau had only a year before consigned to the world his solemn and sententious soliloquies around the Walden pond, and Whitman had just begun pouring himself out in his poems. In Royce, the idealistic tendency animating the creative contributions of these thinkers finds itself further extended and amplified. His work, however, is not just a link in the chain of American idealism, but wears an insignia of originality. He was too great a thinker to acquiesce to any doctrine without a most searching and critical scrutiny of it. His originality is not grounded upon a baneful disregard of the contributions of his contemporaries, but stems from a characteristic distrust of any doctrine that wears an apparel of inflexibility. He was always wary of the forlorn finality attendant upon an outmoded *Weltanschauung*, and strove ceaselessly to preserve his intellectual pliability. No wonder then that the outcome of such intellectual honesty is a formidable, though not a forbidding, system of philosophy, which will for ever occupy a pivotal place in any account of the history of American philosophy. Rightly has Professor J. H. Muirhead observed: 'No future worker on idealist lines in America can afford to neglect the service he (Royce) did in clearing the ground and laying out at least a part of the foundation of the structure of the vision which was his life-long inspiration.'[2]

The cardinal tenets of the philosophy of Josiah Royce are embodied in his monumental work *The World and the Individual*. This work is the *Meisterstück* of Royce. It consists of his Gifford Lectures delivered before the University of Aberdeen in 1899, and, it is noteworthy, Royce was the first American who was honoured with the invitation to deliver these very much coveted lectures. Couched in a language enlivened by a characteristic elegance of expression, and often enjoying an exuberance of sparkling humour and terse metaphors, *The World and the Individual* is admittedly one of the precious possessions of philosophy. Massive in size and profusely rich in contents, it is patently an important landmark of modern philosophy in general and Anglo-Saxon idealism in particular.

The philosophy of Royce was not a wail in wilderness. In his case, originality of thought, as we have seen, did not coincide with intellectual insulation. Like most modern thinkers, he was profoundly influenced by the writings of Kant, and felt indebted to Fichte. Hegal, too, appears to have made an impact upon his thought, though he hastens to aver: 'The author, however, cannot call himself an Hegelian, much as he owes to Hegel.'[3] Schopenhauer and Lotze were two other German thinkers to whom Royce was indebted. Further, Professor Ruggiero suspects that 'a vein of Leibnizean monadism insinuates itself into Royce's metaphysic'.[4] The author of *The*

[1] Guido De Ruggiero, *Modern Philosophy* (London, 1921), p. 290.

[2] J. H. Muirhead, *The Platonic Tradition in Anglo-Saxon Philosophy* (London, 1931), p. 412.

[3] Josiah Royce, *The Religious Aspect of Philosophy* (Boston and New York, 1885), p. xi.

[4] Guido De Ruggiero, *Modern Philosophy*, p. 289.

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World and the Individual was also much fascinated by the Upaniṣads. According to him: 'The Upaniṣads... contain already the entire story of the mystic faith, so far as it had a philosophical basis. The rest of its story is not any part of philosophy.'[5] Finally, his debt to his contemporaries, especially Bradley, Peirce, Howison, and James, was not inconsiderable.

The World and the Individual consists of two portly volumes. The first volume is devoted to a critical evaluation of the four historical conceptions of Being, and the second is concerned with the metaphysical import of nature, man, and moral order. The four conceptions of Being dealt with are those of realism, mysticism, critical rationalism, and synthetic idealism. Patiently but resolutely, Royce weaves a granitic network of vigorous and vehement criticism around the first three conceptions of Being. After exposing the underlying inadequacy and otiosity of these conceptions, Royce proceeds on to provide a brilliant delineation of his own conception of Being, namely, that of the synthetic idealism. In this account, we shall first outline the outstanding features of his criticism of realism, mysticism, and critical rationalism, and then we shall deal with the synthetic idealism.

Realism is perhaps the most popular conception of Being. According to Royce, realism is 'the view which, recognizing independent beings as real, lays explicit stress upon their independence as the very essence of their reality'.[6] Realism holds that real objects are independent of any process of knowing, and that their being is entirely autonomous of any ideas that we may have of them. In other words, the real objects stand majestically aloof and impervious, haughtily and disdainfully regarding the question of their being within or without the horizons of somebody's consciousness as totally irrelevant and immaterial to their existence. An absolute and uncompromising sundering of an object and its idea is the key-note of realism. But, Royce argues, it is precisely this divorce of an object and its idea that constitutes the most fragile link in the chain of realism. If ideas and objects are supposed to stand frigidly sundered, then the theory of realism (which itself is an idea), too, has no links with the world of fact, and stands, so to speak, forlornly suspercollated in the air. The very premises of realism, contends Royce, offer the most damaging expostulation against it. Realism, to cite Royce, 'rends its own world to pieces even as it creates it. It contradicts its own conceptions in uttering them. In brief, realism never opens its mouth without expounding an antimony'.[7] Further, the thesis of the realist is not empirically verifiable. The ostensible objectivity of such external things as a table or a chair (on which realism leans so heavily and so complacently) is enmeshed in the cobweb of our experience of these things. In other words, the objectivity of a table or a chair is not independent of our experience or idea of them.

Realism, then, is an invalid creed. Its very battle cry turns out to be an order for surrender. Its apparent impregnability stems not from the soundness of its thesis, but from the sway of social convenience. A monistic world does not provide a congenial climate for the growth of society. Social intercourse is feasible only in a realistic world, wherein the independence of all objects is assumed and assured. The frequent allusion to the 'sanity and wholesomeness' of the realistic creed is, in fact, a disguised appeal to our partiality for anything conducive to social convenience. Royce concludes: 'Realism is, in its special contrast with other views, an interpretation of the folklore of being in the interests of a social conservatism.'[8]

Royce next applies himself to an evaluation of the mystical theory of Being. Mysticism is, perhaps, the most ancient theory of Being.

[5] Josiah Royce, *The World and the Individual* (New York, 1916), Vol. I. p. 175.
[6] *Ibid.*, Vol. I. p. 62.
[7] *Ibid.*, Vol. I. p. 76.
[8] *Ibid.*, Vol. I. p. 74.

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Though not a philosophy itself, it has served as the groundwork of many philosophies. The theory of mysticism emanates not from any subtle and sophisticated manipulation of logic, but from the data provided by pure and unalloyed experience. 'Indeed', Royce asserts, 'I should maintain that the mystics are the only thoroughgoing empiricists in the history of philosophy.'[9] The mystical experience is an immediate experience. It does not represent a mere cognitive contiguity of the subject and object, but denotes an ontological communion of the knower and known. According to mystics, 'to be real means to be in such wise Immediate that, in the presence of this immediacy, all thoughts and all ideas, absolutely satisfied, are quenched, so that the finite search ceases, and the Other is no longer another, but is absolutely found'.[10] Royce contends against mysticism that, while it rightly stresses the presence of an absolute, underlying reality and justly denounces any inflexible dichotomy of objects and ideas, it errs in characterizing the finite beings as unreal and illusory. To Royce, the absolute Being of mystics appears to be an all-devouring leviathan. He concludes: 'If mysticism is to escape from its own finitude, ... its account of Being must be so amended as to involve the assertion that our finite life is not mere illusion, that our ideas are not merely false, and that we are already, *even as finite,* in touch with reality.'[11]

The third conception of Being is the one propounded by the critical rationalists. Kant is their spiritual forbear. This conception of Being regards Reality and Being as coincident with Validity.[12] The creed of critical rationalism appears to have numerous votaries. Its adherents are dubious of realism and critical of things in themselves. Their criticism of idealism often assumes the form of pathological invectives. A smear of agnosticism appears to saturate the chain of their thoughts. They are ardent advocates of the spirit of modern science, and they ask us to imbibe and inculcate this spirit. They are imbued with a passion for such impersonal principles as energy, evolution, and the unconscious. 'The world of these principles is neither independently real nor yet illusory, nor yet precisely a spiritual reality. ... One no longer proves that God exists, but only that, *It is as if He were.* God, too, like a logarithm, or like a treaty of peace between two nations, is to be, to such minds, a virtual entity or else nothing.'[13] The reality becomes a qualified reality. Every aspect of it is haunted by the perpetual presence of such expressions as 'as if', or 'as it were'. The realm of morals here is guided by the impersonal conception of a righteous order.

The third conception of Being, Royce maintains, is inadequate, but not false. It is valid as far as it goes, but it does not go far enough.[14] Royce points out that, among the valid objects, only a few can be verified in terms of human experience, and the rest are beyond the ken of our experience as far as verification is concerned. The latter variety of objects belongs to the realm of, what Kant called, *Mögliche Erfahrung* (possible knowledge). The utter untenability of critical rationalism flows from its failure to distinguish between these two types of valid objects.[15]

Having completed, what Muirhead has described, 'a magnificient *tour de force*', against these three conceptions of Being, Royce proceeds on to elaborate his own conception of Being. The *Weltanschauung* of Royce, however, is not built upon the charred remains of the realist, the mystic, and the critical rationalist. Though repudiating the independence of an idea and its object, Royce agrees with the gist of the realist's teaching when he asserts that every finite does consciously seek its Other. But the Other here is ultimate and

[9] *Ibid.*, Vol. I. p. 81.
[10] *Ibid.*, Vol. I. p. 144.
[11] *Ibid.*, Vol. I. p. 182.
[12] *Ibid.*, Vol. I. pp. 269-70.
[13] *Ibid.*, Vol. I. p. 206.
[14] *Ibid.*, Vol. I. p. 251.
[15] *Ibid.*, Vol. I. p. 260.

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infinite, and is attained when the will of a finite idea reaches a finality of expression. Royce agrees with the watchword of the mystics of the Upaniṣads, viz. 'That art thou'. But this union of the many in the One, this fulfilment of will of the finite beings in an infinite Being, is founded not in heaven, but on earth. Royce obviates the elemental deficiency of critical rationalism by elucidating the conditions essential for validity. In short, the fourth conception of Being is evidently much indebted to the constructive facets of realism, mysticism, and critical rationalism.

Royce's own conception of Being is founded upon his extremely valuable distinction between 'internal' and 'external' meaning of ideas. Rightly has G. W. Cunningham observed: 'The distinction between 'internal' and 'external' meanings (in 'the Roycean way of ideas') is of basal importance.'[16] The word 'idea', to Royce, connotes any state of consciousness which is 'partial expression or embodiment of a single conscious purpose'.[17] And the internal meaning of the idea is precisely this purpose, in so far as it is embodied in the form and content of the idea. Every idea has an internal meaning. The internal meaning constitutes the soul of an idea. But the internal meaning does not appear to exhaust an idea. Every idea appears to have an extended significance. Every idea strives to attain a correspondence with external objects, and yearns to relate itself cognitively to outer facts. This second aspect of ideas has been described by Royce as their external meaning. The internal and external meanings constitute the breath and body respectively of an idea. The internal meaning is primary, and the external meaning is secondary. Ultimately speaking, all external meanings are to be viewed as mere aspects of the true internal meaning. The internal meanings repose at the very root of all our judgements. Divested of the internal meanings, our experience 'can never, in any finite time, completely confirm or demonstrate any universal judgements'.[18] What we commonly regard as 'experience' is never a pure experience. All our experience is a *selected* experience. It is experience enlivened by our ideas. And since internal meanings embody the essence of our idea, they also constitute the *Lebensgeist* of our experience.

Truth has been defined since time immemorial as the correspondence between an idea and its object. Now the correspondence here does not denote a photographic resemblance. Faithfully recorded items in a businessman's ledger do 'correspond' to the actual commercial transactions, though they do not present any photographic reproductions of the transactions. The term 'correspondence' is in truth congruent with the inner *purpose* of an idea. In the words of Royce: 'The idea is true if it possesses the sort of correspondence to its object that the idea itself wants to possess. Unless that kind of identity in inner structure between idea and object can be found, which the specific purpose embodied in a given idea demands, the idea is false.'[19] It must be remembered here that the purpose of an idea is the one intended by it, and not the one thrust upon it. Every idea articulates its own purpose. The inner purpose of an idea is not conferred upon it, but contained in it, because 'every idea is as much a volitional process as it is an intellectual process'.

If a brief divagation is allowed, we would like to point out the permeative presence of pragmatism in the philosophy of Royce. A colleague of William James and a citizen of the United States of America could scarcely be expected to remain impervious to the pressures of pragmatism. Most absolutists, as a rule, are antagonistic to pragmatism. Royce, however, proves an exception to the rule. He avows: 'I may assert that personally I am both a prag-

[16] G. Watts Cunningham, *The Idealistic Argument in Recent British and American Philosophy*, p. 263.

[17] *The World and the Individual*, Vol. I. pp. 22-23.

[18] *Ibid.*, Vol. I. p. 288.

[19] *Ibid.*, Vol. I. p. 306.

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matist and an absolutist, that I believe each of these doctrines to involve the other, and that therefore I regard them not only as reconcilable, but as in truth reconciled'.[20] Every idea, as we have seen, is pregnant with a purpose. The truth of an idea simply signifies the fulfilment of the purpose inherent in it. Royce appears to reverberate the sentiments of William James when he declares: 'Ideas are like tools. They are there for an end. ... To ask me which of two ideas is the more nearly true is like asking me which of two tools is the better tool.'[21]

Reality, according to Royce, is stamped with the category of individuality. Individuality is the final embodiment of reality, for in its uniqueness every idea finds the fulfilment of its purpose. 'The essence of the Real is to be Individual, or to permit no other of its own kind, and this character it possesses only as the unique fulfilment of purpose.'[22] Every facet of life, however insignificant and unimpressive it might be, vibrates with the inalienable presence of individuality. Reality, in its crowning glories as well as in its tardy trifles, is instinct with individuality.

Reality, however, is not just a conclave of individualities. Every finite individuality is an aspect of the supreme Individual, the Individual of individuals, viz. God or Absolute. According to Royce, 'The Absolute is a self-conscious individual, and the only ultimately real individual, because the only ultimately and absolutely whole individual'.[23] The Absolute or God is no external agency or a *deus ex machina*. It is incarnate in every aspect of reality, and every speck of existence is immersed in it. God, observes Royce, 'is indeed not other than this world, but is the very life of the world taken in its wholeness as a single conscious and self-possessed life. In God we live and move and have our being'.[24] God is verily eternal and infinite, ultimate and omnipresent.

The general refrain of the idealism of Royce is that Being connotes essentially what is consciously known as the fulfilment of some idea. Reverberating the standpoint of Berkeley, Royce holds that every fact in the world is either present to our consciousness or to an all-inclusive consciousness. The entire world, in all its ranges and ramifications, is present to the supreme Knower in 'one finally eternal insight'. The Absolute is a self-representative system, and the purpose of self-representation requires an infinite multiplicity to articulate it. The world owns an ontological unity. Every aspect of it has a place in the Absolute. The Absolute cannot disregard even the meanest triviality of life without divesting the entire world of all reality.[25] As an infinite totality, the Absolute finds the constituent individuals essential to its Selfhood. The Absolute is an 'Individual whole of individual elements'. Royce avers: 'The Absolute is no absorber and transmuter, but an explicit possessor and knower of an infinite wealth of organized individual facts, the facts, namely, of the Absolute Life and Selfhood.'[26]

And this brings us to the most interesting aspect of the philosophy of Royce. Every absolutist has perforce to contend with the problem of the relation of the finite and the Infinite. Is the finite dissolved in the Infinite, or does it continue to retain individuality? This question has been answered mostly in terms of either the Vivartavāda of Śaṅkara or the theory of transmutation of Bradley. Royce however, deals with this question in an entirely different manner. An ardent spokesman of reality as essentially individual in content and character, who, moreover, speaks of the Absolute itself as 'the highest fulfilment of the very category of individuality, the Individual of in-

[20] Josiah Royce, *Lectures on Modern Idealism* (Yale University Press, 1919), p. 258.

[21] *The World and the Individual*, Vol. I. p. 308.

[22] *Ibid.*, Vol. I. p. 348.

[23] Royce and others, *The Concept of God* (New York, 1909), p. 272.

[24] *The World and the Individual*, Vol. I. p. 395.

[25] *Ibid.*, Vol. I. p. 413.

[26] *Ibid.*, Vol. I. p. 587.

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dividuals',[27] Royce could scarcely afford to let all finite individuality boil away in a furnace of transmutation. Nor could he resort to the analogy of the rope appearing as a snake without rendering his vigorous and vehement stress upon Individuality as the hall-mark of Reality into a huge hoax. Royce had to ensure the continuity of the many into the One. He maintained: 'God cannot be One except by being Many. Nor can we various Selves be Many, unless in Him we are One.'[28] Royce readily admits the unity of the finite and the Infinite, but the unity here is not a homogeneity induced by a road-roller. The unity here comprises of a multitude of individualities. 'It is not, then, that the rivers of appearance merely flow into the silent sea of Reality, and are there lost.'[29] The many are aspects of reality, and not a forest of phantoms. The Absolute of Royce is not a night in which all cows are black, but a sunny daylight wherein brown, white, and spotted cows, too, are discernible. To sum up with Royce: 'Despite God's absolute unity, we as individuals preserve and attain our unique lives and meanings, and are not lost in the very life that sustains us, and that needs us as its own expression.'[30]

[27] *Ibid.*, Vol. I. p. 40.
[28] *Ibid.*, Vol. II. p. 331.
[29] *Ibid.*, Vol. I. p. 550.
[30] *Ibid.*, Vol. II. p. 452.

The philosophy of Royce represents an Odyssey of Absolutism. Boldly conceived and executed with a consummate thoroughness, the work of Royce constitutes an apogee of modern thought. A monument of virile and vigorous thinking enlivened by an immaculate clarity of expression, *The World and the Individual* is indubitably an epoch-making work. M. R. Cohen has rightly observed: '*The World and the Individual* is still, as regards sustained mastery of technical metaphysics, the nearest approach to a philosophical classic that America has produced.'[31] An integral part of the modern absolutistic trend, the philosophy of Royce, though sharing all the hopes and aspirations of Absolutism, does not consist of a rusty repetition of weather-beaten theories. It is wrong to say, as Professor H. W. Schneider has said, that the work of Royce is 'little more than a restatement of German Idealism with the emphasis on the absolute will with William James's doctrine of selective attention transformed into a theology'.[32] The contribution of Royce is not one of putting old wine into a new bottle, but of a unique distillation of an enriched variety of philosophical vintage.

[31] M. R. Cohen, *American Thought* (Illinois, 1954), p. 279.

[32] H. W. Schneider, *A History of American Philosophy* (New York, 1946), p. 487.

The non-dual and resplendent Lord is hidden in all beings. All-pervading, the inmost Self of all creatures, the impeller to actions, abiding in all things, He is the Witness, the Animator, and the Absolute, free from Gunas.

There is a non-dual Ruler of the actionless many; He makes the one seed manifold. Eternal happiness belongs to the wise, who perceive Him within themselves—and not to others.

— *Śvetāśvatara Upaniṣad*

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EDUCATION FOR DIVINE HUMANISM

By Principal B. S. Mathur

There are so many complications in life, so many moments when agreement is not possible. Education must come to our help. It must train us for life, whose basic principle is to be harmony and peace. Harmony and peace signify the course of life in the world. There is need for harmony when there are conflicting things. They are to be resolved, and that resolution is nearing peace. That is the need of the hour—peace through harmony, peace through the resolution of conflicts, not the peace of the grave through destruction.

Last Christmas, one of my students wrote me:

This is the blessed day,
On which our Lord was born.
And in His name we greet you,
On this glad Christmas morn.
May His strength be your strength,
His light shine your way.
And His love be with you always,
To bless you day by day.

Here is a message of love, strength, light, and peace. This is the message Christmas gives us. How we wish it could be the message of our education. The world needs this message; the conflicts that are here to trouble us cry for immediate resolution. We envisage a happy future born of our adventure in the world, helped by our intelligence, heart, and hand. We cannot have this future—of progress, of spreading light and sweetness in the world, an end of conflicts, unless we have the lamp of education to light our way. The burden is there: it has to be lifted. That is the one great thing we have to do at once. And then what follows must be filled with enduring light and sweetness. Then only the fear of oncoming darkness, of multiplying troubles and conflicts, can disappear. This is the task of education.

And so education must be for love, strength, light, and peace. Let us go back. We have far advanced in materialism. We want God by our side. Don't think of God as a person. Also don't think of Him as just a name, a magic name, for getting what you aspire to. You are to live in Him. Man is verily His image, and we have to live in Him through our dreams, deeds, and thoughts, coloured by sacredness. This is going back; but truly, this is going forward.

The question is: Will we go this way?

Swami Vivekananda says: 'Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas.... The first work that demands our attention is that the most wonderful truths confined in our Upaniṣads, in our scriptures, in our Purānas must be brought out from the books, brought out from the monasteries, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land, so that these truths may run like fire all over the country, from north to south, and east to west, from the Himalayas to Comorin, from Sindh to the Brahmaputra.'

Here we have nothing but truth, nothing but reality that must be true in our life, if we are keen on real and lasting progress in our country. For long we have lived in the darkness of ignorance and slavery. We must go ahead and walk in the sun. We have to go back. We must have the intensity of spiritual ideas. They alone, when made concrete, when passed into our life, our dreams, deeds, and thoughts—they alone can give us what we are keen on, a time of prosperity, health, and happiness in the country.

Swami Vivekananda spoke with force and with a penetrating vision. We have

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to live religion, realize spiritual ideas. There is divinity inside. God resides in all of us. We have our emergence from God. There must be manifestation of God in our life. That manifestation, even an approach to that manifestation, even an effort for that manifestation, for that unique light, is enough to start us in our new venture of light and sweetness. There will be the reality of a new truth, not really new, but 'new' in the present circumstances, the truth of the oneness of all, of universal brotherhood and friendship that will create an atmosphere for the emergence of man, for the growth and development of divine humanism in the world.

This is what our education has to create: divine humanism.

Two things are clear. Man is man. That is the first great thing. He is to be human in his outlook. He has energy; he has lot of emotions. They are there in him to start a life of achievement. Is anything possible without emotion? We always need something to ask us to begin. That something is emotion. We can visualize all manner of progress in the world, in arts, in literature, in science, indeed, in any walk of life. Emotion is there behind. But emotion alone is dangerous. It can, and it very often does, tempt man into animality, into something which 'unmans' man, which betrays him to be what he might have been in the very early stages of civilization, a mere brute. That stage must vanish, and that is possible when emotion is given the discipline of reason, when emotion is conditioned by reason. Then emotion combined with reason leads to real and lasting achievement in all spheres in the world. This is what man has to do. This is what makes him what he is designed to be by his great Designer—a human being.

It was not for nothing that Pascal wrote: 'Thought gives man his whole dignity; therefore you must endeavour to think well; that is the only morality.' Nobody can minimize the importance of emotion, but it must be governed by reason, by real thinking. We must have reason. We must be what we ought to be—human beings, not animals.

This feeling, if sincerely felt and truly followed, is enough to lead to peace and harmony in the world. It can take us back to our divinity, to our divine origin. And that is going ahead; that is the oncoming of divine humanism. That is where the second thing becomes clear, that man is divine as well.

What is needed immediately therefore is this consciousness—that man is man and also divine. That is why Swami Vivekananda fastened his thoughts on spiritual ideas. His aim was to build the house on solid earth, not in the air. He visualized man's future based on the solid foundations of living spiritual ideas.

Kabīr has very beautifully exclaimed:

'O Friend! hope for Him whilst you live, know whilst you live, understand whilst you live: for in life deliverance abides.'

What is this meeting with Him? It is not running away from the world. Here is a call to live well with divinity around us, in our acts, thoughts, and dreams. Indeed, a life of divinity, of ever-increasing and ever-spreading sacredness and sweetness, is visualized here in all its plenitude. And there lies deliverance, real freedom. Man wants to be free to be himself and to be with Him. That is true. Only a little of thinking in a realistic fashion is needed. When this thinking in a realistic fashion comes into our life, into the world we build around us, then we play our game, the game of life, successfully and plentifully.

This is what education has to do: it has really a burden to carry, and that is to develop in and around us an atmosphere in which we are free, free to develop according to our inner wealth, and also to react helpfullly to what we see around us in the world. That is only half the way. That way there is the development of our personality, that personality development is not complete. There is to be a ceaseless effort for reaching Him, our Master. And that is full perfection. This is what true

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education has to do. That can only be done on the basis of spiritual ideas.

So deliverance consists in living, in not escaping from the world. Verily, education is a preparation for life. In fact, it must be life itself. We need God in life. Indeed, we need God in action, sacredness colouring our life. This is what education must achieve.

We need a spiritual atmosphere in our schools and colleges. Definitely, love has to play a significant role. Love leads to light and understanding. There follows immediately a new vision of God in man; that is the beginning of real brotherhood, real contact, real communication. Education must mean communication. More than that, it is a communion; soul talking with soul, soul playing with soul, in fact, soul working with soul—all this must happen in education.

ŚRĪ BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

CHAPTER II

SECTION III

In the first chapter, it was shown that all the Vedāntic texts dealing with creation refer to Brahman as the First Cause. In the first section of this second chapter, it was shown that this view, viz. that Brahman is the First Cause, is free from all defects, and all objections raised against it were refuted. In the last section, it was shown that Sāṅkhyan and other non-Vedāntic systems, which uphold Pradhāna etc. as the First Cause, are untenable, because they are based on fallacious arguments and are self-contradictory. Thereby, the fact that Brahman is the First Cause was firmly established.

An objection may be raised that, as there are contradictions among Śruti texts dealing with creation, the doctrine that upholds Brahman as the First Cause is also untenable. To clear that objection by harmonizing the apparent contradictions in the scriptural texts, the next two sections are begun. In every topic, the opponent's view is given first and then refuted.

Topic 1

ETHER IS NOT ETERNAL, BUT CREATED.

न वियत्, अश्रुतेः ॥२।३।१॥

1. *Ākāśa* (is) not (created), (as it is) not so stated by the Śruti.

In the *Chāndogya Upaniṣad*, where the order of creation is given, the text says, 'It thought, "May I be many, may I grow forth". It sent forth fire' (VI.2.3). Here *ākāśa* is not mentioned, but fire is mentioned as the first product of Brahman. Moreover, like the Self, *ākāśa* also, which is without parts and all-pervading, cannot be created. The Śruti cannot declare what is impossible. So the texts dealing with the creation of *ākāśa* have to be interpreted in a secondary sense.

अस्ति तु ॥२।३।२॥

2. But there is (a Śruti text which states that *ākāśa* is created).

The objection raised in the last *sūtra* is re-

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futed in this. In the *Taittirīya Upaniṣad*, we have a text which declares that *ākāśa* is created, 'From that Self (Brahman) sprang *ākāśa*' etc. (II.1). In matters dealing with supersensuous things, the authority of the Śruti is absolute, and arguments based on inference etc. cannot be put forward to refute it. So the argument that *ākāśa* cannot be created, because it has no parts, has no force as against the Śruti text which declares that it is created. Nor is its creation an impossibility like the statement 'Sprinkle it with fire'. In the case of the Self also, it is not created, not because it has no parts, but because the scriptures categorically declare that it is not created, 'It is not born, nor does it die', etc. (*Ka.U.*, I.2.18).

गौणी, असम्भवात्, शब्दाच्च ॥२।३।३॥

3. (The Śruti text dealing with the origin of *ākāśa*) is to be taken in a secondary sense, on account of the impossibility (of *ākāśa* being created). Also from the Śruti texts (we find that *ākāśa* is eternal).

The opponent raises a further objection in *sūtras* 3 and 4.

The creation of *ākāśa* in between would contradict the text, 'It sent forth fire' (*Chā. U.*, VI. 2.3), which declares fire as the first product of Brahman. Moreover, the Śruti texts declare clearly that *ākāśa* is eternal, '(And the formless are) *vāyu* and *ākāśa*—these are immortal' (*Bṛ. U.*, II.3.3). The *Taittirīya* text, 'From that Self (Brahman) sprang *ākāśa*' (II.1), therefore has to be taken in a secondary sense.

स्याच्चैकस्य ब्रह्मशब्दवत् ॥२।३।४॥

4. It is possible that the same word ('sprang' be used in a primary and a secondary sense) like the word 'Brahman'.

In this *sūtra*, the opponent answers a plausible objection against the view expressed in the previous *sūtra*. In the text, 'From that Self (Brahman) sprang *ākāśa*; from *ākāśa* sprang *vāyu* (air); from *vāyu* sprang fire', etc. (*Tai. U.*, II.1), how can the word 'sprang' be used in a secondary sense with respect to *ākāśa* and in a primary sense with respect to *vāyu*, fire, etc.? It can be used in both the senses, even as the word 'Brahman' is used in both these senses in the following texts: 'Through knowledge Brahman increases in size. From that is born (the unmanifested) food' (*Mu. U.*, I.1.8), where 'Brahman' is used in a primary sense. Then we have the next verse, 'From Him ... evolves this (derivative) Brahman' (*Mu. U.*, I.1.9), where 'Brahman' is used in a secondary sense. Therefore the use of the same word 'sprang' in both the senses cannot be an objection against the view expressed in the previous *sūtra*.

प्रतिज्ञाऽहानिरव्यतिरेकात् ॥२।३।५॥

5. The non-abandonment of the proposition (viz. by the knowledge of one, everything else becomes known, can result only) from the non-distinction (of the entire world from Brahman).

This *sūtra* refutes the view put forth in the previous two *sūtras*. In *Chāndogya* VI.1.3., the Śruti declares that by the knowledge of Brahman, everything else is known. This can be true only if *ākāśa* is also an effect of Brahman and therefore non-different from It. Then the cause being known, the effect also will be known.

शब्देभ्यः ॥२।३।६॥

6. From (other) Śruti texts also (this is established).

'Existence alone was this at the beginning' etc. (*Chā.U.*, VI.2.1); 'All this has It for its Self' (*ibid.*, VI.8.7). As texts like these show that, before creation, there was oneness and also that Brahman is the Self of all this, we have to conclude that *ākāśa* is an effect and non-different from Brahman and hence it is also created. The text 'It sent forth fire' (*ibid.*, VI.2.3) cannot negate the creation of *ākāśa* declared by the Śruti elsewhere.

यावद्विकारं तु विभागो लोकवत् ॥२।३।७॥

7. But the origination extends over all effects as (is seen) in the world.

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'All this has It for its Self' etc. (*Chā.U.*, VI.8.7). In texts like this, where *ākāśa* is spoken of as an effect of Brahman, its origination from Brahman is also declared thereby. In the world, when after saying, 'All these are Devadatta's sons', we say, 'He is born of Devadatta' with respect to a particular son, it would include all the rest also as born of Devadatta. Air and *ākāśa* are said to be eternal in a relative sense only, even as the gods are said to be immortal.

एतेन मातरिश्वा व्याख्यातः ॥२।३।८॥

8. By this (i.e. the foregoing explanation about *ākāśa*, the fact of) air (also being an effect) is explained.

The origination of air is treated in a separate *sūtra*, as air is again referred to in *sūtra* 10 in the words, 'from hence', i.e. from air.

असम्भवस्तु सतोऽनुपपत्तेः ॥२।३।९॥

9. But there can be no origin of Sat (That which is, i.e. Brahman) (only) as it does not stand to reason.

Only Brahman is not produced, but objects other than It are created, as declared by the text, 'Existence alone' etc. (*Chā. U.*, VI.2.1). That the rest are Its products is proved by the text declaring that everything is known through the knowledge of one thing, viz. Brahman.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

'Buddha, the Light of Asia' by Swami Ranganathananda, Head of the New Delhi centre of the Ramakrishna Mission, is adapted from the lectures the Swami delivered in Japan at the Women's University, Kyoto; the Ryukoku University, Kyoto; and the Hokkaido University, Hokkaido, during his tour of that country in September-October 1958. . . .

In the second and concluding part of his article on 'Bhīṣma's Instructions to Yudhiṣṭhira', included in this issue, Professor J. N. Chakrabarti, M.A., formerly of Serampore College, presents Bhīṣma's views regarding the qualities and functions of an ideal king and the pattern of the administrative set-up of a welfare state. . . .

The cardinal tenets of the philosophy of Josiah Royce, the well-known American philosopher, have been presented with clarity and facility by Sri S. Subhash Chandra, M.A., of the University College of Arts, Hyderabad, in his thoughtful article on 'The Absolutism of Josiah Royce'. . . .

Imparting secular knowledge, *vidyādāna*, is no doubt a great ideal. But the best education, however, is the imparting of spiritual knowledge, *jñānadāna*. Not only the individual should be helped to express human qualities to their fullest extent, but he should also be aided in the unfoldment of his potential divine qualities. In his short paper, Principal B. S. Mathur, M. A., of M. M. H. College, Ghaziabad, makes an earnest plea for this kind of 'Education for Divine Humanism'.

INDIA AND A NEW RENAISSANCE IN EUROPE

The *Annals of the Bhandarkar Oriental Research Institute*, Volume XXXIX, Parts I-II (1958), contains a learned article by Dr. Suniti Kumar Chatterji, the well-known scholar and writer, under the above caption.

The article is a detailed review of Dr. V. Raghavan's book *Sanskrit and Allied Indological Studies in Europe* (University of Madras, 1956). In the course of his masterly survey of the subject, Dr. Chatterji observes:

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'There are indications that the Indian spirit is slowly but certainly coming to be known and appreciated (in Europe), even outside the circles of the elect who are busied with Sanskrit and allied studies. The message has been brought down to the people as a whole, during the last half of a century. And conspicuous among those who have helped to bring a new light and a new way of thinking into Europe and America, nurtured exclusively in the traditions of Hellenism, Romanism, and Hebraism, were three Indians—the prophet who proclaimed to the West the divinity of man and also strove for the suffering and down-trodden humanity in India, the poet-seer who sang about man and the unseen Reality, glimpses of of which he could enable people to catch through his deathless compositions, and the philosopher and teacher who by bringing together the accumulated mass of knowledge and experience of humanity through Eastern religion and Western thought—the trio, Swami Vivekananda, Rabindranath Tagore, and Sarvepalli Radhakrishnan. And along with them, each working in his own special field, were a number of great humanists in the different countries of Europe who made Sanskrit studies their special subject; and they, too, have been preparing the ground for the ushering in and for an ultimate establishment of a new renaissance in Europe—a renaissance which may quite properly be described as an Indian renaissance.'

Speaking of the spiritual side of India's culture in the *milieu* of this new renaissance in Europe, Dr. Chatterji further adds:

'The spiritual side of India's culture was also now gradually coming to the front, and it is slowly and inevitably becoming a potent factor in the intellectual and spiritual make up of the modern civilized man, not only in Europe, but on the other continents also. The pioneer in this direction was Swami Vivekananda, who, in 1893, gave to the Western world the message of the Vedanta and announced "the great hospitality of the Hindu or Indian mind". In the line of this new intellectual-spiritual awakening and attitude which came to Europe and the West, we may mention an eminent personality like Romain Rolland, whose books on Mahatma Gandhi, Ramakrishna Paramahamsa, and Swami Vivekananda and whose personal contacts with Mahatma Gandhi and Rabindranath Tagore are important factors in the sphere of present-day Indo-European understanding.'

REVIEWS AND NOTICES

AN ESSAY ON MANKIND. By Gerhard Hirschfeld. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pp. 114. Price $3.75.*

The need to have a real concept of humanity or mankind and to think in terms of such a concept, which becomes the guiding one in all activities from the most individual to the most collective, is emphasized in this thought-provoking work. It is a fact that philosophy guides mankind, however much men may think that it is a luxury. Philosophy is no armchair thinking in abstractions, as some of its critics tend to assume. We are, says Adolf A. Berle in the Introduction, dealing with philosophy, not as luxury of detached intellectuals, but as a necessity imposed by life-pressures. Today, more than ever, ideologies are in conflict, and these stem from certain conceptions about man and his world. Secondly, 'for the first time' in our history, men have been forced to think on a planetary scale. It is fully recognized that mankind has been a vague undefined concept. The unitary conception of mankind is being enforced on us as a concrete fact with which we have to reckon.

The author with a clear mental incisiveness proceeds to deal with the reality of the concept of mankind or, should we say, mankind itself. The first chapter deals with the modern predicament of mankind. None of its individuals nor their attainments help to bring the concept or idea of mankind as the

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guiding principle of human, individual, societal, or communal conduct (p. 24). The second chapter undertakes to find out whether anybody in ancient or contemporary thought had a concept of mankind as a whole, and concludes with a negative answer. All this reveals that none of them was seized with the need to be aware of a higher level of awareness that might be available to man beyond the individual and collective minds and their co-operative or competitional mechanisms of relationships (p. 37). The third chapter reveals that it is necessary to go beyond mankind in order to have an understanding of mankind as a whole. The egocentric predicament of the scientific and individual mind has to be jumped over or broken through. Is it not possible to think of such a leap into the cosmic consciousness or supramental consciousness? India has always thought of it and lived for it, till the egocentric science and sociology entered to freeze it. Rightly, the 'search for the unitary concept of mankind requires a new yardstick' (p. 66). Our institutions hardly serve to lead up to it. Whatever might have been the ideal, the genetic and ultilitarian interpretations of them have made it impossible for them to be institutions that can further the realization of unitary mankind.

The human world must be seen through human eyes; and that means for the author that we must hold human life sacred; that there should be reverence not to all life, but to human life; and that there must be priority for human interests (pp. 105-6). We may agree that these three principles may help mankind to see itself surviving as against the non-human worlds, but the question is whether the individuals would have become humanized. Indian thought saw clearly that not until man becomes divine could there be a human world; the individual man must rise beyond man and mankind in order to be able to think and act as if he had a unitary concept of human kind. It is, however, clear that the problem of transcending the human is taking shape in the creative unity of man in God or the Divine.

DR. K. C. VARADACHARI

TOWARDS NEW EDUCATION. BY M. K. GANDHI. *Pp. 90. Price Re. 1.*

THE TECHNIQUE OF CORRELATION IN BASIC EDUCATION. BY A. B. SOLANKI. *Pp. 194. Price Rs. 2.50.*

Both Published by Navajivan Publishing House, Ahmedabad.

Basic education has been accepted as the national system of education for our country, and attempts are being made to integrate with it the latest educational ideas and techniques. This is as it should be. We have travelled very far from the point at which we started in 1936. The ideas expounded in the first book under review, which, in fact, is a collection of articles by Gandhiji, belong to the early period. They were the direct outcome of two main considerations: first, that education should somehow be self-supporting, and second, that it should by-pass completely the religious (spiritual) life of the community. These considerations have no validity at the present day. The fundamental concepts of basic education, formulated in 1936, have undergone radical transformation. However, we need source books in the history of education, which will help us in tracing the origin and growth of ideas that have shaped its theory and practice. The book under review is such a source book, and has undoubtedly a place in the study of the history of modern Indian education.

The second book deals with a very controversial aspect of the technique of basic education. Because of economic considerations, a *productive* craft had to be conceived as the very heart and soul of basic education in 1936. Teachers and students had to give all their time and attention to produce marketable goods. At the same time, the children had to be educated. Hence arose the need for weaving all instruction into the craft, which was to occupy a major part of the school time-table. The concept of *correlation* arose out of this dire economic need. It will serve no useful purpose to deny this fact, and to try and prop up the idea with far-fetched psychological and educational justifications.

That the minds of children should not be burdened with useless information, and that all instruction should grow out of the living, first-hand experience of the child, are ideas that are readily acceptable. But we cannot accept the view that the child should be taught nothing that goes beyond his immediate experience, and nothing that cannot be correlated with craft. The orthodox view of correlation is educationally unsound and psychologically indefensible.

The book under review tends to lean towards the rightist view in the matter. Once again, the reviewer is prompted to say that we have left 1936 far behind. Even the word 'correlation' needs rehabilitation. Sri Solanki's book will serve the very useful purpose of irritating educationists into rethinking old concepts of basic education and evolving new ones to suit the requirements of modern Indian education.

PROF. P. S. NAIDU

RUSKIN—UNTO THIS LAST: A PARAPHRASE. BY M. K. GANDHI (TRANSLATED FROM THE GUJARATI BY VALJI GOVINDJI DESAI). *Pub-*

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lished by Navajivan Publishing House, Ahmedabad, 1956. Pp. 68. Price As. 6.

Gandhiji, as he himself owned it, read very few books in his life, and these few left on him lasting impressions. Some of them powerfully influenced him in his life and activity, and in his outlook on life. One such was Ruskin's *Unto This Last,* of which Gandhiji wrote, 'I determined to change my life in accordance with the ideals of the book. . . . I translated it later in Gujarati, entitling it *Sarvodaya*'.

The present brochure is the second revised edition of the retranslation of *Sarvodaya* by Sri Desai. In this retranslation, Ruskin's 'winged words' have been retained as far as possible.

S. A.

MOHAN-MĀLĀ: A GANDHIAN ROSARY. COMPILED BY R. K. PRABHU. *Published by Navajivan Publishing House, Ahmedabad. 1959. Pp. 146. Price Re. 1.*

This is the second revised edition of Sri R. K. Prabhu's compilation which first appeared in 1949. A life-long student of Mahatma Gandhi, and a faithful interpreter of his thought, Sri R. K. Prabhu has given in this nice, little volume many valuable sayings and utterances of Gandhiji. He has arranged them in a systematic way, offering 'a thought for each day of the year'. The gleanings are mostly from *Young India* and *Harijan,* though some sayings there are from other sources as well, such as *Delhi Diary, The Epic Fast, Ethical Religion,* etc. The book purports to present the essence of Mahatma Gandhi's philosophy of life. Gandhiji's life, as he himself says, was a continuous experiment with Truth; and to him, 'God is Truth and Love'.

Gandhiji's sayings, particularly those that are concerned with the development of individual character, are without doubt helpful to every earnest seeker after Truth. They certainly deepen one's faith in God, and help develop a character which will find fulfilment in the service of God in the fellowmen and the motherland.

This pocket-size brochure is neatly got up, and the price, we think, is not beyond the reach of most people.

S. A.

THE SANTINIKETAN PILGRIMAGE. BY PYARELAL. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 27. Price 40nP.*

The close intimacy and personal bond of friendship that existed between Rabindranath Tagore and Mahatma Gandhi can be guaged from the fact that Tagore, a few days before his passing away, requested Gandhiji to take a keener interest in the financial and administrative affairs of Santiniketan, the institution founded by him. It is in fulfilment of the promise made on that occasion to discharge these two duties that Gandhiji paid a visit to Santiniketan after the passing away of Tagore. This small booklet relates in a touching manner the details of that visit. Gandhiji's prescription for the solution of the problems facing that institution then—and, we may add, many other institutions now—was: '*Tapascarya,* single-minded devotion, and advancement of moral worth.'

S. K.

INSPIRING ANECDOTES. BY MUKULBHAI KALARTHI. Translated into English from the original Gujarati by Gurdial Mallik. *Published by Navajivan Publishing House, Ahmedabad. Pp. 20. Price As. 6.*

Many of the anecdotes in this booklet have been culled from the lives of great men, and the rest are from other sources. They are very instructive not only to the young, but also to the grown-ups, and provide good lesson in social behaviour. Each of the anecdotes teaches some aspect of social morality, like courtesy, friendliness, fellow-feeling, etc. An interesting book, with considerable educative value.

S. K.

THE HINDI PRACHAR MOVEMENT. BY M. P. DESAI. *Pp. 70. Price As. 10.*

THE LANGUAGE PATTERN UNDER THE CONSTITUTION. BY M. P. DESAI. *Pp. 39. Price 30 nP. Both published by Navajivan Publishing House, Ahmedabad.*

The first book traces the whole history of the Hindi Prachar Movement from 1917, when Gandhiji made the first public pronouncement on the question at the Second Gujarat Educational Conference, Bharuch, upto 1955, when the Official Language Commission was appointed by the Government of India to go into the question. It also deals with the lines of future work.

The second book is complementary to the first and is a study on the language pattern under the constitution.

S. K.

HOMAGE TO THE DEPARTED. BY M. K. GANDHI. COMPILED AND EDITED BY S. B. KHER. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 208. Price Rs. 2.50.*

Gandhiji once remarked: 'Birth and death are the obverse and reverse of the same coin. . . . Mourning over the death of dear ones, especially those like Charlie Andrews and Gurudev, who have done their part so nobly and well, has its roots in our selfishness. . . . Speaking for myself, I may say that I

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have almost forgotten to mourn the death of friends and dear ones, and I want you to learn to do likewise.' As such, with Gandhiji, paying homage to the departed was not a mere mechanical formality of showering 'praises in well-chosen words' just for the sake of doing so. There was sincerity in whatever he said and did; and he never gave outward expression to what he did not feel inwardly. The obituaries and tributes contained in the first part of this book are no exception to this inborn trait of his. They were written by him only to express the gratitude and love that welled up within his heart for colleagues and comrades associated with him in the great work of national reconstruction and for his other friends and sympathizers in India and abroad. Among the people who were the recipients of these tributes, there are the well-known figures like Gopala Krishna Gokhale, Deshabandhu Chittaranjan Das, Lokamanya Tilak, as well as the less known, silent co-workers like Chhotelal Jain and Annapurna Needu. Because these tributes proceeded from the bottom of his heart, they retain, even after the passage of so many years since they were first written, a fresh charm and sweetness. Reading them is an education in itself.

The second part contains tributes paid to Gandhiji by Indian leaders and distinguished men abroad after his death. The appendix contains selected thoughts of Gandhiji on death, martyrdom, and immortality.

S. K.

INDIA'S MESSAGE OF PEACE. By Sri A. N. Purohit. *Published by the author, Gurupara, P. O. Sambalpur, Orissa. Pp. 300. Price Rs. 5.*

Through the medium of a story, the author has here attempted—fairly successfully—to convey the essential teachings of the Vedānta and their bearing on modern life and its problems. He has sought thereby to impress on the readers the importance of the Vedāntic teaching as a factor in solving the host of problems—ideological, psychological, or otherwise—the modern civilization is faced with.

The story in the main centres round an American young man by name Emeham, who, carried away by the slogan of 'future eternal peace and prosperity' the second world war was said to bring to all mankind, enrols himself in the army, disregarding the advice of his devoted wife, Alice. But he is soon disillusioned in this hope of his after witnessing the horrors of the war at the front and going through a life of suffering in the enemy's prison camp. He escapes from the prison to his homeland only to find his beloved wife, who had in the meantime become a nurse serving the diseased in the war, lying on her sick-bed. Subsequent death of his wife and the after-effects of the war drive him to despair; and when a period of pleasure leaves him all the more dissatisfied, he decides to commit suicide. At that moment, he is saved from taking that extreme step by a letter which had been handed over to him at Rome by one Mr. P., an Indian Vedāntist, under instruction that the letter must be opened in his moment of crisis. He rushes to India to meet Mr. P., who has by now become a celebrated saint. He learns Vedānta at the feet of Mr. P., in the latter's Ashrama, along with some other foreign students. The teacher explains the perennial philosophy of the Vedānta in its theoretical and practical aspects, as these students put to him questions regarding their doubts.

As one goes through the story, one is constantly reminded of the story of Larry in *The Razor's Edge* by W. Somerset Maugham. The similarity between the two stories is so close, at least in the essentials, that one is tempted to draw a parallel between the characters of Emeham and Larry, with something of Gray Maturin and Elliot Templeton added, and recognize in Mr. P., Sri Ganesha, and in the sacrifice of Alice, the sacrifice of Larry's friend who lost his life trying to save Larry during the war.

S. K.

WOMEN. By M. K. Gandhi. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 111. Price Re. 1.*

Herein have been collected and arranged subject-wise important writings of Gandhiji on matters pertaining to the condition of women in India. The writings deal mainly with the disabilities under which the Hindu women had been suffering till recently, and the lines on which their 'regeneration' has to take place. While Gandhiji was uncompromising in the matter of women's rights, and condemned in no uncertain terms all invidious discrimination against them, he was equally emphatic in his affirmation that 'equality of the sexes does not mean equality of occupations'. 'In my humble opinion', he said, 'we will have to produce women pure, firm, and self-controlled as Sītā, Damayantī, and Draupadī. If we do produce them, such modern sisters will receive the same homage from Hindu society as is being paid to their prototypes of yore.' It would be a great day indeed for India when our 'modern sisters' do listen to his words.

S. K.

HINDI

SRĪMAD BHAGAVAD-GĪTĀ. By Kaka Kalelkar. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 104. Price As. 6.*

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Mahatma Gandhi was a great advocate of the *pārāyaṇa* or daily chanting of the *Gītā*, but he was against a mechanical repetition of the same without grasping the meaning. The *Gītā* text under review has been prepared keeping in view both these purposes. The compound words in the text have been split up, each *adhyāya* has been divided into subsections according to the nature of the subjects, and appropriate punctuation marks have been used where found necessary. These and other measures adopted to facilitate the *pārāyaṇa* with an understanding of the meaning have been explained by the author at the beginning.

S. K.

GĪTĀ SANDES (JÑĀNAYOGĀṄK), Vol. IV, No. 1. *Published by the Gita Sandesh office, Rishikesh, U.P. Pp. 126. Price Rs. 1.50.*

This special number is devoted to a study of *jñānayoga* as presented in the Hindu scriptures. There is a prevalent notion that *jñānayoga* is difficult to practise. But in the Hindu scheme of spiritual life, different paths have been prescribed for different aspirants, keeping in view their individual tastes, temperaments, and inclinations. *Jñānayoga* is meant for one whose temperament is suited to the pursuit of Self-knowledge through discrimination and dispassion. This is the theme of many an illuminating article of this number. Of special interest are the articles which deal with *jñānayoga* as presented in such texts as the *Bhāgavata*, the *Pañcadaśī*, the *Vivekacūḍāmaṇi*, and the *Rāmacaritamānasa*. At the end, we are given very brief sketches of the lives of a galaxy of sages and saints who are regarded as the ideal *jñānayogins*.

We wish to say a word regarding the printing of the journal. Printing only in one colour, namely, black, as is usually done in all serious books and periodicals, adds to the dignity of the publication. Using so many colours for printing the reading matter, as is done here, is somewhat crude if not lacking in taste.

Swami Nirgunananda

BENGALI

HINDŪDHARMA-PRAVEŚIKĀ. By Swami Vishnusivananda Giri. *Published by the author from Satyashrama, Suria (Hazaribagh), Bihar. Pp. 451. Price Rs. 4.50.*

The book, as its name indicates, purports to introduce the readers to the main ideas, ideals, and beliefs of the Hindus. Hinduism is a wide term, covering a long range of religious aspirations, practices, and philosophies; and it is no easy matter to deal with them all systematically within a small volume. But we are glad to note that the attempt here is highly satisfactory. In a scholarly and dispassionate way, our author has presented the salient features of Hinduism in all its main aspects. There is little of sectarianism and no unnecessary fling at other faiths. The systematization of Hindu thought is a crying need of the time; and our author is to be congratulated on this laudable achievement.

We may, however, point out that the book will not satisfy the sectarians, and no book perhaps can do that. The historical perspective suffers from too great a reliance on the Indologists of olden days, who interpreted Indian history against the background of their Western experience, where conquests and extermination of races were in evidence, forgetting that the nations of the world progressed rather through fusion of blood and culture. We may also add that the book is not very bold in its condemnation of outmoded social institutions.

S.G.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION (CEYLON BRANCH), COLOMBO

REPORT FOR 1956 AND 1957

The Colombo Centre: Cultural and Religious Activities: Regular Puja in the Ashrama shrine; weekly Sunday classes in English and Tamil in the Ashrama premises; special lectures by eminent persons on various cultural and religious subjects; and Sunday religious classes for children with 366 students on the roll. Observance of the birthdays of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, Mahashivaratri, Wesak Day, Sri Krishna Jayanti, Vijaya Dasami, and Christmas Eve. A fortnightly religious class at the Training School for Juvenile Delinquents at Wathupitiwela, a distance of 30 miles from Colombo.

The 2,500th anniversary of the Mahaparinirvāṇa

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1959

of Bhagavan Buddha was observed in a fitting manner. Sri Jawaharlal Nehru, Prime Minister of India, addressed a huge gathering during the concluding celebrations on the 19th May 1957.

Library and Reading Room: The library contains 2,100 books, and the reading room receives 25 monthly and 4 weekly magazines, 6 Daily and 2 Bi-weekly newspapers.

Publication: The translation of the small booklet *Thus Spake Vivekananda* in Sinhalese was published. Srimati M. S. Subbulakshmi, the renowned Indian musician, gave three benefit recitals in aid of the various schemes of expansion of activities of the Mission in Colombo.

Kataragama Madam: This rest-house at Kataragama, a place of pilgrimage held sacred by all communities, caters to physical and spiritual needs of the large number of pilgrims visiting the place daily, and on festive occasions.

Educational Activities: In 1957, the Mission provided for the education of 7,890 students, through its 25 schools, including 4 English high schools, with the assistance of 267 teachers. The Mission also maintained a students' home (orphanage) for boys and two homes for girls with a total strength of 100, and two students' hostels with 120 boarders. In these institutions, situated in the districts of Batticaloa, Badulla, Jaffna, Trincomalie, and Vavuniya, special emphasis is laid on the study and practice of religion. Efforts are made to give an agricultural and industrial bias in all the schools. Special provision is made for the teaching of arts, crafts, music, and dancing.

THE RAMAKRISHNA MISSION BOYS' HOME RAHARA

Report for 1956 and 1957

The Home is a residential institution for poor and orphan children, recognized and aided by the Government of West Bengal. Started in September 1944 with only 37 orphan boys, it had, during 1957, 378 students on its rolls. Besides enabling the boys to grow up in a homely, religious atmosphere, the Home provides for training in self-discipline and self-help. The Home has a big Area Library in addition to the class libraries, and a reading room. A weekly bulletin and a quarterly manuscript magazine are conducted by the boys. The boys are given lessons in vocal and instrumental music, dance, and drama. Due attention is paid to the health of the boys, and the Home provides ample opportunities for both indoor and outdoor games. Excursions, N.C.C. and A.C.C. training, and gardening are some of the extra-curricular activities of the boys. The Home conducts the following institutions.

Junior Basic School: For boys of the age-group 6 to 11. Instruction is imparted through the medium of crafts like spinning, clay-modelling, etc. (Strength: 1956: 188; 1957: 321).

Senior Basic School: A government-sponsored institution which gives training in fitting, smithy, carpentry, tailoring, and weaving along with general education (Strength: 72).

Vocational School: Practical training given in weaving, tailoring, toy-making, and carpentry (Strength: 101).

Junior Technical School: Practical training given in fitting, smithy, foundry, welding, etc. (Strength: 45).

Higher Secondary Multi-purpose School: Started functioning from January 1957 (Strength: 248). There is a separate hostel attached to this school.

Junior Basic Training College: Was opened in August 1957 (Strength: 60 trainees). There is a hostel attached to the college.

District Library: With separate sections for women and children. It has 5,345 books, and receives 6 daily papers and 22 monthly magazines.

Urgent needs of the Home:

1. A Prayer Hall .. Rs. 1,50,000
2. Sick Room and Dispensary Rs. 50,000

THE RAMAKRISHNA MISSION SEVASHRAMA VRINDABAN

Report for 1957

The Sevashrama, established in 1907, has at present the following departments:

Indoor Hospital: Total number of cases (including eye cases) admitted: 2,809; cured and discharged: 1,861; relieved and discharged: 650; discharged otherwise: 178; died: 56; remained under treatment at the end of the year: 64.

Total number of surgical operations (including eye operations): 1,884.

Average daily number of beds (regular and extra): 58.

Nandababa Eye Hospital: As the diseases of the eye are very common in this area, this department has proved itself a great boon to the public of Vrindaban, Mathura, and the adjoining districts. Total number of patients treated: indoor: 1,224; outdoor: 14,181. Total number of operations: 13,044.

Outdoor Dispensary: New cases treated: 49,230;

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old cases: 90,423. Surgical operations: 1,666. Average daily attendance: 383.

Homoeopathy Department: New cases: 8,687; old cases: 20,328.

X-Ray and Electro-Therapeutics: Total number of cases examined in the X-Ray Department: 980; in the Electro-Therapeutic Department: 156.

Clinical Laboratory: Pathological, serological, bacteriological, and biochemical investigations of 4,670 samples of blood, urine, stool, sputum, puncture fluids, etc. were carried out.

Pecuniary Help: Monthly and occasional relief was given to 14 persons. Total expenditure incurred on this account: Rs. 124.68 nP.

Financial Position: General Fund: receipts: Rs. 1,51,473.85 nP. expenditure: Rs. 1,56,026.62 nP. net deficit: Rs. 4,552.77nP.

The Sevashrama, situated as it is on the bank of the Yamuna, is threatened every year with floods, necessitating the suspension of its activities for a period of ten to twenty days every year. For sometime past the Sevashrama had been considering seriously the idea of shifting to a new site which would be free from the floods. Now a new site, measuring 22.76 acres, situated on the Mathura-Vrindaban Road, has been acquired through the Government of Uttar Pradesh. The construction of the new hospital building and quarters for doctors, workers, nurses, and servants entails an expenditure of about 12 lakhs of rupees, of which collections amounting to Rs. 3,88,683 have so far been received. The Management appeals to the generous public for liberal contribution to make up the required amount.

Immediate needs of the Sevashrama:

1. A Permanent Fund to meet the deficit accruing every year.
2. Endowment of beds .. Rs. 5,000 per bed.

THE RAMAKRISHNA MISSION ASHRAM, MALDA.

The Mission branch conducted in 1957:—

(1) A High School with 360 students, (2) a Junior Basic School with 159 boys and 53 girls, (3) a pre-Basic (Nursery) School with 41 boys and 34 girls, (4) four Primary Schools for tribals, refugees, etc. in villages with 293 boys and 134 girls, (5) four Social and Adult Education Centres in the Tribal and backward areas of the District with 157 students, (6) Sarada Silpa Niketana, a women's Home-Industry Centre with 60 students and 50 home workers, (7) a school cum Community Centre at Mohanpara with 88 students and a Library of which 629 books were issued, (8) a students' Home with 17 boys, (9) a Library and a reading room with 1176 books (issued 1221), and 22 magazines and 2 dailies, (10) a Children Club with 227 members—75 boys and 152 girls, (11) 12 milk distribution centres feeding daily 620 children of 12 Primary Schools, (12) a Homœpathic Charitable Dispensary with 2 branches in moffusil, treated 51,653 patients (8376 new), (13) 150 blankets were distributed in winter and (14) an educational health and industrial exhibition and a baby show were held during the year.

THE RAMAKRISHNA MISSION, MANGALORE

REPORT FOR 1957

Sri Ramakrishna Ashrama was started in Mangalore in 1947; and at the persistent demand of the public, a branch of the Mission was also opened in 1951, on a permanent site measuring about 7 acres, with a building situated on it, on the Mangaladevi Road. The site was a gift by the Hindu Seva Sangha of Mangalore, and the Mission took charge of the Balakashrama (Boys' Home) till then managed by the Sangha. An important milestone in the history of this centre was the starting of the Charitable Dispensary in 1955.

The Boys' Home: It maintains meritorious boys of indigent circumstances, irrespective of caste or creed, by providing them free board, lodging, stationery, clothing, etc. within the limits of the resources at its disposal. Total number of students (studying in different institutions) at the end of the year was 41. In the Balakashrama, an attempt is made to inculcate in the boys a taste for spiritual values.

The Charitable Dispensary: Total number of patients treated: 30,534; new cases: 9,015.

Some of the needs of this centre:

1. Endowments for maintenance of poor students—annual contribution: Rs. 250 per boy.
2. Bedding and clothing for the boys.
3. A permanent endowment procuring a monthly income of at least Rs. 500 for the maintenance of the Dispensary.

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PRABUDDHA BHARATA

JULY 1959

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

I asked, 'Were you at Dakshineswar when the Master's mother died?'[1]

Mother: 'No, I was at Jayrambati. I was ill, and had gone home after a year's sickness at Dakshineswar. ... After I had come and gone two or three times, Vishwanath Upadhyaya (Captain) provided the timber, and a room was built for me on the spot where Ramlal's house now stands. Shambhu Babu had it constructed. One of the logs was washed away at flood tide. Hriday came and rebuked me saying, "You are unlucky!" When the Captain heard of this, he said, "I shall provide whatever wood is needed". I lived in that room for a while. Once during the rainy season, the Master came there. But in the end it rained so heavily that he could not return to his room that night. He had his evening meal and slept there. He teased me saying, "Is this not just like the Brahmins at the Kālī temple spending the nights at home? Methinks, I have come just like them".

'Later an old lady from Varanasi urged me to leave the house and stay in the music tower, as the Master was ill and needed proper nursing. ... So I came and looked after him. ...

'The fourth time I came to Dakshineswar, my mother, Lakshmi, and some others came with me. We had come after a visit to the temple at Tarakeswar. ... As soon as we arrived, Hriday remarked, "Why have they come? What do they want? Why, here?" and behaved most disrespectfully. My mother said nothing in reply. Both Hriday and my mother came from village Shihor; naturally he did not stand in awe of her. Mother said, "Come, let us go back home. In whose care

[1] 27th February 1876.

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shall I leave my daughter here?" The Master was afraid of what Hriday would do, and had not interfered in the matter. We all returned home the same day. Ramlal arranged about the ferry. I secretly said to Mother Kālī, "If ever you send for me, Mother, I shall come". Later Hriday had to leave Dakshineswar as a result of worshipping the feet of Trailokya Babu's daughter.[2] Ramlal now permanently became the priest of the Kālī temple. Now he began to think to himself, "What more! Now I am Mother Kālī's own priest". He no longer looked after the Master, who would fall into trances and lie anywhere. On the other hand, the *prasāda* from the temple would grow stale; the Master did not get proper meals. There was no one else there at the time, and he repeatedly urged me to come. He would send messages for me to go there, through whosoever came this way. ... In the end I ... came, after staying away a whole year.'

I asked, 'Where was the Master when Rasmani died?'

The Mother replied: 'He was at Dakshineswar. I have heard from him as well as from others that when Rasmani was on the point of death, a gust of wind blew out all the lamps inside the Kālī temple at Kalighat and the Mother appeared before Rasmani. All the members of that family died at Kalighat; Mathur Babu alone breathed his last at Janbazar.'

16th October 1912, Belur Math

We were celebrating *Durgā-pūjā* at the Math. Today, the image will be consecrated, and the Mother will be here in the afternoon. The reverend Baburam Maharaj (Swami Premananda) rushed about, anxious at the Mother's delay in arriving. When he noticed that the auspicious pitchers and plantain trees had not yet been placed on either side of the gateway, he cried, 'These are not ready as yet! How can the Mother come!'

As soon as the consecration was over, the Mother's carriage arrived. Golap-Ma held her arm and helped her to alight. Immediately, the Mother looked around and said, 'Everything is spick and span, we might have been the Goddess Durgā come all dressed up!'...

In the evening of the *aṣṭamī-pūjā*, we were discussing the death of Girish Babu's sister. She had died suddenly on the night of the consecration. The Mother said, 'Such is life, here today, gone tomorrow! Nothing goes with one, except one's merit and demerit; good and evil deeds follow one even after death!'...

On the day of the immersion of the image, Dr. Kanjilal was in the boat with the image, making funny faces and up to various kinds of antics, and most of those present were laughing inordinately. There was a *brahmacārin* present, who had a refined taste; he was much annoyed at this display. The Mother was in the garden on the northern side of the Math, looking on and enjoying everything. I said to her, 'Mother, some people are blaming Dr. Kanjilal for acting like that before the image of the goddess'.

The Mother replied: 'Oh, no, there is nothing wrong in that. The goddess must be entertained with songs, music, and merry-making.'

The Mother stayed only for the duration of the *pūjā* and then returned to Calcutta; from there she left for Varanasi after a few days.

5th November 1912, Varanasi

It was nearly one o'clock at midday when the Mother arrived at the Advaita Ashrama at Varanasi. ...

Next morning, she went in a palanquin to the temples of Viśvanātha and Annapūrṇā. On the 9th November, the day after *Kālī-pūjā*, she came to the Advaita Ashrama again, and visited the Sevashrama (Home of Service). The reverend Maharaj (Swami Brahmananda), Hari Maharaj (Swami Turiyananda), Charu Babu (Swami Shubhananda), Dr. Kanjilal, and

[2] Trailokya Babu was a Sūdra, and feared that a Brahmin's worship would harm the child.

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others were present. Kedar Baba (Swami Achalananda) accompanied the Mother's palanquin and showed her round the wards, explaining everything. After she had seen it all, the Mother took her seat on the southern verandah and talked with Kedar Baba, expressing her pleasure at the sight of the Sevashrama buildings and gardens and the general arrangements. She said, 'The Master himself presides over all this, and the Goddess Lakṣmī is present everywhere'. . . .

The Mother was delighted with what she saw, and said, 'This place is so lovely that I wish I could stay on here in Varanasi'.

A short while after she had returned home, one of the disciples came and said to the head of the Sevashrama, 'Please put these ten rupees into the Sevashrama funds as a gift from the Mother'. . . .

Once the Mother saw two holy men at Varanasi—one a follower of Guru Nānak, and the other Chameli Puri. . . . Golap-Ma asked the latter, 'Who gives you food?' And the old man replied with vigour and a deep faith, 'Who else but the Mother Durgā?'

This reply pleased the Mother. After we had returned home, she said to us in the evening, 'I keep remembering the old man's face. He is like a child'. Next day, she sent him oranges, sweets, and a blanket. Later, when I suggested visiting other holy men, the Mother exclaimed, 'What other holy men? We have already seen a holy man, where will you find such another?'. . .

Kiron Babu's House, Varanasi

I said, 'During the day, all sorts of people touch the image of Viśvanātha; that is why there is a consecration ceremony after sunset, before the *ārati* (vespers) and the offerings'.

Mother: 'The priests permit them to touch the image for the sake of money. They could easily see it from a distance; otherwise their evil affects it; all kinds of people of bad character come and touch it.'. . .

I said, 'The reason why one has to take permission before one can come here to you is to reduce the crowd'. . . .

The Mother's crazy sister-in-law was here with her, worrying the life out of her. Referring to this the Mother remarked: 'I must have placed thorns on the head of Śiva along with *bel* leaves, or else why should I be tormented like this?. . . I cannot remember ever doing any evil deed. I touched him (the Master) at the age of five. Perhaps I was then too young to understand, but he touched me too. Why should I suffer this way? Others find salvation by touching him; why should I alone be surrounded with Māyā? Day and night, my mind seeks to reach greater heights, and I keep it down by force—out of pity, for the sake of these people—and I have to be tormented like this!'

I said: 'Mother, let her do what she likes, you must bear with it all. A man in his proper senses never flies into a rage.'

The Mother replied: 'You are right, my son. There is nothing like forbearance. But you know, after all, I have a human body; I might lose my temper and suddenly say something harsh!'

Then she continued to herself: 'Who speaks out at the proper time is a friend. There is no use for sympathy at the wrong time!'

11th December 1912

We used to read from the *Kāśī-khaṇḍa* at the Mother's house. In the evening, when the reading was over, we talked of various things. . . . The Mother said: 'No one can follow the dictates of the Śāstras (scriptures) to the letter! The Master said, "Formal religiosity is no religion". When I was living at Kamarpukur after returning from Vrindaban (after the Master's passing away), people began to comment about this and that, and I was so afraid of what people would say that I took off my bangles. And I used to wonder how I could possibly stay in a place where there

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was no Gaṅgā; I wanted to bathe in the Gaṅgā; I had always had this weakness. One day, I saw the Master walking along the road in front of me, from the direction of Bhūtir-khāl. Behind him followed Naren, Baburam, Rakhal, and other disciples, crowds of them. A fountain of water gushed forth from near his feet, and the waves flowed ahead of him in a strong current! I said to myself, "Now I see that he is everything, and the Gaṅgā rises from his lotus feet". Quickly I broke off handfuls of hibiscus blossoms from the plant beside Raghubir's house and threw them into the Gaṅgā. Then the Master said to me, "Do not take off your bangles. Do you know the Vaiṣṇava Tantra?" I answered, "What is the Vaiṣṇava Tantra? I do not know anything". He said, "Gaurmani will arrive this evening, and she will explain everything". Gaurdasi did really come that very afternoon, and explained it all to me. From her I heard that one's husband is pure consciousness.

'In these miserable times, one may find God only through steadfast truth. The Master used to say, "Who clings to truth, lies in the lap of God". When I was at Dakshineswar during the Master's illness, I used to boil his milk everyday until it thickened. And if I gave him a whole seer, I would say it was half a seer; I always made it less. One day, the Master found me out and said, "What is this! You must always cling to truth. See how I have been taking too much milk, and have made myself ill!" As soon as the idea entered his head, he really had indigestion.'...

In the end I said, 'Mother, I do not really care much for these questions that I ask, or the things I say. My thoughts are differently inclined. I would like to know, though I address you as Mother, are you indeed my mother?'

The Mother replied, 'Who else? Indeed I am your own mother'.

I continued: 'Although you say so, I cannot grasp it fully. There is something that makes me naturally recognize the mother that bore me, but can I recognize you in the same way?'

The Mother said, 'My dear, that is true'. The very next moment she said, 'He is one's father and mother, my child, he takes the form of one's father and mother'.

16th December 1912

... I raised the topic of visions and asked her: 'Mother, people have visions. Are they subjective, or can they be actually seen with one's eyes?'

The Mother replied: 'They are all subjective, but I once saw something with my own eyes—at Kamarpukur—a little girl of ten or twelve, like Radhu, dressed in saffron, her hair all rough and dry, and with a string of *rudrākṣa* (beads) round her neck. Wherever I went, she was with me, sometimes in front, sometimes behind.

'Then at Belur, at Nilambar Babu's house, I performed the *pañcatapas*,[3] and so did Jogen (Yogin-Ma). Afterwards the girl disappeared, and I never saw her again.'...

11th February 1913, Udbodhan

I said: 'Mother, Swami Vivekananda gave initiation to many people, and you are still doing so. It is like sending away visitors with a gift of a couple of rupees and then forgetting all about them.'

The Mother replied: 'So many come, how many can one remember? When one lights a fire, do not the ants which grow wings swarm round it? This is the same.'

I asked: 'They take their initiation, but what do they get out of it? To our outward eyes, they still appear to be the same as they were before.'

The Mother said: 'Power flows through the *mantras*, from the *guru* to the disciple, and from the disciple to the *guru*. That is why when one gives the *mantra* and takes the sins

[3] Sitting in *japa* from sunrise to sunset with four fires around and the sun above in the sky.

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of the initiated upon oneself, one's health fails. It is very hard to be a *guru*; one has to take the responsibility for the disciple's sins. If the disciple commits a sin, the *guru* must pay for it. And if the disciple is good, the *guru also* stands to gain. Some progress rapidly, some slowly, according to their accumulated tendencies. That is why Rakhal does not like to give initiation. He says, "Mother, as soon as one gives the *mantra* to somebody, one falls ill! I shudder at the very idea of giving initiation to anybody".'

One of the monks at the Math had sent a young boy to the Mother for initiation. The Mother listened to all the details concerning him and then said, 'You have your own hereditary Vaiṣṇava *gurus*, take initiation from them'. Whatever may be the reason, the Mother did not initiate him. . . .

On her return from Varanasi, the Mother stayed for a very short while in Calcutta and then left for Jayrambati. She arrived at the Koalpara Math on the 25th February. She was given the room adjoining the prayer room. I took out a tiny banyan seed and said to the Mother, 'Look, Mother, it is even smaller than the seeds of the "red herb". From this will spring the giant tree! How strange!'

The Mother replied: 'Indeed it will. See what a tiny seed is the name of God. From it, in time, spring deep trances, devotion, love, and such things.'

We reached Jayrambati and sat down for the evening meal. One of us cried: 'Did you see, Mother, how inconsiderate these people (the Mother's brothers) are? You are coming, but they sent no one to the riverside to meet you!'

Referring to this, the Mother said to her eldest brother: 'Why did you not send someone to the riverside to meet us? . . . You sent nobody, neither did you go yourself.'

Uncle Prasanna answered: 'I did not send anybody for fear of Kali, in case he says, "There he goes, all set to influence sister!" Do you think I do not realize what you are, and what these devotees are? I know everything but dare not do anything. God has not given me that power this time. Bless me that throughout my future lives I may find you as in this life. I want nothing more.'

The Mother said: 'What! to be born into your family again! This is quite enough. Rāma once prayed that he should never be born again in Kausalyā's womb! To be born into your family again! Father was devoted to Rāma, and always helped others; mother had such a kind heart, that was why I was born here!'

One day, uncle Prasanna came to the Mother and said: 'Sister, I hear that you appeared to someone in a dream and gave him initiation and assured him that he would find redemption from the bonds of life and death. You have nursed us in your lap, shall we remain like this for ever?'

The Mother replied: 'Everything will be as the Master wishes. And see here, Śrī Kṛṣṇa played with the shepherd boys, laughed and walked with them, ate of food they had touched, but did they know who he was?'

Another day, after our meal was over, some of the disciples were about to clear away the dirty dishes, when the Mother prevented them saying, 'No, no, leave them. You are beings whom even the gods treasure'. . . .

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FACTORS IN MOULDING CHARACTER

By the Editor

Yadeva vidyayā karoti śraddhayā upaniṣadā tadeva vīryavattaraṁ bhavati—Whatever is performed with knowledge, faith, and meditation becomes more effective.

—*Chāndogya Upaniṣad*, I.1.10.

I

Our scriptures promise a high destiny for man. They say that man has immense possibilities; he has in him the capacity for infinite development. Nay, he has in him the capacity to achieve the very highest; he can himself become a god. Sages and seers have appeared in this blessed land of ours, time and again, to prove the veracity of the statements of the scriptures in their own lives. That is the scope open before man, and his life on earth is an incessant preparation for that spiritual consummation.

In this pilgrimage of man from his present state of bondage—physical, mental, and spiritual—to his goal where he will be eternally free from the thraldom of matter, he needs various kinds of aids and accessories. It is an element of religious faith among Indians to hold that every new-born child that comes into this world does so with certain inherent tendencies, *saṁskāras*, which are the resultant forces of actions, both good and bad, done in his previous births. They do not believe that the child is born with a *tabula rasa*. To them, every reappearance in *saṁsāra*, the cycle of births and deaths, is an opportunity afforded to the soul of man to work out and expend these tendencies, so that a time will come when no more of these *saṁskāras* will be left behind to cause a fresh birth, and the soul will get back to its original state of perfection. In this long journey towards self-discovery, the soul gathers new experiences in its various manifestations, and gradually unfolds its intrinsic purity and perfection. All the external aids that are extended to it in this process are directed towards this one end, namely, the gradual unfoldment of the innate and intrinsic purity and perfection of the soul. In our present consideration, however, we shall not deal with that aspect of the question, but confine ourselves to a discussion of those external aids which are merely temporal and sociological.

When a child is born on this earth, the first influence that he is subject to is that of the family, mainly of the parents. As he grows to be a young boy, he enters another sphere of influence, the school and the teacher, which also exerts a major influence upon his character. At this stage, he is too tender to understand, appreciate, or react to those forces which operate in the wider fields of social life. He is not yet responsive to the many urges and aspirations that activate the adult man. Nevertheless, this is the stage in which certain forces work imperceptibly on his young mind and forge the future man. He needs benevolent and proper guidance at this stage, for anything that may affect him seriously at this stage may cause permanent prejudices in him and lead him astray. The foundation for building up the superstructure of a happy, healthy, and helpful citizenship has to be properly laid at this period of his life. Just as a cane can be bent only when it is tender, and breaks when it grows old, so man, too, is to be 'bent' in the right direction when he is still young and amenable to manipulation.

It is therefore of vital importance to emphasize that all care should be taken, and no pains spared, to mend and bend the ways of the youth, when their minds are receptive to fresh ideas and influences. Youth is a period in the

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life of every individual when idealistic suggestions get spontaneous response from both the head and the heart. He is deeply stirred by such ideals as self-sacrifice and service to his fellowmen. He tries to be honest and truthful in his professions, and ardent and sincere in his behaviour. That being the case, a material such as this should be carefully handled and shaped to form by those who are entrusted with the task of looking after and educating the children and the youth.

II

In the magnificent structure of society, every individual member constitutes a brick. Every brick is an indispensable part of the structure, and ought to be good and strong. As each brick takes a certain load, and without it the structure becomes weaker to that extent, every individual member of society fulfils a certain function in it, thus contributing to the general welfare of the social structure as a whole. Individuals in a community have each one of them his allotted duty to perform, which, if conscientiously discharged, will make for the smooth running of a society. For this, everyone must equip himself mentally, morally, and spiritually. Hence in any scheme of social reconstruction that is to be stable and durable, we must begin with the fashioning of strong and good bricks for the structure, that is to say, we must concentrate on fashioning individuals who will be 'good, learned, expeditious, and strongly built'.

Unless a society has in it men and women of excellent character to conduct its affairs in all its spheres, there can be no progress in any direction. Men at the helm of affairs, as well as humble men functioning like cogs in the wheel of social administration, ought to be fired with a sense of idealism and endowed with elevating character and amiable conduct. Just as a diseased limb affects the entire human system, the body social, too, gets badly affected by the presence of wicked persons who indulge in anti-social and other nefarious activities.

For the ills that are afflicting our social body, the root cause is the absence of men of character in great numbers to look after the various nation building activities. Both in public life and in personal lives, men seem to be fast losing sight of such moral values as duty, responsibility, obligation, etc. Virtue is at a discount. Righteousness and truthfulness are becoming conspicuous by their absence. Selfishness, greed, and corruption are becoming widespread. Hedonistic impulses seem to find a ready response in the hearts of men and women. Man seeks the easy way, and he is after physical pleasure and sense enjoyment. The call of the flesh is quickly responded to. It is easy to go downhill, but below is the abyss of moral and spiritual degradation.

If the current trends in our society offer any lesson to us, it is that the national aspiration which has flowed in our veins through the centuries needs to be resuscitated in the lives of individual men and women, so that the nation may rise up once again and walk along the path chalked out by our ancestors and fulfil its destiny. By merely copying the outer forms and ways of life which are foreign to the tradition and soil of India, we are gradually drifting away from our moorings, and are about to be lost in the high seas. The right thing to be done at this critical phase is to tackle the problem at the right point and give it the right twist, so that our society as a whole may have a robust and healthy growth. The problem therefore boils down to this that adequate attention has to be paid for the development of individual character. It is the individual, as we said earlier, that constitutes the brick of social superstructure. A society without individuals is non-existent; even so the individual divorced from society is an abstraction. The two go hand in hand, and one cannot exist without the other.

III

In the moulding of the character of the individual, we have to take into account three

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spheres which exert great influence on him during his growth: the home, the school, and the social environment. The first sphere of influence is the home, which practically lays the foundation of the individual's character and conduct. Therefore it is of the utmost importance that the home influence should be good and uplifting. The home is the first school in which the child learns. The instruction at home is through personal example of the parents, and the child learns through observation. He merely imitates the elders. It is therefore imperative that the growing child be provided with an environment in which the elders of the home themselves regulate their lives according to set standards of moral behaviour and social conduct. Especially the mother's responsibility in this regard is great, as it is she who plays the vital role in the upbringing of the child. It is on the lap of the mother that the child gets his first notions. It is in the mother's constant company and attention that the child grows. Her behaviour powerfully influences the young one. If she is gentle, kind, loving, virtuous, and truthful, those qualities are imperceptibly impressed on the tender mind of the growing child. If the mother happens to be educated and enlightened, and is deeply rooted in our hoary national ideals and traditions, she can bring up her child in accordance with the pattern set by them. A child brought up by such a mother is sure to grow up as an amiable person.

For the increasing indiscipline and unrest noticeable in the student world, we may trace the source of bad elements among them to their families, which did not certainly provide conditions conducive to the mental and moral growth of the child. Children hailing from families having noble traditions conduct themselves in a dignified manner; where such a background is lacking, the children grow wayward and undisciplined.

What is happening in our modern homes is really depressing, particularly in urban homes, where the stress and strain of life leaves little time for parents to devote to the care and needs of the children. Added to this, a false notion of a new culture and 'civilized' way of life is slowly creeping into the minds of men and women, bringing in its train demoralization at a galloping speed. Distractions of various kinds in social life come in the way of family obligations, with the result that even the fundamental duties towards the home and the child are often sadly neglected.

If we wish to end this state of affairs, we must turn our attention to those values which should, first of all, rehabilitate the family ties and responsibilities, duties and obligations. Those ideals which have sustained our social structure through the ages, and preserved its peculiar characteristic, must become dynamic once again in the individual lives of men and women. Parents and elders in the family should become exemplars of those ideals, so that the child that grows before them may also imbibe those ideals. The stories of our national heroes, culled from the *Rāmāyaṇa* and the *Mahābhārata* and the Purāṇas, which are full of the ideals of bravery, truthfulness, filial love, loyalty, purity, faithfulness, dutifulness, charity, self-sacrifice, righteousness, etc., must be constantly presented before the children, so that their essence and import may sink deep into their young hearts. This ought to be the first and foremost duty of parents: to keep alive national traditions and pass them on to their children.

IV

The second major influence in the life of the growing young man is that of the teacher, whose responsibility in moulding his character is no less important. That is why in India the teacher is held in high esteem, just like the father, nay, even more than the father. The teacher worth the name must exemplify in his own life those ideals which he wishes to inculcate in his students. A teacher who expects his students to do as he says and not to do as he does is not qualified for the job. His

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words will not carry conviction to the pupils. Only he who demonstrates great ideals in his own personal life is indeed a real *guru*, teacher, worthy of worship and emulation.

The ancient *gurukula* system of education cherished and maintained those standards. The students went to the teacher and stayed with him for years to be instructed and guided by him through his words as well as his deeds. There was a bond of love that spontaneously developed between the teacher and the taught, and intimacy grew between them both. Such an opportunity to mix with the teacher is denied to the modern student. Our educational institutions, particularly in large cities and towns, have grown into such magnitudes that such intimate relationship between the teacher and the taught is hardly possible. The inevitable consequence of this situation is that the teacher and the students remain as strangers to each other.

The general malady that has affected our society has affected the teacher too, he being only a limb of the social body. Mercenary considerations too often weigh with our modern teacher. Educational institutions are cropping up like mushrooms, and they are conducted on official lines without personal contact. And the teachers, with rare exceptions, are not men of high calibre. What will students learn from such teachers? The primary concern with those who plan the educational activities of the nation ought to be to have teachers of sterling character, who would command and elicit respect and admiration from the students.

We may also incidentally refer in this connection to another powerful force that has entered the educational field, and is creating great havoc in it. It is politics. Politicians are indiscriminately exploiting the student community for their own personal ends and party needs. Whatever may have been the justification for using the students in pre-independence days for political purposes, at least now there is no reason whatsoever why they should be allowed to be used thus. In recent years, our educational institutions and the student community as a whole have suffered the worst at the hands of politicians and political parties. Party politics is the last thing that should enter the educational field, which is but a nursery for the preparation of man to face life and its problems. It is our belief that, if education is to be of any worth, both the teachers and students should eschew active politics altogether, and keep it away at a safe distance from the sacred precincts of the temple of learning. The sooner this problem is tackled successfully, the better will it be not only for the coming generations of students, but also for the country in general.

V

The third aspect of the problem that we have to consider in the moulding of individual character is the influence of the social environment in which a person grows, lives, and functions. This influence comes into the picture in the life of man somewhat at a later stage, when his own role becomes something different. In this sphere, he not only becomes a participant, imbibing the good things that society has to offer, but he becomes an active contributor to the general good of society itself. In the preservation of our national ideals and traditions, each and every individual member has to play his part fully and nobly. It is the duty of everyone born to this sacred tradition to keep its flame bright and burning and pass it on to posterity in undimmed glory. The continuity of the tradition is to be maintained by men and women living those ideals in their own lives and passing on this precious heritage to the generation that is growing up.

For thousands of years, India has cherished certain ideals of human character and conduct. Through the life-stories of great men of the past, these ideals have been instilled into the heart of the nation. Drinking deep from the fountain of these great lives, and drawing inspiration from their teachings, men and women

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have to live in this world practising those ethical and moral principles.

What is expected of a man about to enter life as a full-fledged member of society, and to shoulder the responsibility of running a family, is beautifully told in the *Taittirīya Upaniṣad* (I. 11) in an exhortation given by the teacher to the student on the eve of the latter's leaving the *gurukula* for his home. The exhortation runs thus: 'Speak the truth. Practise righteousness. Make no mistake about study. ... There should be no inadvertence about truth. There should be no deviation from righteous activity. ... Do not neglect propitious activities. Do not be careless about learning and teaching. ... Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. ... The works that are not blameworthy are to be resorted to, but not the others.' Saturated with such ideals, exercising moral restraint and self-control, with a deep faith in spiritual values, and devoted to religious life, man is expected to discharge his duties and obligations to the family and society.

If our present society is to be resuscitated, it is to be done only on the basis of these ideals, which have coursed through our veins for centuries. If we give up these long-cherished national ideals, we may as well cease to exist as a nation with our own special characteristic. India has survived millenniums, and is still living strong, only because there were always individuals and groups who clung fast to these ideals. Will India exchange her national ideals for the trinkets and trumperies of an outside culture and its glamorous ways of life? In the medley of many forces that are working on her national mind, India has to firmly hold on to these values and ideals, which have kept her alive and strong, giving a pleasing touch and colour to whatever she says and does. For this, the first work that demands our attention is that the most wonderful truths confined in our sacred scriptures must be brought out and scattered broadcast all over the land, so that these truths may run like fire all over the country, from north to south and from east to west.

VI

To sum up: In moulding individual character, from childhood onward till man grows up to be a member of society, he is subject to three major influences—the home, the school, and the social environment. At each stage, he is to be guided by men and women who are themselves exemplars of great ideals, such as gentleness, righteousness, and truthfulness. At home, it is primarily the parents that mould the growing child. At school, it is the teacher that plays the vital role in fashioning the young man's life and conduct. And so, conditions should be created for the operation of this beneficial influence in full measure, which, unhappily, are not available in our present mode of imparting education in schools and colleges. At the last stage, man not only becomes a participant in the social environment, but also an active contributor in the preservation of inherited values and ideals.

India, in her long history, has produced shining examples of men and women who have held high these ideas and ideals, which have percolated through centuries to our own times. It is now our bounden duty towards our ancient and glorious motherland, as well as towards our immortal ancestors, that we ourselves live up to these ideals to the best of our ability and pass them on to posterity, having been strengthened, stabilized, and sanctified by them. That is our present duty. May we treat it as a divine behest.

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WESTERN PHILOSOPHY AND EDUCATIONAL VALUES IMPLICIT THEREIN—1

By Professor P. S. Naidu

In the course of this article, I shall endeavour to survey the European scene in education, with the sole object of highlighting the dynamic concepts and values that served as powerful forces in shaping Western educational thinking at the higher philosophical level. I shall then make an effort to pick out the abiding elements in these concepts and values, integrate them with the guiding principles of our own educational philosophy, and evolve a scale with the help of which we can measure the degree of soundness of any educational system or institution.

It is a trite saying, but profoundly true, that European *Weltanschauung* has its roots deep in Greco-Roman culture. Let us therefore look to ancient Greece for light on the values which guided educational theory and practice in Europe. Naturally, we turn to the first professional teachers and educational theorists in Europe, namely, the much maligned sophists. Many an unkind statement has been made about these early Greek thinkers; many have poured contempt on them, but the startling fact remains that the influence of their leading concepts has persisted through a long succession of philosophers, beginning with Socrates and Plato, and ending with Russell and Whitehead and James. Protogoras, pre-eminent among the sophists, formulated the dictum, 'Man is the measure of all things'. He was reacting violently to the then prevalent view, propagated by the pre-sophistic thinkers, that 'Matter is the measure of all things', and so was tempted to swing to the other extreme. Even so, the grandeur of the conception that man is the measure of all things, that man is the crown and culmination of the cosmic process, and that he is the sovereign of all that is, was, and will be, cannot be questioned. And let it be noted that Protagoras meant, by man, individual man. Individuality emerges as the first leading concept in education in Europe. And Protagoras lived nearly five centuries before Christ. The significance of early Greek education, for us today, lies in the fact that for the first time we find therein a leading concept which prohibits the suppression of individuality, unconsciously or consciously.

Following the lead of the sophists, Socrates, who is looked upon by some European thinkers, and I think rightly, as the finest flower of sophistic culture, lifted the Protagorean dictum to the high level of educational philosophy. If man is the measure of all things, then man must know himself, his true essence, in order that he may assess everything else in terms of that essence. 'Know Thyself' was the command issued by the oracle to Socrates, who, in turn, passed it on to his followers. 'Know Thyself' is the last word in the realm of educational theory and practice. Interpret it correctly, then you hold in your hands the sovereign remedy for all the ills in the world of education; uncover the wrong end of it, you will unleash the forces of evil and destruction. The key word is 'Thyself'. Emphasize the first syllable 'thy', then you get a theory of education, with its implied practices and method, leading to corruption and final annihilation of all cherished human values; stress, on the other hand, the second syllable 'self', then you will be able to evolve an abiding and elevating system of universal education.

Socrates was not fully conscious of the far-reaching implications of the educational principle that he enunciated. In the phrase 'Know Thyself', he emphasized the first word 'know', and devoted his entire life to the pursuit of knowledge. He was inspired by the faith that

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right knowledge will automatically lead to right conduct. 'Knowledge', he affirmed, 'is virtue', meaning thereby that a person who has knowledge will shun vice and follow the path of virtue. With unbounded conviction in his dictum, Socrates began searching for true definitions of the virtues which a Greek citizen of his time was supposed to practise. And we know how the famous educational method, known as the Socratic Dialectic, gradually took shape in the course of the search for the essences of the virtues.

Even a perfunctory analysis of Socratic teaching will reveal the fact that the twin values of *truth* and *goodness* guided the educational efforts of the great master of dialectic. The immediate concern of Socrates, as a teacher, was the inculcation of right attitudes leading to right behaviour in young men of his day. Speculation at the theoretical level was not even a remote aim in his scheme of life. Yet, we can single out, as we have done already, the two leading concepts that have stood the test of time. Socrates, because of his preoccupation with means for the development of the cognitive powers of mind, paid scant attention to the classification of the educational values underlying his search for the essence of virtue. This task was taken up by his great disciple, Plato.

In Plato, the tiny rivulets of thought, meandering through the landscape of ancient pre-Platonic Greece, merge to form a mighty and torrential river. Ideas and stray thoughts, intrinsically valuable, but floating about loose and disconnected, are fused into a powerful system. The *Republic*, as we are aware, is the first systematic European treatise in educational theory, and in it the eternal conflict between individual and social welfare is highlighted. Accepting the guiding principles of his master, Socrates, Plato elaborated them and gave them a definite status in the coherent system of education that he formulated. Truth and goodness are there as the leading values; pursuit of knowledge and practice of virtue are accepted as the sole aims of education, but Plato goes beyond the levels attained by his master in showing how knowledge may be made to lead to virtue. It is not ordinary knowledge, not even ethical knowledge, but the highest metaphysical knowledge of the essences of things, called *ideas* in Platonic terminology, that can so transform the personality of man that virtuous behaviour will issue spontaneously out of him. Plato conceived of a pyramidal hierarchy of ideas, with the idea of good (some interpret it as the idea of God) at the apex. It is the full understanding of this pyramid that constitutes true knowledge. A teacher who leads his students to the attainment of this knowledge will have automatically integrated their personality and guided them along the path of right conduct.

A notable contribution of Plato to the general theory of education was his tripartite analysis of the inner nature of man, and the subsequent enumeration of the three functions of the soul. The correspondence between the Platonic conception of the vegetative, impulsive, and rational elements of the soul, and the *triguṇa* theory clearly formulated by Kapilamuni and developed further by Śrī Kṛṣṇa is striking. The correspondence does not end here. Personally, I attach greater importance to the need for harmony and balance between the three qualities or *guṇas* stressed in both systems of philosophy. Plato went to the extent of saying that the attainment of this balance should be a major objective of higher education. This balance, called justice in Platonic terminology, is the high watermark of virtuous life.

Another value which occupies a pre-eminent place in the Platonic scale is individuality. Those who have some acquaintance with the *Republic* will be amazed when I say that the entire Platonic scheme of education aims at the development of individuality. True it is that Plato despised individual aptitudes and abilities at the lower levels. He poured contempt on what we now value as technical or technologi-

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cal education. Such education was for slaves, and not for the free citizens of ancient Greece. After all, we have to judge Plato by the standards applicable to the times he lived in. When so judged, we discover that Plato attached the greatest importance to the development of the individuality of the wise ruler who was to be the friend, philosopher, and guide of the masses. In the scheme of education which Plato formulated for these guardians of the state, the fullest measure of development of individuality is provided for, through the unique process of contemplation of eternal ideas.

Certain broad trends in educational theory emerge, more or less clearly, as we reach the end of the period in which Plato lived. The ideals which inspired the great masters of ancient Europe are already there above the horizon. Self-knowledge as the final goal of education, self-discipline as the most effective means for reaching that goal, and the pursuit of truth and goodness as the immediate objectives of the educational process are all there, clearly defined for us. But a question will naturally arise in our mind about 'beauty' as the third value worthy of being pursued by seekers after the ultimately real. The Greeks made a cult of beauty, and offered adoration to the goddess of beauty. Yet Socrates completely ignored beauty, and Plato poured contempt on the work of the artist. There is a profound lesson to be learnt from the attitudes of these two ancient leaders of European thought. The Greeks sought beauty in the outer, sensuous envelope of the external world, as well as of the human body. This cultivation of beauty in externals is bound to degrade the mind. Hence Socrates and Plato insisted on the contemplation of inner beauty, and on the realization of the ultimately real through such contemplation. This evaluation of beauty is so very much akin to our own attitude to aesthetic pursuits that one begins to wonder whether, even at the time of Plato and Aristotle, there was intellectual intercourse between India and Greece. If we are to trust the evidence brought forward recently by certain British scholars, there was such intercourse, and Plato was influenced considerably by the Vedāntic philosophy.

As already stated, the perennial values in education emerge clearly at the close of the Platonic period. But these are not allowed to shine undimmed by post-Platonic thinkers. In particular, Aristotle, the great disciple of Plato, was responsible for raising a cloud of dust which obscured the vision of his contemporaries and successors. He initiated two main lines of thought, which have distorted and misdirected the course of development of European education. The two offending lines are the scientific and the sociological. By dragging the Platonic ideas down from their supersensuous heights to our mundane level, and incorporating them as *forms* in the ordinary objects of the sense world, Aristotle paved the way for the development of European science; but at the same time, he destroyed the objective and absolute nature of values. Similarly, by advocating a relativistic and sociological approach to the ethical studies, he destroyed individuality and disfigured the cardinal virtues. Aristotle was a shrewd observer of human nature. Hence the lead that he gave to educational thought was readily accepted by his successors. From now on, we shall find that the European scene in education is dominated by relativistic concepts, which make little demand on human effort. The vision of high destiny is undoubtedly there, but thanks to Aristotle, the courage to translate that vision into practice has oozed out.

With Aristotle, we reach the end of the first great epoch in European thought. We are about to enter the so-called dark age or the medieval age in European history. And before we take a plunge into these dark waters, let me draw your attention to a striking aspect of the evolution of European thought which has been completely ignored so far. The course of development of Western philosophy has been conceived, not as linear, but as wavy form. In this wave-like movement of thought, we have naturally high crests and deep troughs or

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depressions. Socrates, Plato, and Aristotle are supposed to occupy the crests, whereas the minor Socratics, Plotinus, and the post-Aristotelians are to be cast into the depressions. Consequently, the values that the former advocated were accepted by educational thinkers, while the aims and purposes, as well as the methods, pursued by the latter were rejected totally. To me, it seems that this attitude is not justifiable. Gems of inestimable value are to be garnered from the depths of the troughs which seem to have frightened European scholars. One such gem is the method which these thinkers employed for realizing their cherished ideals. It was the supra-rational method of intuition or introspection. Socrates, Plato, and Aristotle advocated the method of reason for attaining truth and for practising virtue. But discursive reason relies solely on the manipulation of concepts which have their roots in sense experience. However refined be the concept, it is still dependent on what Indian thinkers have defined as determinate perception. This limitation, imposed on human reason, renders it weak and inefficient as a means for realizing the highest truth. It is here that the minor European thinkers come in and teach us the method of intuition. Reason, they say, will take you to the threshold of the shrine of truth, and no further. To open the door, to enter in, and obtain a vision of the real, you have to employ the supra-rational method of intuition. This lesson we learn from the Pythagorians, the Neo-Platonists, and even from Plato through some of his neglected dialogues.

Let us now attempt a tentative summary of the conclusions we have reached. Ancient European thought was both profound and penetrating. In the field of educational theory, the ancient Greeks brought prominently to view the abiding values which should inspire every worthwhile educational effort. Self-knowledge and self-discipline as sovereign virtues in life, the pursuit of truth and goodness as the goals of education, and, above all, the nurturing of individuality as the main concern of the teacher have been clearly understood and practised to some extent by these ancient thinkers. We can further see the flow of two divergent streams of thought, so far as the means for the realization of the ideals of education are concerned, viz. the rational and the intuitive. As we draw towards the close of the ancient period, we notice the emergence of two factors which later were to gather volume and cause considerable disturbance in the realm of education. These are the scientific and sociological factors. As yet, these are in the incubatory stage. Let us wait for them to hatch out, before we can appraise the head and face of the trouble they are going to create. And in the meantime, let us enter into the so-called dark caverns of the medieval age.

From the standpoint of educational theory, it is not altogether correct to brand the medieval period as the age of darkness. Let us remember that the great universities of Europe were founded during this period. And an epoch which fostered centres of higher learning cannot be branded as an age of darkness and ignorance. The Greeks were preoccupied with the cultivation of the intellect, and with the practice of civic virtues. They seem to have paid little attention to the proper disciplining of feelings. Like the behaviourists of the present century, they seem to have conducted their thinking at the educational level in terms of the stimulus-response formula. This neat device appeals to thinkers who are positivistic and deterministic in their outlook. To the Greek mind, with its preoccupation with intellectual pursuits at the high, abstract, and philosophical level, the objective scientific approach was doubly welcome. But what the Greek thinkers of the Platonic-Aristotelian era, as well as the behaviourists of the twentieth century, were not aware of was the dominant role which the affective aspect of the mind plays in moulding personality. Without emotional integration, pursuit of cognitive and activistic values will be barren of results in the educational realm. And what was lacking in the schemes of ancient European education was

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supplied by Christianity during the middle ages. In the idea of Christian *charity* or *love*, we find an expression of personality which is most individual and most complete. The Christian ideal of service through love offers acceptable means for synthesizing individuality with sociality. It is an ideal which assimilates sociality and transforms it into an ingredient of individuality. The secret lies in the peculiar attitude of the person who offers love or renders service to others, and that attitude is one of adoration of the *divine* in *man*. 'Inasmuch as you have done it unto them, you have done it unto me', says Christ. 'Who are you', asks Sri Ramakrishna, 'to lay claim to merit for rendering service to the afflicted? You are only a tool. It is God who carries aid to the afflicted. Your attitude should be one of humility and of worship of the Divine in the man or woman whom you are serving.' This pure and elevating ideal, which Christianity propagated during the middle ages, is of supreme significance in education. Christianity does emphasize individuality. Contrast, for instance, the attitudes of the Old and New Testaments to this supreme value in education. The Psalmist in the former looks upon man as an insignificant creature on earth, which, in its turn, is only a tiny speck in the vast created universe; the latter, on the other hand, exalts human personality to such heights that even the hair on man's head is of value in the scheme of the universe. But it is not individuality at the biological level, not even at the psychological, but at the highest spiritual level that Christianity values. Man's soul is eternal, and his individuality lasts through eternity, being constantly purified and uplifted by divine grace.

As we draw towards the close of the medieval period, we find that ancient European thinkers, through a long period of sustained effort, succeeded in distilling the essence of philosophic thought, and evolved educational ideas and ideals of universal validity and application. There is very little difference between the cardinal values that inspired great educationists in Europe and in India. They were spiritually inspired. Yet, these values failed to guide modern thinkers, and today we find utterly chaotic conditions in the field of education all over the world. What is the cause of this failure?

The gloom that apparently enveloped the middle ages is lifting, and the rays of the Renaissance light are visible on the horizon. The joyous sense of living in the present and the zest for life which characterized ancient Greek culture are being revived. The cult of beauty is coming to its own. Above all, this Renaissance or rebirth is going to witness the ascendence of science over the mind of man. And education is going to be guided by an entirely new scale of values. At the centres of higher learning, the student is going to have new worlds opened out for his delectation—the world of emotions, with the concomitant joys arising out of the contemplation of beauty, not from the philosophic, but from the human standpoint, and the world of nature. The scale of educational values will accordingly be dominated not by self-control, but by self-enjoyment; not by disinterested contemplation of beauty without any idea of selfish possession, but by the full and sensuous appreciation of the charming and the attractive; and certainly not by the discipline of inner contemplation, but by intellectual penetration into the hidden secrets of outer nature. That is the picture, as I see it, at the commencement of the modern era in European education. The tragedy of the situation is that, periodically, Western thinkers have a vision of what is abiding and true in the realm of education, but they distrust that vision and allow the inspiration which has come to them to dissolve into nothing.

One will readily accept the appropriateness of the above observation, when I mention the name of the father of modern European thought, Rene Descartes. He is rightly considered to be the founder of modern philosophy, as he was responsible for what we call Copernican revolution in metaphysics. The starting point for building up a consistent theory of the

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cosmos was, till his advent, the external world. Descartes demonstrated the futility of this approach, and shifted the focus of philosophic speculation to the self—to the individual self of the thinker. *'Cogito ergo sum'* was his guiding principle. Nothing is indubitable in this universe, except the fact of self-existence. The self, then, is supreme; and education can have no more worthy aim than the fostering of this self. Yet, what was the net result of the Cartesian revolution? Almost nothing. Descartes was a great mathematician. Students of geometry are familiar with the Cartesian theorem. A mathematical mind is a rare gift of nature, as it fosters an introspective and contemplative attitude. Intuitive perception of truth comes naturally to a mind well disciplined by the study of higher mathematics. Descartes had this rare gift of intuition. Even at the battle-front, he was in the habit of spending the early hours before dawn in meditation. Yet, it is sad to see that he allowed this great gift to fade out. His individuality was suppressed by the dead weight of the social forces of his time, and he evolved a tame scale of values acceptable to the vast uninspired European masses. Students of philosophy will have no reason to be thankful to him for the mind-body dualism which he introduced into European thought. This dualism is like a gaunt spectre, stalking the realm of modern philosophy. And students of education have every reason to blame him for some of the ills they are heirs to.

In the long line of European rationalists, Descartes was followed by Spinoza, a strangely mysterious figure in European philosophy. I am fully convinced that there were two Spinozas in one, Spinoza the rationalist and Spinoza the mystic. Following the rationalistic traditions initiated by Descartes, Spinoza developed a theory of the world determined strictly by mathematical concepts. Time has no place in such a world which exists in space. But the human mind which conceives of such a world does not exist in space, but functions in time. Spinoza was faced with this dualism, which was, in fact, a natural outcome of the Cartesian dualism between mind and matter. Mind thinks, but does not occupy space; matter has extension, but does not think. A serious disciple of Descartes, puzzled by the irreconcilability of the master's concepts, meets another disciple who was not so very serious. 'What did our master mean by matter and mind?' 'Oh', replied the light-hearted friend, 'Oh, Matter—never mind! Mind—no matter!' You see the poisonous head of the shaft hurled so subtly at Descartes. Spinoza, the rationalist, was being sucked in relentlessly by the quick sands of Cartesian rationalism; Spinoza, the mystic, extricated himself from its fatal clutches and built up philosophical values of great significance. In his sense of the immanence of the Godhead, and in his pantheistic view of the material world, he very nearly reaches the heights of the Vedāntic philosophy. He taught philosophy, and he also lived philosophy. Educational values and concepts of real worth are lying hidden in his philosophy. European educational thought is all the poorer for having failed to uncover these ideas, and for having failed to exploit their educational potentialities.

A notable example of this failure of European educationists to take possession of the riches, found in abundance in the philosophic systems of their gifted thinkers, is to be found in the treatment accorded to Leibnitz. A rationalist and an idealist of superior calibre, Leibnitz produced in his monadology a remarkable type of individualistic metaphysics which defies comparison. By making his monads completely windowless, and by introducing the principle of pre-established harmony, Leibnitz raised the value of individuality to the highest conceivable level. Again, his conception of a hierarchy of monads, with the fully *self-conscious* monad at the apex of his pyramidal structure of values, is of basic importance in education. Once again, the secret is in the concept of self-consciousness. God alone is fully self-conscious. Other monads, alone and isolated, have yet this capacity of attaining to

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full consciousness. I am amazed at the short-sightedness of European reformers and revolutionaries who failed to grasp the educational implication of Leibnitz's philosophy.

With Leibnitz, we come to the close of the first period in modern educational philosophy. Before we take up for consideration the contributions of thinkers belonging to the next period, I wish to make just one remark. Leibnitz, too, was a mathematician, just as his predecessors were. He is credited with the discovery of the differential calculus. It is noteworthy that, while the mathematicians among the philosophers evolved concepts and values of the profoundest significance for education, the educationists developed functional blindness to these ideas.

Let us now take up the task of evaluating the evil consequences of the impact of positivistic and deterministic trends of thought on education. I have already made a passing remark that the virus of science has poisoned the life-blood of European civilization. In a very subtle and attractive form, this virus was introduced at the commencement of the Renaissance, but its effects began to be seen only in the empirical period of European thought. Locke, Berkeley, and Hume are generally grouped together as constituting a trio of empirical thinkers, though I have grave doubts about the validity of this grouping. Locke went the whole hog in his acceptance of the basic concepts of classical physics of his day. The result was a philosophical structure, based on pseudo-psychology, which has all the defects and limitations of realism, naturalism, and idealism rolled into one. Working out to the full the implications of this scientific philosophy, his successor, Hume, landed himself and his contemporaries in bewilderment and confusion. Agnosticism, scepticism, and atheism were the logical consequences of the scientific trend inaugurated by Locke. And so far as the educational potentialities of these new scientific ideas are concerned, they are practically nil. Exert all your strength, still you cannot squeeze even a drop of educational value out of scientific agnosticism and atheism of the empiricists.

Bishop Berkeley alone among the empiricists has something of value to contribute to educational thought, because he challenged the grounds on which scientific materialism rested, and built up a system of idealistic philosophy, to which some of the nuclear physicists of our day are turning for solace. The late Professor Schrodinger, one of the pioneers in atomic physics, says in his book *Science and Human Temperament* that Bishop Berkeley was, perhaps, right in holding that the world is merely a projection of the mind. Berkeley's philosophic system is rich in educational concepts. But he has been condemned as a visionary, a subjective idealist, and one who introduced the dread concept of 'Māyā' into European philosophy. So great was the influence of the scientist in those days that Berkeley was soon relegated to the background. The tragedy was that European educationists looked for inspiration where they should not have; and where they should have, they did not! And we of this age, and even of this country, are the inheritors of all the evil consequences stemming from the misguided zeal of educationists for placating the scientist.

We now come to the last great European thinker who should have influenced education, but did not. In Immanuel Kant, the finest product of German culture, we have a thinker who trode like a colossus across the regions of European philosophy. Short in stature and frail in body, Kant had a gigantic intellect, which could take in, in its normal stride, vast reaches of thought inaccessible to others. He himself claimed that he was responsible for a second Copernican revolution in European philosophy. Yet, we find, once again, the phenomenon of double personality in a philosopher. In his great work *Critique of Pure Reason*, Kant is completely under the thumb of the scientist. The world view that he presents and the ideas that he holds up before us are a little disturbing, in that they are distorted by scientific positivism. But in his second work *Critique of Practical*

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Reason, which I consider to be of greater value than the first, Kant shakes off the yoke of science. In the realm of ethics and spirituality, scientific concepts have no validity. The scale of values is altogether different. And it is out of this scale of values that educationists can evolve principles for guiding them in formulating the aims and objectives of the educative process. I shall mention only one or two basic Kantian concepts that have profound educational significance. It is Kant who said, in speaking of democracy and democratic education, that man should never be treated as a means, but always as an end in himself. In the second place, Kant said that there is nothing intrinsically good in the world, except the goodwill. There is nothing greater than man in the world, and in man there is nothing greater than goodwill. Here is individuality raised to the highest philosophic level. And out of these Kantian principles, an educational theory of abiding value can be built up.

(*To be continued*)

THREE SUPREME MYSTERIES OF ŚRĪVAISNAVISM

By Swami Adidevananda

While the logic and metaphysics of Viśiṣṭādvaita are fairly well known to the outside world, very little is known about its attitude in its practical applications. Here religion glows in its most concentrated and unique form, and the intellectual formulation of philosophy gives place to intense spiritual experience, in which the individual self feels invaded by the Divine. The three supreme mysteries (*rahasya-traya*), according to Śrī Vedāntadeśika, one of the greatest exponents of Viśiṣṭādvaita, contain in a nutshell the philosophy of Viśiṣṭādvaita in its theoretical as well as practical aspects. The first mystery reveals the nature of the individual self in its relation to God; the second mystery teaches self-surrender (*prapatti*) as the easiest and best way; and the last mystery explains how God redeems the individual self, when He is propitiated by exclusive self-surrender.

The word 'mystery' cannot adequately express the subtle meaning of the Sanskrit term '*rahasya*', for in common usage it is a term of uncertain connotation. Here it is used in a restrictive sense to mean sacred doctrine divinely revealed. These three supreme mysteries are arrived at by working out the practical implications of the logical and metaphysical conclusions of the philosophy of Viśiṣṭādvaita.

Śrī Vedāntadeśika expounds the essentials of Viśiṣṭādvaita in his masterly work, *Rahasya-traya-sāra,* with special reference to the three fundamentals (*tattva, hita,* and *puruṣārtha*) and the three mysteries. The *tattva* (Reality) is Śrīman-Nārāyaṇa, as the Self of the self, being its support, controller, principal, and the lord. He Himself is the means and the end to be attained. *Hita* (way) is spiritual endeavour to realize the Reality; and *puruṣārtha* is attainment of the Reality as the *summum bonum* of life, by realizing which everything is attained. The three mysteries are known as the *mūla-mantra,* the *dvaya,* and the *caramaśloka.* Here an attempt is made to present the essentials of the three mysteries in the light of Śrī Vedāntadeśika's *Rahasya-traya-sāra.*

The *mūla-mantra* is a basic initiatory formula consisting of eight syllables in the form

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of three Sanskrit words. The first word is a single syllable, *Om*, formed of three parts *a*, *u*, and *m*. The second word is *namas*, meaning obeisance. The third word is *Nārāyaṇāya*, the dative inflection of *Nārāyaṇa*. The formula as a whole means: '*Om*. Obeisance to Nārāyaṇa.' The *dvaya* (double) consists of two parts. The first part means: 'I seek refuge in the feet of Nārāyaṇa who is ever united with Śrī.' The second part means: 'Obeisance to Nārāyaṇa who is united with Śrī.' *Caramaśloka* is the final teaching of the Lord in the *Gītopaniṣad*, which means: 'Giving up all duties come to me alone for refuge. I will release you from all sins; do not grieve.[1]

Apparently, these are the simple meanings of the three mysteries. The common characteristic of all the mysteries is that they explain and inculcate the doctrine of self-surrender, though each *rahasya* has an exclusive significance of its own. The comprehensive and subtle connotation of these mysteries will be explained in their appropriate places. The qualified aspirant must receive the *rahasyas* from a worthy preceptor in a proper manner and meditate upon them for his supreme good.

UNIQUE DOCTRINE

The concept of Brahman as the inner Self (*śarīrin*) and the world of individual selves and non-sentient matter as the body (*śarīra*) is distinctive to Viśiṣṭādvaita. God is the *śarīrin*, as He is the support, controller, and master of the body, for whom it exists. All the individual selves and matter constitute the body of God, as they derive their being from His will and essence. Similarly, the concept of *śeṣa-śeṣī* (God as the principal and the self as the subsidiary) not only determines the relation of God to the world of sentient and non-sentient beings, but also is essential to the practical side of the doctrine of self-surrender. Individual selves and matter exist as *śeṣa* in the *śeṣin* and for the purpose of the *śeṣin*. God as *śeṣin* sustains and utilizes the *śeṣa* for His purpose. Self and matter derive their essence from God and depend absolutely on His will. This distinctive and unique relation between God and the self has a direct bearing on the psychology of soul. If the self becomes an inseparable attribute of God, if it acquires a taste for the goal, and if it knows the specific means to attain that goal, it is because that God is the support (*ādhāra*), the principal (*śeṣin*), and the ruler (*niyantṛ*). The three letters *a*, *u*, and *m* connote all these cardinal notions.

The word '*Nārāyaṇa*' in the *mūla-mantra* means either 'He to whom men are a resting place' (*nārāḥ ayanaṁ yasya saḥ*) or 'The resting place of men' (*nārāṇāṁ ayanam*). From this, it would follow that the self has God alone for its substratum, and that it is pervaded by none except God. The preceding words *Om* and *namas* mean that the self exists for God alone, and is dependent on Him for everything. The *dvaya* is called *mantra-ratna*, a jewel among hymns. This also reveals that the self has no other shelter than God, and that it exists for no other purpose than that of God. The relation of *ādhāra-ādheya* (sustainer-sustained) is explicit in the third *rahasya*.

FIVE TRUTHS

Having determined the relation of God with the selves and matter, as one of *śarīra-śarīrī*, as a fundamental tenet of Viśiṣṭādvaita, the teachers of the tradition urge that every sincere seeker must know the five truths known as *artha-pañcaka*.[2] They are as follows:

1. *Prāpya-svarūpa*: The nature of Brahman to be attained.
2. *Prāptṛ-svarūpa*: The nature of the individual self that seeks Brahman as the *śarīrin*.

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[1] सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
—(*Gītā*, XVIII. 66)

[2] प्राप्तस्य ब्रह्मणो रूपं प्राप्तुश्च प्रत्यगात्मनः ।
प्राप्त्युपायं फलं चैव तथा प्राप्तिविरोधि च ॥
—(*Hārīta-Saṁhitā*)

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3. *Prāpti-upāya*: The means of attainment which are *siddhopāya* and *sādhyopāya*; the Lord Himself is the *siddhopāya* (the established means) which is self-accomplished, and *bhakti* and *prapatti* are *sādhyopāya* which are to be effected.

4. *Phala-prāpti*: The fruit resulting from it, namely, the realization of God.

5. *Prāpti-virodhi*: Obstacles to the attainment of Brahman, namely, ignorance, *karma*, egoism, etc.

Of these five truths, the nature of Brahman to be attained is revealed in the first letter *a* of *Om*[3] and in the word *'Nārāyaṇa'* in the *mūla-mantra*; in the word *'Śrīman-Nārāyaṇa'* in the *dvaya*; and in the words *'aham'* (I) and *'mām'* (me) in the *caramaśloka*. While meditating on the first truth of *artha-pañcaka*, one should always bear in mind that the Divine Mother Śrī is inseparable from the essential form of the Lord as knowledge and bliss.

The essential nature of the individual self is revealed in the letter *m* of *Om*[4] and in the word *'namas'* in the *mūla-mantra*; in *'nāra'* of *Nārāyaṇa* in the *mūla-mantra* and *dvaya*; in the word *'prapadye'* (I seek refuge) in the *dvaya*; and in the second person singular of the word *'vraja'* (come to me), in the word *'tvā'* (you), and in the sentence *'mā śucaḥ'* (do not grieve) in the *caramaśloka*.

The means of attainment is implied in the word *'namas'* and *'ayana'* of *Nārāyaṇa* in the *mūla-mantra*; in the first part of *dvaya*, 'I seek refuge in *Śrīman-Nārāyaṇa*; and in the first half of *caramaśloka*, 'Giving up all duties, come to me alone for refuge'.

The nature of fruit resulting from the realization of God is implied in the dative case of Nārāyaṇa (to Nārāyaṇa) in the *mūla-mantra*; in the word *'namas'* in *dvaya*; and in *'mokṣayiṣyāmi'* (I will release you) in the *caramaśloka*.

The obstacles to the realization of God are indicated in those false notions that are opposite to the truths implied in the three *rahasyas*, in the sense of 'my' and 'mine' in *mama*, in the word *'namas'* in *dvaya*, and in *'sarva-pāpebhyaḥ'* (from all sins) in the *caramaśloka*.

MŪLA-MANTRA

Now, some of the important meanings of the *rahasyas* may be presented. It was already hinted that the *mūla-mantra* reveals the true nature of self, which finds fulfilment in being subsidiary to the Lord; while *dvaya* reveals the nature of the way, the *caramaśloka* enjoins the acceptance of the way. Though all the truths are imbedded in each of these mysteries, still each *rahasya* has a primary significance of its own.

The *praṇava* or *Om* is the sovereign mystery of *nyāsavidyā*,[5] as also the essence of the Vedas. The letter *a* of *praṇava* in the *mūla-mantra* connotes Brahman or Nārāyaṇa as the source and support of everything; the letter *a* is the origin of all words, and Brahman is the source of all things indicated by the words. Thus God is the material and the intrumental cause of the whole creation. When *a* connotes God as the protector, it is, according to grammar, derived from the verbal root *ava*, which means 'to protect'. The letter *u* of *praṇava* connotes Śrī or Lakṣmī (in the dual sense of the Lord of Śrī), and also means 'only'. If we accept the former meaning, it follows that the individual self is absolutely subsidiary to Śrīman-Nārāyaṇa and none else. If, on the other hand, *u* means 'only' in accordance with the Vedic usage, it comes to mean that the self's subordinate relationship will not extend to anyone except God. The double meaning of the *praṇava* is illustrated in the celebrated verse of Vālmīki, as also in Arjuna's chariot. The

[3] अकारार्थो विष्णुः । (*Aṣṭaślokī*)

[4] मकारो जीववाचकः । (*Aṣṭaślokī*)

[5] प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
—(*Muṇḍaka Upaniṣad*, II. 2.4)

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verse in question (*Araṇyakāṇḍa*, XI. 1) is this:

'Rāma led the way, Sītā walked in the middle, and Lakṣmaṇa walked behind, bow in hand.'[6]

A represents Rāma, the Saviour, who is seen first; *u* represents Śrī, who also constitutes the *śeṣin* with the Lord; and *m* represents Lakṣmaṇa, their subsidiary, who is seen in the rear. Similarly, in Arjuna's chariot, the Lord(*a*) is seen first as the charioteer, and then Arjuna, the individual self (*m*), and *u* means only; when *u* means Śrī, the Lord and Śrī who constitute the *śeṣin* are first seen, and the self appears afterwards. So in the *praṇava, a, u,* and *m* denote respectively the Lord, the Saviour, the Mother who intercedes on behalf of the self, and the self who is to be redeemed.

The second word of the *mūla-mantra*, '*namas*', implies, by its own force, the prayer for protection. It indicates that the final responsibility of protection belongs to God, and not to the individual self. The self should surrender the responsibility of self-protection and entirely depend on God. The following verse of the *Ahirbudhnya-saṁhitā* (XXXVII. 37) illustrates how the word '*namas*' indicates self-surrender:[7]

> 'Of sacrifices performed with *samit* etc., he who surrenders his self to the Divine with the word *namas* is said to have performed the best sacrifice.'

Ma in *namas* connotes the individual self; this *ma*, which is in the genitive case, is preceded by *na* in the negative sense; hence it means 'not mine' (*na mama*). Though genitive case expresses relationship in general, here the genitive in *ma* implies distinctive relationship between *śeṣa* and *śeṣin*. The following three meanings are derived from the term '*namas*':

1. I am not myself (*ahaṁ na mama*).
2. None of my activity belongs to me (*yāśca kāśca na kṛtayo mama bhavanti; mama mamatā nāsti tāṣu*).
3. All these are subservient to God (*bhagavata eva tāḥ*).

According to the *Ahirbudhnya*, the term '*namas*' has three meanings: ordinary meaning, subtle meaning, and the highest meaning. The Lord is the supreme Person, and all other beings are subsidiary to Him. When the individual selves bow down to the Supreme without any motive, but with a special feeling that the 'Supreme is ever my *śeṣin* and I am ever his *śeṣa*', this feeling is called '*namana*'. Since the Supreme bends in favour in response to the devotee's salutation, this function also is called '*namas*'. Uttering the word '*namas*', feeling '*namas*' in the heart, and bowing with the body is perfect '*namas*'. Any other form of '*namas*' different from this is deficient.[8] This is the ordinary meaning of the word '*namas*', which is derived etymologically.

Whenever the individual self considers itself and its possessions as its own, the two letters '*ma-ma*' connote 'mine'; this is due to wrong notion and tendencies of attachment. This notion must be got rid of by the counter-impression, 'These do not belong to me' (*me na*). The purport is that the individual self has no right to be intransigent, and that it exists only for God. Thus 'I' and 'mine' are got rid of by uttering '*namas*' at the time of self-surrender. This is the subtle meaning of the term '*namas*', which is derived from the similarity of syllables based on Nirukta.

The syllable *na* cannotes the way, the syllable *ma* indicates that the way is consequential, and the final aspirate *s* implies the su-

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[6] अग्रतः प्रययौ रामः सीता मध्ये सुमध्यमा ।
पृष्ठतस्तु धनष्पाणिः लक्ष्मणोऽनुजगाम ह ॥

[7] समित्साधनकादीनां यज्ञानां न्यासमात्मनः ।
नमसा योऽकरोद्देवे स स्वध्वर इतीरितः ॥

[8] वाचा नम इति प्रोच्य नमसा वपुषा च यत् ।
तन्नमः पूर्णमुद्दिष्टं अतोऽन्यत् न्यूनमुच्यते ॥

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preme Lord.[9] From this, it would follow that the supreme Lord is the Puruṣottama, and that He Himself is the principal means called '*namana*' to realize Him.[10] This is the highest meaning of '*namas*', as explained in the sacred literature based on the scientific interpretation of words.

In the ordinary interpretation, it was indicated that *namana* is natural to the individual self. In the subtle interpretation, the essential of the self was revealed, so that it may adopt the means without self-importance; in the last interpretation, the Lord Himself was pointed out as the existing means (*siddhopāya*), who can be propitiated by self-surrender (*sādhanopāya*).

The *mūla-mantra* is an expansion of the *praṇava*, and it identifies Brahman with Nārāyaṇa. The term '*Nārāyaṇa*' in the *mantra* is *yoga-rūḍha*, i.e. conventional and etymological. It reveals the absolute Saviour, who is connoted by the first letter of the *praṇava*, as the protector of all individual selves. He is the ground of all existence. The term '*Nārāyaṇa*', which reveals the two categories of *śeṣa* and *śeṣin*,[11] finds supreme place in the *Viṣṇugāyatrī*.[12] This sacred term embodies also attributes of Brahman, which are confirmed in the four chapters of the *Brahma-sūtra*.[13]

1. He is the cause of the universe.
2. That He is the cause is irrefutable.
3. He is the way for liberation.
4. He is the object of realization.

The word '*nara*' also indicates Nārāyaṇa for the following reasons:

1. While pervading everything, He is not tainted by anything.
2. He who leads the selves is *nara*, according to the verbal root *nṛ*, meaning 'to lead'.
3. In the *Sahasranāma*, Jahnu, Nārāyaṇa, and Nara are the names of the Lord.

According to a famous passage of Manu, 'The waters (souls and matter) are the progeny of Nara', which implies Nārāyaṇa.

That the Lord is the means or resting place or substratum is derived from the word '*ayana*' in the following ways:

1. *Ayana* is that by which one goes (*īyate anena*). Here the Lord becomes the way.
2. *Ayana* is that which is attained (*iyate 'sau*). Here the Lord is the object of attainment.
3. *Ayana* is that in which it rests (*iyate asmin*). Here the Lord is the substratum of everything.

The dative case of the word '*Nārāyaṇa*', i.e. *āya*, indicates that the Lord is the recipient of all service rendered by the votaries. This dative portion of the term, *āya*, represents the potency of the *mantra*. This indicates the attainment of the result. It may also mean the prayer for the realization of the result. Another meaning of the dative is *sampradāna*, i.e. it points out the person who accepts the offering. The Lord as *śeṣin* is the recipient. The individual self does not give anything which does not already belong to the Lord, but offers what already belongs to Him. Thus, the *mūla-mantra*—like a small mirror which reflects a large vista—reveals the essential nature of the Lord as the saviour, the substratum, and the goal.

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[9] पन्था नकार उद्दिष्टो मः प्रधानो निरूप्यते ।
विसर्गः परमेशस्तु तत्रार्थोऽयमुदीर्यते ॥

[10] अनादिपरमेशोऽयं शक्तिमान् पुरुषोत्तमः ।
तत्प्राप्तये प्रधानोऽयं पन्था नमननामवान् ॥

[11] See two meanings of Nārāyaṇa elsewhere in the article.

[12] नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥

[13] कारणत्वमवाध्यत्वमुपायत्वमुपेयता ।
इति शारीरकस्थाप्यमिह चापि व्यवस्थितम् ॥

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DVAYA

Dvaya is considered to be a jewel among *mantras* (*mantra-ratna*), as it not only brings out the complete significance of the dual form of the Godhead, i.e. Śrīman-Nārāyaṇa, but also has the power to enable the initiated in the discharge of his duties even if uttered once. The first part of *dvaya* instructs the aspirant that the Lord of Śrī is the only source of the universe, and that Śrī, the Divine Mother, resides in the Lord to redeem the lost soul from its perversity. The individual self, realizing its utter helplessness, casts itself on the divine compassion, which knows no limitation. In the supreme act of self-surrender, the self has to empty itself of its egoism and self-responsibility, and respond to the operation of divine grace. The second part deals with the attainment: the self realizes that it exists for the sole purpose of God as His *śeṣa*. This idea is brought out in bold relief in the *Kaṭha-śruti*, *Śvetāśvataro-paniṣad*,[14] *Gadya-traya* of Śrī Rāmānuja, *Stotra-ratna* of Śrī Yāmunācārya, and in the *Śaraṇāgati*[15] of Śrī Nammāḻvār, the greatest *prapanna* of the tradition. Śrī Rāmānuja's *Gadya-traya* is considered to be a gloss on the *dvaya*.

This *rahasya* is called *dvaya*, since it reveals two objects: the way (*upāya*) and the *summum bonum* (*upeya*). These ideas are implicit in the famous verses of Vālmīki. Lakṣmaṇa had no other purpose in life than to follow Rāma. He was completely qualified to seek refuge in Rāma, his lord. He prayed to Sītā, the mother of compassion and interceder for all devotees, and through her, he clasped the feet of Rāma and said, 'You shall enjoy yourself with Sītā on the mountain brows. I will render every kind of service at all times and all places' (*Ayodhyā-kāṇḍa*, XXXL. 2, 27).[16] As this *mantra* suggests the choosing of a Saviour (*śaraṇa-varaṇa*) and the surrender of self-responsibility (*bhāra-samarpaṇa*), it may be called *dvaya*. The potency of this *mantra* is so great that it does not require for its initiation any *japa*, *homa*, or ritual; it may be uttered in any way.[17]

The term '*Śrīman-Nārāyaṇa*' (of Śrīman-*Nārāyaṇa-caraṇau*, the first word of *dvaya*) connotes the highest Reality, which is the ultimate resort of every one. The word '*Śrīmat*' in *Śrīman-Nārāyaṇa* indicates that the Lord is associated with Śrī or Lakṣmī in all His redemptive acts. The word 'Śrī' has six meanings:-

1. *Śrīyate* (is resorted to).
2. *Śrayate* (resorts to).
3. *Śṛṇoti* (hears).
4. *Śrāvayati* (makes one hear).
5. *Śṛṇāti* (removes).
6. *Śrīṇāti* (makes ripe).

When the aspirant resorts to the Divine Mother for liberation, she resorts to the Lord for his deliverance. She converts the Ruler into a Saviour by her intercession on behalf of the devotee. Śrī Parāśara Bhaṭṭa, in his famous *Śrī-guṇa-ratna-kośa* (verse, 52), brings out the beauty of maternal love over the rule of law:[18]

> O Mother, your loving Consort bent on our good, like a father, is occasionally displeas-

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[14] मुमुक्षुर्वै शरणमहं प्रपद्ये । —(VI. 18)

[15] त्वत्पादाब्जं प्रविष्टोऽस्म्यहमिह सततं दासभूतोऽस्म्यनाथः ।
—(Sanskrit rendering of *Tiruvāimoḷi* by Kalki Narasiṁhācārya)

[16] स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।
सीतामुवाचातियशा राघवं च महाव्रतम् ॥
भवांस्तु सह वैदेह्या गिरिशानुषु रंस्यते ।
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते ॥

[17] येन केनापि प्रकारेण द्वयवक्ता त्वं... (*Śaraṇāgati-gadya*)

[18] पितेव त्वत्प्रेयान् जननि परिपूर्णगाऽसि जने
हितश्रोतोवृत्या भवति च कदाचित् कलुषधीः ।
किमेतत् निर्दोषः क इह जगतीति त्वमुचितैः
उपायैः विस्मार्य स्वजनयसि माता तदासि नः ॥

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ed with a sinner. (On such occasions, you intercede on our behalf and say): 'What is this anger? Who is there in the world that has no faults?' By such means, you reconcile Him with the penitent, making Him forget his offences. Therefore you are our Mother.

The first two meanings of Śrī emphasize her abundance of love which surpasses that of a worldly mother, which is not without some taint of selfishness. When the penitent seeker prays to the Mother for persuading the Lord to be accessible to him, she listens to his distress and pleads with the Lord on his behalf to save him. Here the third and fourth meanings are implied. According to the fifth meaning, she removes all the obstacles in the spiritual path. The last interpretation means that the Mother, by her mercy, enables the initiated to become mature, so that they may possess the necessary qualification for serving the Lord. The word '*Nārāyaṇa*', with *Śrīmat* as an attribute, indicates that He possesses auspicious attributes like affection, amiability, accessibility, compassion, gratitude, etc.

The word '*caraṇau*' not only denotes the two feet (of the Lord), but it denotes also the divine, auspicious form, constituted of supernal *sattva*. This auspicious form of God serves as the object of meditation even for those who have no clear conception of His essential nature, i.e. knowledge and bliss. It is said that this divine, supernal form is liked more by God Himself than His essential nature.[19]

The word '*śaraṇaṁ*', the next word in the *dvaya*, denotes the means in a special manner. The Saviour Himself becomes the means, so that the aspirant need not make any special effort for his emancipation.

The last word of the first part of *dvaya* is *prapadye* (I seek refuge). The root '*pad*' in *prapadye* means 'to go' as well as 'to know'. The word '*prapadye*' indicates the special knowledge required for the act of self-surrender. That knowledge is the absolute faith that God will save.[20] The preposition '*pra*' in *prapadye* signifies the intensity of faith *par excellence*. Thus the first part of *dvaya* reveals the saviourship of God, the core of self-surrender, its accessories, and the qualification of the aspirant for it.

The second part of *dvaya* deals with the attainment of the goal, the special means, and the aspirant's distinctive nature which consists in being the *śeṣa*. Here the word '*Nārāyaṇa*', with the attribute *śrimat*, reveals His supreme lordship and His unsurpassed enjoyability through His innumerable attributes. The attribute *śrīmat* connotes the dual form of the Godhead (i.e. Fatherhood and Motherhood of God), who is worthy of our worship and service. Though the word '*śrī*' has many meanings, here it means service (*śrīṁ sevāyām*). The term '*Nārāyaṇa*' here indicates communion of *śeṣa* with the *śeṣin*. The taste of divine communion generates in the aspirant a love for further dedicated service of the Lord.

The word '*namas*' (last word in the second part of *dvaya*) indicates the need for renouncing the sense of self-responsibility. The word has to be interpreted as to mean 'Let me not be for myself' (*na mama syām*). Though the word '*namas*' implies the destruction of all obtacles like *avidyā*, *karma*, etc., here it specially means the renunciation of one's own will, responsibility for action, and experience.

The purport of *dvaya* is this. Since the penitent seeker is destitute of all other means, he prays to God, so that He may Himself become the means and grant the specific boon that is desired. He surrenders all forms of egoism and self-responsibility. God is the only refuge and support of the individual self. Thus *dvaya* connotes self-surrender at the feet of the Deity with the firm faith that He Himself is the way and the goal.

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[19] मूर्तं ब्रह्म ततोऽपि तत्प्रियतरं रूपं यदत्यद्भुतम् ।

—(*Catuḥślokī*, 4)

[20] रक्षिष्यतीति विश्वासः ।

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CARAMAŚLOKA

Caramaśloka is the final teaching of the Lord in the *Bhagavad-Gītā*. This esoteric teaching is meant to remove the sorrows of life and grant the peace that passes our comprehension. Śrī Vedāntadeśika summarizes the core of *caramaśloka* in the following words: The master-medicine (*siddhauṣadha*) will confer on you all the health which a large number of other drugs may give you. Therefore without worrying yourself about other means of treatment, take this master-medicine which can enliven you. This will cure all the diseases that can be treated by other medicines. After taking this medicine, you can enjoy all the pleasures. So you need not grieve, thinking that you have lost your health and pleasures.

The first half of this *rahasya* enjoins the means, and the second half implies the end to be attained. So the central idea of this *śloka* is to enjoin the means. The word '*sarva-dharmān*' indicates the manifold *dharmas* and their accessories enjoined in the scriptures. The next word '*parityajya*' (giving up) connotes absolute abandonment. All other means must be given up in favour of self-surrender. This may be regarded as a divine imperative. It says: 'For the sake of self-surrender, no other *dharma* need be performed.' Śrī Vedāntadeśika gives six meanings of the words '*sarva-dharmān parityajya*', which have the sanction of ancient exponents:

1. *Aśaktādhikāratvam*: Incapacity to follow other means gives competence for self-surrender.
2. *Ākiñcanyapuraskriyā*: Sense of utter helplessness for not possessing any other means qualifies one for self-surrender.
3. *Dharmāṇām anaṅgabhāvaḥ*: Self-surrender requires no other observance as its limb or accessory.
4. *Aśakyārambhavāraṇam*: Abstinence from doing what is impossible.
5. *Tat-pratyāśā-praśamanam*: If other means are found to be impossible, one should not even entertain a desire to adopt them.
6. *Brahmāstra-nyāya-sūcanam*: Principle of *Brahmāstra*; when *Brahmāstra* is used, no other missile should be used, for the potency of *Brahmāstra* will disappear. When Indrajit had bound Hanūmān with *Brahmāstra*, it lost its power as soon as the demons tied him with a rope (*vide Sundarakāṇḍa*, XLIX. 51). Likewise, no other means should be adopted after accepting self-surrender as the only way.

The third word of the *śloka*, *mām* (to me), indicates the easy accessibility of the Lord. If the Lord, who is independent and transcendent is beyond the reach of ordinary mortals, it will not be possible for the humble souls to reach Him. Though supreme and transcendent in the metaphysical sense, God is not a remote mystery. He enters into the realm of events and persons and helps every one to reach towards Him, to get into conformity with the divine purpose. *Lakṣmītantra* puts this idea in a telling way: 'The Lord anticipates a prayer for protection. He is, indeed, ever ready to guide and confer the greatest of the boons.' 'When shall I get back the ornaments (souls) from which the dirt has been removed?' is the wish of the Lord. Every individual self is, as it were, an ornament on the body of the Lord. The words '*mām*' and '*ekam*' imply the *siddhopāya* (God), who demands nothing except the surrender of self-responsibility with a prayer for protection.

Śrī Deśika gives six interpretations for the term '*ekam*' and brings out its full significance:

1. *Prāpyasyaiva prāpakatvam*: The endeavour itself is the goal.
2. *Svaprādhānya-nivāraṇam*: Self-effort is necessary to some extent to pursue the spiritual ideals. But it is not so important in the final attainment, which is only possible by the grace of God.
3. *Prapatteḥ vyājamātratvam*: Self-surrender is only an excuse. The penitent has only to surrender himself. The Lord as Mukunda confers final attainment.
4. *Anyopāyaiḥ ananvayaḥ*: Self-surrender

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has no relation with other means. If other means are adopted after *prapatti*, the self-surrender loses its power for want of deep faith, which is an important limb of *prapatti*.

5. *Tadaṅgairapi asambandhaḥ*: Likewise, there is no relation between *prapatti* and other ancillary means like *karma-yoga* etc.

6. *Sarva-sādhyeṣu abhinnatā*: *Prapatti* is the only means even for obtaining the other goals of human endeavour, like *dharma, artha,* etc.

The words '*śaraṇaṁ vraja*' (seek refuge) are a divine imperative, which is the means for receiving the grace. This call for refuge (*śaraṇa-varaṇa*), though addressed to Arjuna, is meant for all without any distinction. This is indicated from the famous address of Śrī Rāmānuja in his *Śaraṇāgati-gadya*: 'You are the refuge of the whole world without considering any distinctions that may exist among beings.' The word '*vraja*', like *prapadye* in the *dvaya*, indicates complete self-surrender. Though the Lord Himself is the true doer in the ultimate sense, the individual self possesses the right to make an effort and function in accordance with its own will. So the word '*vraja*' implies the right of the individual self to perform actions.

The word '*aham*' in the second half of the *caramaśloka* implies the extraordinary redemptive power of God, which cannot be accomplished by others. While independence and omnipotence of God make Him remove all the obstacles in the spiritual path, His compassion and graciousness make Him overlook all the defects of the erring soul. The Supreme alone possesses the power to deliver the soul from all evils. The meaning of '*aham*' is 'I Myself'.

The next word '*tvā*' (you) indicates the intelligent seeker who has realized the transience of temporal life and the nature of the Deity, and who has surrendered to the Lord the self-responsibility for protection.

The word '*sarva-pāpebhyaḥ*' indicates countless merits and demerits which are the causes of bondage. The word '*sarva*' (all) includes *avidyā, vāsanas* (impressions), which create a taste for undesirable things, contact with matter, etc. These are the causes as well as the products of *karma*. What is called *pāpa* (sin) is the means of evil, and can be known from the scripture only. Evil is the attainment of what is disagreeable and non-attainment of good.

The word '*mokṣayiṣyāmi*' means: 'I will grant you liberation when you want it.' The Lord with His boundless mercy gives the choice of time even for liberation to the devotee himself. The underlying suggestion is that He does not want to do anything against our will. The liberation may result immediately after *prapatti* or after physical dissolution. The word also indicates the destruction of all obstacles.

The last two words '*mā śucaḥ*' (do not grieve) indicate the confirmation of what has been promised before. The grief that is to be removed here is not the old sorrow of Arjuna expressed in the early phases of the *Gītā*. Arjuna had a different kind of grief. He felt he was incompetent to adopt all those arduous means for his liberation. He could not see his path clearly in the gloomy day of worldly existence, full of insuperable obstacles. Śrī Kṛṣṇa assured him not to grieve, as He Himself had become the means to liberation after self-surrender.

Thus, if the *mūla-mantra* enunciates the doctrine of self-surrender and the *dvaya* elaborates it and shows the way for its performance, the *caramaśloka* explicitly enjoins self-surrender to God as the only means to be adopted by the aspirant, incapable of other arduous disciplines.

No call is more inspiring or timely than the final message of Śrī Kṛṣṇa with its assurance of deliverance from all sins and fears. It is a universal call to all those who are heavily laden to seek refuge in God.

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THE UTILITARIAN ANALYSIS OF OBLIGATION

By Sri Suresh Chandra

Utilitarianism is a theory that attempts to analyse the meaning of 'ought' or 'obligation'. This analysis is also applicable to other deontic concepts such as 'duty' and 'right'. It makes very little difference to say 'X is obligatory' or 'It is right or duty to do X'. The differences among the various deontic concepts are philosophically colourless. What is philosophically important is whether these deontic concepts are, or are not, analysable or definable in terms of the non-deontic concepts such as 'happiness' or 'goodness'. In this sense, moral philosophy may be defined as a proof or disproof that moral imperatives are economic. Some philosophers, like Kant, adhere to the view that moral imperatives are categorical, whereas others, like Moore, think them to be economic or hypothetical. In this connection, it is necessary to point out that the subject-matter of philosophy is not to describe what particular actions are obligatory. Analysis of obligation does not mean enumerating the class of actions that we ought to do. It simply means describing the logic of such sentences as 'It is obligatory to tell the truth' or 'One ought not to tell lies'. We shall see that utilitarianism—the view which treats moral imperatives as economic—is not a logical description of 'obligation'.

Certain preliminary clarification as to the standpoint of utilitarianism is necessary. Utilitarianism, of whatever variety it may be, takes its stand on the 'consequence' of an action. While considering the question of the explanation of obligation, it denies the consideration of both the bare action and the action with a particular motive. The ideal utilitarians, like Moore, think that the consideration of motives is wholly irrelevant to the obligatoriness of an action. The consideration of motives may be relevant for moral praise or blame, but not for rightness or obligatoriness. The rightness or obligatoriness of an action is an exclusive concern of the 'consequence' of an action. As regards the consideration of motives, the intuitionists, like Prichard and Ross, also agree with utilitarianism. Expressed in plain, ordinary language, utilitarianism means that duty or obligation is whatever is to our interest or happiness or goodness. The reason for doing what we ought to do lies in the fact that doing so increases our interest or happiness or goodness.

An objection against this view can be raised by referring to the basic explanatory concepts such as happiness and goodness. These concepts are highly ambiguous. Though Aristotle asserted happiness as an end of all human actions, or the only thing of intrinsic value, when asked about the nature of happiness, he fell into inconsistency. Some say that happiness is the same as honour; others tell that it is virtue; and still others hold that it is pleasure or wealth. What meaning can be given to happiness? For it cannot also be maintained that that which is happiness or intrinsically valuable, or the end of all human actions, is the same identical characteristic which is inherent in the different forms of activities. In that case, a pig's life is as good as virtuous activity, since both of them lead to the realization of the same identical characteristic. Therefore there is no logical absurdity involved in Bentham's principle of utility. Moore's simple, unanalysable, and indefinable 'goodness' is as fictitious an object of moral action as is Aristotle's 'happiness'. For, if the same identical goodness exists in different forms of activities, one can derive the goodness of reading a poem from playing the game of football in the field.

Besides this ambiguity in which a utilitarian uses his basic concepts, there are various other objections to which the view is open. Granted that those concepts are not ambiguous, the question arises, Can they really be treated as reasons for doing what we ought to do? To

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ask the very question 'Why ought we to do what we ought to do?' is to indicate the conflict between duty and interest or happiness or goodness. It is this conflict which has given rise to the question; therefore the solution does not lie in showing that duty is necessarily to our advantage. It is to beg the question. Plato was mistaken in his supposition that by doing justice one would necessarily reap a better crop. As Prichard points out, 'The balance of resulting good may be, and often is not, on the side of justice'. We recommend justice, and think that we ought to do what is implied by the principles of justice, not because justice leads to utility, but simply because of its own accord. There is truth in the idea that justice should always be done, though the heavens should fall. As a matter of fact, whether the heavens would fall or not by doing justice is a different question, but such a notion of justice in which there is no consideration of the utility of an action exists in our mind. We are not always morally bound to do actions which lead to the greatest amount of happiness or goodness. Sometimes we are morally bound to do actions, simply because they are just actions. It is not evident that by following the dictates of justice one would have followed the principles of utility. It is possible that injustice, on the whole, may sometimes lead to better consequences. But that would not make it justice or the action which we ought to do. Maybe that the idea of justice, as Mill thinks, has originally been derived from the idea of utility, or, as Sidgwick thinks, it is the product of 'rational benevolence'; but this question as to the origin of an idea should not be confused with its present significance. We approve of a just act, because it is a just act, and not because it would lead to utility, or that it is the product of a certain sort.

Besides this notion of justice, there are other considerations that falsify the utilitarian analysis of obligation. For example, there is the individuality of the action itself, which is sometimes the reason why we ought to do it, without any consideration of its consequence. We think that we ought to tell the truth, pay our debt, or keep our promises, not because they lead to such and such consequences, but because they are actions of such and such a nature. We ought to tell the truth, because it is telling the truth; or we ought to keep our promises, because they are our promises to be kept. The sense of obligation arises in us with the mere thought of an action, without implying the thought of its consequence—that the action being of such and such a nature, we are morally bound to do it.

The objection raised above is confirmed by the fact that the sense of obligation is, or can be, produced by the thought of the action and action alone. Therefore it is the action as such, and not something other than the action, which can be the reason why we ought to do what we ought to do. The consequence of an action is not the same thing as action. It is not even a part of action. If utilitarianism is true, then it implies that the sense of obligation is produced by the thought that something other than the action has a particular nature. This is evidently a false conclusion. For it is lying, inflicting pain, or telling the truth as such which can produce the sense of obligation. As Prichard would have it, 'The thought of something which is not an action cannot produce the sense of obligation to do our action'. If the Kantian dictum that 'ought' implies 'can' is true, then the consequence of an action can never be the object of obligation, since consequence is not under our control. It is the action and action alone which is under our control. Therefore the reason for our obligation is merely and directly the action as such, and not what is its consequence. The concept 'ought' or 'duty' is applicable to action as such, and not to something which is not an action or which is its consequence.

This objection may lead a utilitarian to modify his position. He may accept that merely the thought of the consequence of an action cannot produce the sense of obligation. But what is possible, it may be urged, is that the thought of the consequence of an action

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may produce in us a desire to do an action. For example, the thought that 'pleasure is good' may produce in us a desire to do a particular sort of action. The sense of obligation to do an action has not directly been created by the 'goodness of something which is not an action', but by the 'desire to do an action'. A utilitarian may introduce 'desire to do' as a link between 'ought to do' and 'consequence of doing'. But this new effort is the identification of 'ought' with 'desire', and therefore suffers from the naturalistic fallacy. The meaning of 'ought' is such that it has nothing to do with 'desire' or any other psychological state. We think that we ought to do an action whether we may or may not desire to do it. In fact, the force of 'ought' can be retained only when there are no desires to do actions.

ROMAIN ROLLAND AND INDIA

By Sri Arun Chandra Dutt

'East is East, and West is West, and never the twain shall meet.' Thus goes a pertinently sinister jingoism of an insular poet. But certainly the twain can meet in a spirit of give and take, if they but know and practise a bit this magic heart-alchemy in their day to day relation.

Among other Westerners, Romain Rolland had boldly proved the utter hollowness of such parochial slogans, at a time when their inventors were threatening to widen the chasm between the East and the West. In all his works, he sedulously bore witness to the faith that no great work is ever accomplished in this world save by those who have faith in mankind, faith in something higher and greater than mankind, which is yet present in mankind. This robust faith in the entire human race sustained him and turned him into an unflinching optimist.

With a pale face, liquid green eyes, almost a prophetic insight, and a versatile and prolific intellectual eminence in a stooping and frail frame, Rolland lived the life of a recluse. He was like an inexhaustible reservoir of wisdom and goodwill; and who ever did not tap the 'Golconda mine' for enriching himself? He saw the world and saw it whole with the timeless vision of a seer. His first literary work dealt with the life of Beethoven, 'the most heroic force in modern art, the best friend of all those who suffer and struggle'. This book is a clear evidence of his music as a *sādhanā*, which has its victory over time and its ruthless frontiers. He leapt into fame and eminence as a creative artist with the publication of his famous novel *Jean Christophe*. The musical criticisms and thoughts that played as deep undercurrents in it surely added a fresh feather to his cap. He could easily have said of himself what he made Jean Christophe say, in the words of Antigone, 'I was made for love and not for hate'.

Rabindranath Tagore says, 'In every land of every clime, a few men have crystallized into a nucleus of light, men who have made bold to proclaim that, though isolated, they fear none. You may deride them, persecute them, even kill them, but never will they return blow for blow. For they are pledged, in everlasting loyalty and love, to the voice of the Lord seated in the heart'. No wonder that this type of heart, with a profound sympathy for the suffering and bleeding humanity in a war-torn world, should be ever free from sectional views. Where could one find this deep humility and profound insight into men and things but

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in the Indian scriptures, and where among the Westerners except in the writings and utterances of Rolland and his guide and helpmate Tolstoy?

To Rolland, true art was a *sādhanā*. For a true artist, 'The career of art is anything but a gay round of easy vanities and savoury pleasures only'. For the recognition and eminence in their lifetime, all great artists have to pay dearly in great suffering, neglect, solitude, and struggle with the contemporary world and themselves. This fact was laid bare in his presentation of the lives of Beethoven, Michael Angelo, Francois Miller, and Tolstoy. In his opinion, want of the so-called modern education cannot prove a deterrent to a correct appreciation of real art, demanding a harmonious blending of intellectualism and emotionalism, as is evident in his *Musiciens d'aujourd hui*. 'It is a mistake', says he, 'to claim that a deeper knowledge of a work of art intensifies the enjoyment of its contemplation. Its knowledge informs the enjoyment, but withal renders it cold in that it dilutes the mystery. The enigmatic fragments of the concerts (heard in the days of my unsophisticated youth) used to assume the colossal proportions they did by virtue of what the heart and imagination wove around it all. Now, however, we have traversed the paths much too often, having learnt since to recognize the sovereign order and reason which once lay submerged behind the apparent delirium of the imagination. The idols are shown up in full glare. Each wrinkle of their faces has now become familiar to us, with the result that we can no longer perceive in their presence the same young thrill of bewildered emotion.'

Master minds think and work alike. This similarity of outlook that characterizes the great, neither space nor ethnic considerations can sunder. There is neither orient nor occident to the naked soul, such things are merely its trappings. The entire world is its home, and all can claim it as their own. As an inevitable corollary, Rolland was immensely attracted by the ancient wisdom of India. Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, and Mahatma Gandhi were equally caught in the clear mirror of his expansive and receptive mind. He wrote: 'Oh, Tagore, oh, Gandhi, rivers of India, who, like the Indus and the Ganges, encircle in your double embrace the East and the West—the latter, Mahatma, master of self-sacrifice and of heroic action, the former, a vast dream of light —both issuing from God Himself on this world tilled by the ploughshare of hate.'

This universalization of the self, this idea of kinship of one with the other and oneness of all, irrespective of caste or creed, so tremendously influenced his great mind as to label Rabindranath Tagore 'the spiritual ambassador of the East to the West'.

Such eulogy more than abundantly justifies Rolland's love and respect for India. His intense yearning for a union of Europe and Asia clearly shows what a great apostle of reconciliation he was. The same appeal of India manifests itself in his own confession when he says, 'As for myself, India from now on is not a foreign land, she is the greatest of all countries, the ancient country from which once I came. I find her deep inside me'. Again, in a letter to Sri Dilip Kumar Roy, he writes: 'Now I am a Frenchman of France, born in the heart of France in a family which has been nurtured on her soil for centuries. And when I was barely twenty, I had no knowledge of the religions and philosophies of India. I had not even read the rare philosophers like Schopenhauer, who had been replenished by them. I infer, therefore, that there is some direct family affinity between an Aryan of the occident and an Aryan of the orient. And I am persuaded that I must have descended down the slopes of the Himalayas along with those victorious Aryans. I feel their blue blood coursing and throbbing in my veins'.

Naturally and instinctively, Rolland carefully went through the French translations of many books on Buddhism and of Hindu philosophical works like the *Gītā*, the Upaniṣads, etc. The teachings of these great works played a vital

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part in moulding his universal and cosmopolitan outlook. A master mind, well posted in oriental scriptures, particularly the Hindu philosophy, naturally recoiled at the very idea of weltering in the quagmire of muddle-headed sectarian views. Staunch and abiding spiritualism was in happy wedlock with a crystal-clear humanism in his life.

The inspiration he received from the Hindu scriptures initiated him to the boons of spiritualism, mysticism, and a spirit of abnegation so true to the genius and traditions of India. Intellectual and political myopia he had none, as Rolland, the marvellous man and artist, with his head amidst the clouds, surrounded by an ascetic aura, a circumambience of mysticism about him, was the embodiment of that brooding human spirit which ever remains sleepless and whose task never ends. His love and admiration for Sri Aurobindo was so great that he regarded him as one of the highest spiritual forces in the world. His *Credo quia Verum,* which he wrote when he was merely a stripling of twenty, has a close affinity with Sri Aurobindo's *Īśopaniṣad.* A strange but happy coincidence of thought and outlook indeed!

Rolland had deep sympathy for the downtrodden starveling. He could feel their pulse with the throb of his heart's blood. The rank and file of society always found their safest niche in the inmost recesses of his wide-open heart, as is evident when he says: 'Humanity is always on the march, the intellectual *elite* is her vanguard, her pioneers, paving the way along which the entire humanity shall pass eventually. It would therefore be wrong to represent this *elite* as separated from the rank and file because the latter lags behind. And he would be an indifferent leader of the people who would constrain its vanguard to march with the bulk of the army.'

This was, in short, the French luminary, as the Indians judge him from their own particular angle of vision—a close and faithful interpreter of the East to the West.

Stephen Zweig very aptly remarked, 'His apostleship not only reclaimed to some extent the discredited gospel of Christ Crucified, but stood up boldly for the poet's faith in his mission as a spiritual leader and a moral spokesman of all nations'.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 2

BRAHMAN, AS EMBODIED IN THE PRECEDING ELEMENT, IS THE CAUSE OF THE SUBSEQUENT ELEMENT IN THE ORDER OF CREATION.

तेजोऽतः, तथाह्याह ॥२।३।१०॥

10. Fire (is produced) from this (i.e. air); so verily says (the Śruti).

It has been shown that everything different from Brahman is an effect of Brahman. The question is whether the effects originate from their immediate antecedent substance or from Brahman in that form. The opponent holds that the origination takes place from the immediately preceding substance only.

The text 'From air (is produced) fire' (*Tai. U.*, II.1) shows that fire originates from air.

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आपः ॥२।३।११॥

11. Water (is produced from fire).

'From fire is produced water' (*Tai.U.*, II.1); 'That created water' (*Chā.U.*, VI.2.3). These texts show that water is created from fire.

पृथिवी ॥२।३।१२॥

12. Earth (is produced from water).

'From water earth' (*Tai.U.*, II.1); 'It (water) sent forth food' (*Chā.U.*, VI.2.4), where food stands for earth. These two texts show that earth is created from water. It may be questioned, How does 'food' mean 'earth' in the *Chāndogya* text quoted? The next *sūtra* answers it.

अधिकारूपशब्दान्तरेभ्यः ॥२।३।१३॥

13. (Earth is meant by 'food') because of the subject-matter, the colour, and other Śruti texts.

In the *Chāndogya* text, the word 'food' denotes earth, because the section treats of the creation of elements, and hence 'food' also refers to some element. As everything eatable is a product of earth, the effect is mentioned to denote the cause. In a complementary text, which mentions the colour of the elements, we have, 'The red colour of a flame is the colour of fire; the white one that of water; and the black one that of food' (*Chā.U.*, VI.4.1). This text clearly shows that 'food' means the element earth. Other Śruti texts also, like 'From water earth' (*Tai.U.*, II.1), clearly show that from water earth is produced. Therefore the word 'food' in the *Chāndogya* text means earth.

Fire and other elements are given as mere instances, indicating that all entities like *mahat* etc. in the order of creation are originated from the immediately preceding substance. Texts like 'From It is born breath, mind,' etc. (*Mu.U.*, II.1.3); 'It sent forth fire' (*Chā.U.*, VI.2.3) are to be understood in the sense that Brahman is the mediate cause and not the direct cause.

तदभिध्यानादेव तु तल्लिङ्गात् सः ॥२।३।१४॥

14. But He (is the direct cause of everything) (as is known) from the indicatory mark, viz. reflection.

The word 'but' refutes the view expressed in the previous *sūtras* and says that Brahman, as embodied in the immediately preceding substance, is the direct cause of all effects like *mahat* etc. How is this known? From the indicatory mark, viz. reflection on the part of these substances. The text 'That fire thought .... that water thought' (*Chā.U.*, VI.2.3-4) shows that after reflection these elements produced the effects. This reflection is impossible for the inert elements, and so we are to understand that the Lord, as embodied in these elements, produced the effects. That the Lord is embodied in all beings is known from texts like 'He who inhabits the earth' etc. (*Bṛ.U.*, III.7.3. ff.).

विपर्ययेण तु क्रमोऽत उपपद्यते च ॥२।३।१५॥

15. But the order of creation (which is stated) in the reverse order (of the true one) is possible (only if the effects are produced) from It (i.e. Brahman).

In *sūtra* 13, it was stated that texts like *Mu.U.*, II.1.3 and *Chā.U.*, VI.2.3 are to be understood in the sense that Brahman is the mediate cause and not the direct cause. The word 'but' in this *sūtra* refutes that view, and the *sūtra* establishes that Brahman is the direct cause, in so far as It is embodied in the immediately preceding causal substance.

The order of succession in the creation of the elements etc. is given in the text 'From air fire; from fire water' etc. (*Tai.U.*, II.1). But the text 'From It is born the vital breath, mind, all the sense-organs, ether, air, fire, water, earth' (*Mu.U.*, II.1.3) declares quite the reverse of what is stated in the previous text, i.e. while the previous text says that the preceding element is the cause of the next element in the order of succession, the *Muṇḍaka* text says that they are created directly from Brahman. To say that the causality of Brahman is only

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mediate would contradict texts like the *Muṇḍaka* one. So we have to understand that Brahman, in so far as It has assumed the form of the special causal substance, viz. the immediately preceding element in the order of creation, is the cause of the next one in the order. Therefore everything originates directly from Brahman.

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेत्,

न, अविशेषात् ॥२।३।१६॥

16. If it be said that knowledge and mind (mentioned) in between (breath and the elements) (show) their order of succession (in creation) owing to the indication (in the text) to that effect, (we say) not so, on account of the non-difference.

Knowledge in this *sūtra* stands for the means of knowledge, viz. the sense-organs. The opponent raises an objection against the conclusion arrived at in the previous *sūtra*, viz. that everything originates directly from Brahman. He says that the *Muṇḍaka* text only gives the order of creation of the vital breath, mind, and the sense-organs, which is easily inferred from the second half of the text, wherein the elements are narrated in the order of their origination known from other Śruti texts. So the purport of this text is only to give the order of creation, and it cannot be interpreted to mean that everything originates from Brahman directly. This view the *sūtra* refutes. The first words of the text 'From It is born' connect themselves equally, without any difference, with all, viz. breath, mind, senses, ether, etc. The text therefore teaches that all are direct products of Brahman, and does not teach the order of creation of these entities. Moreover, it cannot refer to the order of creation, as the creation of the breath, which is function of air, is not possible before the creation of the elements. Therefore we assert that all things originate from Brahman only, as embodied in the immediately previous entity, and that the terms 'fire' and so on refer to Brahman, the Self of all these entities.

चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशोऽभाक्तस्तद्भावभावित्वात्

॥२।३।१७॥

17. But that which abides in the moving and stationary beings, i.e. the words denoting them are not secondary (with regard to Brahman), on account of (those terms) depending (for their denotative power) on the existence of That (i.e. Brahman).

An objection is raised that the words 'fire' etc. in the texts quoted in the previous *sūtra* can refer to Brahman in a secondary sense only, the primary meaning being those things or entities. The word 'but' in the *sūtra* refutes this view, and the *sūtra* says that with respect to Brahman also the denotative power of these words is primary and not secondary, as this power depends on Brahman. *Vide Chāndogya* VI. 3.2, which declares that names and forms were evolved by Brahman. Moreover, all beings like fire etc. exist, because Brahman exists. Therefore 'fire' etc., which are so dependent on It, are not different from It, and so these terms 'fire' etc. are not used in a secondary sense with respect to Brahman also.

(*To be continued*)

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NOTES AND COMMENTS

TO OUR READERS

'Western Philosophy and Educational Values Implicit Therein' by Professor P. S. Naidu, M.A., Head of the Research Department, Vidya Bhawan, Udaipur, presented in this issue, is the first part of a learned article which endeavours to make a critical examination of 'the dynamic concepts and values that served as powerful forces in shaping Western educational thinking at the higher philosophical level'. The second part of this article is proposed to be included in the next issue. . . .

The *rahasya-traya* is said to 'contain in a nutshell the philosophy of Viśiṣṭādvaita in its theoretical as well as practical aspects'. Swami Adidevananda, Head of the Mangalore branch of the Ramakrishna Mission, who has made a deep and devout study of Viśiṣṭādvaita, unfolds the profound spiritual significance of the *rahasya-traya* in his learned and lucid article entitled 'Three Supreme Mysteries of Śrī-vaiṣṇavism'. . . .

It is rarely that one comes across clear metaphysical expositions of such abstruse deontological concepts as duty, right, obligation, etc. In his brief article, Sri Suresh Chandra, M.A., Research Fellow at the Indian Institute of Philosophy, Amalner, presents with commendable clarity 'The Utilitarian Analysis of Obligation'. . . .

Greatly drawn towards the spiritual wisdom and tradition of India, Romain Rolland became a faithful interpreter of her thought to the West, particularly of some of the great spiritual leaders of modern India. 'Romain Rolland and India' by Sri Arun Chandra Dutt is an appreciation of this celebrated French savant's contribution to world thought and his profound love and respect for India.

REVIEWS AND NOTICES

THE CULTURAL HERITAGE OF INDIA—VOL.I: THE EARLY PHASES. (PREHISTORIC, VEDIC AND UPANIṢADIC, JAINA AND BUDDHIST). *Published by the Ramakrishna Mission Institute of Culture, Calcutta-26. 1958. Pages 652 + xxii. Price Rs. 35.*

In the new scheme of *The Cultural Heritage of India* launched by the Ramakrishna Mission Institute of Culture, the present volume is actually the third in order of publication, Vol.III (The Philosophies) having been published in September 1953, and Vol. IV (The religions), in October 1956.

The volume under review deals with 'The Early Phases', and in its 33 articles, contributed by eminent scholars, it covers a period of about 3,500 years of Indian culture, beginning from the prehistoric Stone Age and Harappā Culture (2,500 B.C.), through Vedic civilization, and ending with the Buddhist and Jaina contributions to Indian life and thought. In the last period, the social, political, and economic aspects are not covered, probably being assigned to another volume.

The volume is divided into four parts. Part I devotes five articles to give 'The Background of Indian Culture', covering geographical, racial, linguistic, and cultural aspects. Prof. Nirmal Kumar Bose treats of the 'Geographical Background', delineating the geographical configuration of India and the influence of geographical factors in shaping the culture of the country. Dr. Sasanka Sekhar Sarkar deals with the 'Races and Race Movements', discussing the different racial types composing the population of India on the basis of cranial and cephalic indices, while Dr. Suniti Kumar Chatterji throws light on the major contributions of the different racial groups, which he terms 'Language-Culture Groups'. He also devotes another scholarly article to an historical

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survey of the 'Languages and Scripts' of India, showing the linguistic distribution in a map. Sri Jay Chandra Narang's valuable article on the 'Regional Structure of India in Relation to Language and History' supplements the article on Geographical Background, on the one hand, and the article on Languages on the other. He often gives the ancient Indian geographical names which are of interest. Sri Narang also shows the close correspondence between the regional structure and the languages—how the different *janas*, or Aryan clans, settling along the natural divisions of the country, built up *janapadas*, which became the linguistic units as well.

Part II treats of 'Prehistoric India' in four articles. Prof. Nirmal Kumar Bose and Sri Dharani Sen describe the 'Stone Age in India', giving details of the finds at several important sites of the country pertaining to the palaeolithic, neolithic, and mesolithic cultures. In 'Indus Valley Civilization', the late Sri Madho Sarup Vats gives a graphic account of the different aspects—economic, social, and religious life, civic amenities and administration, art and architecture etc.—of this admirable ancient civilization, which takes back the history of the subcontinent of India to 2500 B.C., so far as the excavated levels are concerned. The late Dr. Bata Krishna Ghosh shows, mainly on the basis of philology, that the original home of the Indo-Aryans was somewhere in South Russia and that they came into India between 2000 and 1500 B.C. 'Cultural Interrelation between India and the Outside World before Aśoka' is the concluding article of this Part, wherein Dr. A. D. Pusalker treats of India's cultural and trade connections with ancient civilizations which flourished in Egypt, Babylon, Assyria, Sumer, Greece, China, South-East Asia, etc.

Part III, which covers the 'Vedic Civilization' in twelve articles, opens with Dr. T. M. P. Mahadevan's article on 'The Religio-Philosophic Culture of India'. He mainly bases it on the Upaniṣads, and tries to meet some of the criticisms of Western writers. The article is well supplemented, on the philosophic side, from Vedic sources, by Swami Ghanananda's 'The Dawn of Indian Philosophy' and Swami Madhavananda's 'A Bird's-eye View of the Upaniṣads'. These two articles are placed a little later in order. 'The Vedas and Their Religious Teachings' by Swami Sharvananda supplements Dr. Mahadevan's article on the religious side. This and the next two articles, 'Vedic Culture' by Dr. Kunhan Raja and 'Vedic Society' by Dr. A. S. Altekar, provide a fairly good account of the Vedic life and thought. 'Vedic Rituals' and 'The Vedāṅgas' by Dr. V. M. Apte together give a comprehensive account of the Saḍaṅgas. Two of the Saḍaṅgas, Vyākarana and Nirukta, are again supplemented by Dr. V. S. Agarwala's 'Yāska and Pāṇini'. 'Vedic Exegesis' by Shrimat Anirvan is a brilliant article, and it is in the right place after Yāska, one of the earliest Vedic exegetists. In fact, Anirvan quotes Yāska several times. A special feature of Anirvan's approach is his attempt to derive the clues for Vedic exegesis by an internal analysis of the Vedic passages themselves. He also draws our attention to the virtues and failings of the Western approach to Vedic exegesis. This is followed by 'The Dawn of Indian Philosophy, and 'A Bird's-eye View of the Upaniṣads' already referred to. 'Mystical Approach in the Upaniṣads' is the title under which the late Dr. Mahendranath Sarkar discusses the Upaniṣadic approach for the integration of the inner forces in the human personality to enable man to realize his true being. In 'Upaniṣadic Meditations', Swami Gambhirananda has brought together the different graded meditations prescribed in the Upaniṣads to lead the aspirant gradually to the highest state of realization. He also discusses the nature and meaning of meditation, and its aims and methods.

Part IV is entitled 'Jainism and Buddhism', and treats the subject in twelve articles, the first one by Pandit N. Aiyaswami Sastri being devoted to a treatment of the 'Non-Brāhmanical Sects', the followers of which were generally known under the common appellation 'Śramanas'. Leaving the major non-Brāhmanical sects, Jainism and Buddhism, to be dealt with in other articles, he gives an account of the Akriyāvādins, Aṇuvādins, the Ājivikas, and the materialists and sceptics, as gleaned from the Buddhist, Jaina, and early Tamil literature. The next three articles by Sri Appaswami Chakravarti, Dr. Hiralal Jain, and Pandit Sukhlal Sanghvi discuss the history and principles, philosophy and ethics of Jainism, and between them give a fairly good outline of Jainism. The remaining articles in this Part are devoted to a study of the different aspects of Buddhism. The late Dr. Beni Madhab Barua discusses certain primary concepts which characterized early Buddhism before it split up into Hīnayāna, Mahāyāna, and other schools. Dr. P. V. Bapat and Dr. Nalinaksha Dutt give, in the next article, a brief account of the origin and tenets of the different well-known Buddhist sects and schools of the Hīnayāna, Mahāyāna, and Vajrayāna, including those in countries outside India—China, Japan, Tibet, Burma, and Ceylon. In a separate article, Dr. Dutt deals with the 'Emergene of Mahāyāna Buddhism' elaborately and brings out clearly the common points and the divergencies between the Hīnayāna and Mahāyāna schools. 'Mahāyānic Pantheon' by Dr. Benoytosh Bhattacharyya traces the evolution of deities in Mahāyāna Buddhism and how they grew in number enormously. The technique of deity-formation is also interesting.

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Dr. Bimal Churn Law deals with the doctrine of Karma as understood in Brāhmanism, Buddhism, and Jainism. The article seems to be more a string of quotations than a consistent exposition, and leaves the ordinary reader no wiser. The same remark applies to his other article on 'Nirvāṇa'. However, the two articles are valuable to the scholar, as they give copious references to the original sources. Of the last two articles, 'Buddhism in Relation to Vedānta' by late Mm. Vidhushekhara Bhattacharya and 'Buddhism in Indian Life and Thought', by Dr. Satkari Mookerjee, the former is a well-written comparative study, and shows the common features between Buddhism and Vedānta. It is now widely recognized by scholars that Buddha was greatly indebted to the Upaniṣads, and though he does not refer to the sources, and uses different terminology, there is no marked difference between his teaching and that of the Upaniṣads as to principal doctrines, except perhaps in emphasis. It is his personality and compassion that put new life into religion and attracted people to him. The latter article is an appraisement of the role of Buddhism in India, recounting its strength and failings, at times too critical.

The Introduction by Dr. Radhakrishnan to the first edition of the work is reproduced in this volume, which is preoccupied with a discussion of religio-philosophical questions such as the relation between God, man, and nature. A work of this type (running into several volumes), which proposes to cover every aspect of Indian cultural heritage, not merely the religious, should have had a comprehensive introduction surveying the whole field in an integrated manner, thus providing a proper perspective. The Editors' Preface which follows is a valuable introduction to the present volume.

All the articles in the volume are not of equal merit, as can be expected. But, on the whole, the volume is an important and invaluable addition to the literature on Indian thought and culture, and the Institute deserves the gratitude of the students of Indian culture for this publication. We hope the other volumes in the series will be soon following.

The volume has a good Bibliography and an exhaustive Index. A new feature has been introduced in indexing, namely, grouping together alphabetically, under suitable topical headings, entries belonging to the same category within the framework of the general index. This enhances the value of the Index, and will be of great use to scholars.

The printing and get up of the volume are in line with the other already published volumes and are highly commendable.

M. S.

ON THE NATURE OF MAN: AN ESSAY IN PRIMITIVE PHILOSOPHY. By Dagobert D. Runes. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1956. Pp. 105. Price $3.*

The author is a well-known philosopher with a number of books to his credit. But the views presented here are 'unburdened by traditional manner and terminology', though they are 'sometimes baffling, frequently of melancholy character, but almost always fascinating and inspiring'. Within these few pages, the writer compresses a world of thoughts in an artistic way that naturally stimulates other minds. He is a philosopher without philosophism and religious without religiousity. He seems to free himself entirely of commonly held theories and beliefs, be they in science, religion, philosophy, or other fields of human pursuit, and he delves down to the roots of all surface professions to meet man in his true natural state, which is divine. He points out that our thoughts and sentiments are perverted by prejudices, pre-possessions, selfish motives, prevailing social and political *milieu*, and, often enough, according to the dictates of political adventurers allying themselves with priests, so that there is any amount of inconsistency between outer profession and inner conviction. As samples of his beautiful statements, we may quote the following:

'Goodness stems not from knowing, but from *willingness of the heart*. It is the voice of the conscience that makes man free and kind, and nothing else. In many, this voice has been stilled by selfish and brutal upbringing' (p. 76).

'Knowledge and science are tools that can be used for evil as readily as for the good. The scientist or scholar is not made a better man by his knowledge, only a more dangerous one' (p. 76).

'You have laughed God out of your schools, out of your books, and out of your life, but you cannot laugh Him out of your death' (p. 80).

'The greatest number of books have been written about whom we know the least: Jesus Christ' (p. 86).

S. G.

DISCOVERING THE REAL SELF. By Rear Admiral E. F. McDaniel. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958. Pp. 117. Price $3.75.*

The arresting title of this book keeps one guessing as to what the real self is. The real self sought to be discovered is seen to be not that which is usually associated with the quest after the Ultimate or the Self of all the universe. It refers to this self within each one of us, in the light not of mystic perception

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or intuition, but in terms of modern physiological and neurological knowledge. What is that self which seeks to function in harmony with the environment, and what are its specific attributes? It is held that this basic functionality has been twisted and distorted, and the chief characteristic of the self has been misinterpreted. The goal then is to discover the fundamental workings of the organism. To put it in the words of the author, 'Nearly twenty-five years ago, scientists revealed that they had discovered that contentment and intelligent, harmonious living are designed in the very structure of the human organism'. He himself follows the writings of Alfred Korzybski and J. Z. Young.

Though nowhere we are told what the self or real self is, it seems from what is stated that it is the cortical or supra-cortical control over the imbalance that overtakes the organism when the thalamus begins to react to the avalanche of stimuli pouring on the individual organism. Whether this balanced homeostasis-behaviour is capable of satisfying the need for a self that is oneself, or whether it can at all explain the experiences that transcend the bodily organism, which after all is not durable, that is, cannot bind time beyond the limit of the organic life, is a very serious question. We are, however, grateful for the presentation of this theory of 'real' self in terms of modern scientific language, however unsatisfying this seems to be. Large problems of serious concern to life itself are not faced.

DR. K. C. VARADACHARI

THE MORAL LIFE OF MAN. BY JACOB KOHN. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pp. 252. Price $3.75.*

It is, indeed, a fundamental truth that morality and religion are basically interrelated, and one cannot be complete without the other. That morality or the awareness of good and evil and the imperativeness of seeking the good for its own sake, rather than for considerations of results of happiness or otherwise, depend on intuitions of the human spirit is very clear. As the author concludes: 'Man unrelated to God, the victim of blind and irrational forces, is doomed eventually to realize how pathetic is the role he is called upon to play. To suffer for the sake of righteousness becomes then a pathetic gesture. To love one's neighbour as oneself will not long bear fruit when we know that the neighbour we are bidden to love is essentially as worthless as we who are bidden to love him. Only as man knows himself to occupy a high and unique status will his obligations be high and many, and only the feeling of God within us can confer such status. None other than a theocentric world can provide elements for an anthropocentric morality. It requires faith in God to sustain a triumphant humanism' (pp. 235-36). This conclusion is the living faith of Hebrew or rabbinical thought. That the philosophical foundations of moral life demand the acceptance of a larger goal beyond man's earthly life and the inwardness of moral sanctions is quite clear.

The book under notice is a remarkable work of clear scholarship and piety. It undertakes to study the main principles of moral obligation in the first chapter. The obligation is a striving towards a realization of such personal and social ideals whose function is to transform the self and the world as they are now and give them a character they ought to have. The object towards which one is obliged to strive is the good, which is studied in the second chapter. 'Unless we submit to the discipline of "the good", we shall ever be lost in the encroaching and prolific jungles of desire, though we dwell in paved and sterile cities of stone and steel' (p. 40). Discussion of the several theories of the good follows, and is trenchantly presented. The author realizes that the moderns have been guilty of developing fictions in social theory which have not even the merit of the ancient myths. A beautiful intuition underlies the statement, 'God is not merely the idea of perfection, but the dynamics within the world of existence, by virtue of which the human spirit cannot accept any limit to goodness and truth' (p. 55). Moral freedom is dealt with in the third chapter. This is a crucial chapter, as men deny freedom in a world of determinism, or else they extol licence and make science impossible. This is a very definite contribution to the subject by Dr. Kohn, who seeks the solution in the concept of man being compelled to be free or, in other words, a moral being by the very nature of the universe or deity. Other chapters deal with questions like whether there is a moral world order, retribution and the faith in immortality, the relation between morality and religion, which more or less seriously draw upon the Old Testament or Hebrew literature. This is a very competent book, and should prove of great value to students of comparative moral studies.

DR. K. C. VARADACHARI

HAMLET'S MOUSE TRAP. BY ARTHUR WORMHOUDT. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages 220. Price $ 3.50.*

In recent times, human behaviour has been brought under the focus of the light of psychology, psychiatry, and psycho-analysis, and new ways of systematizing our knowledge about it have been proposed. Works of art have come to be studied from the viewpoint

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of the artists' psychology, and conversely psychological hypotheses are sought in artistic products. This book is an example of this new outlook.

The author looks at the drama from the point of view of the psychologist who sees sex at the root of the workings of the mind; and he gives us a study of the oedipal situations in the drama by an analysis of the various conflicting situations from the point of view of what he calls the ring symbol and the finger symbol. He thus tries to analyse the character of Hamlet in precisely the same way in which Hamlet analysed the character of the king in the play within the play, which is appropriately termed the mouse trap.

While serious students of Shakespeare are familiar with Goethe's interpretation of the character of Hamlet, as also with the various theories advanced by Coleridge, Shlegal, and Bradley, they would like to know if the new light of psycho-analysis really substitutes or supplements the old lights of literary criticism. The psycho-analytical approach may supplement our knowledge of creative literature, even though it may not supplant the traditional approach. The presence of the subconscious argues the existence of the superconscious, and we may have to look at literature from this point of view also before we can arrive at the truth of what is admittedly the most profound of the dramas of Shakespeare.

PROF. V. A. THIAGARAJAN

ULTIMATE DESIRES. BY TIMOTHY COONEY. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958 Pages 100. Price $ 2.75.*

Since the time man began philosophizing, his main problem was to understand the meaning and purpose of life. In India, this understanding also implied the necessity of realizing that purpose. Consequently, the true philosophical approach which has to lead to a realization is bound to be individualistic. But in his quest, man developed many desires; and as he sought to realize them, he did discover many useful things. This progress or development was not accepted by man's ethical ideas and systems. Man has always been moving within the two poles of fulfilling all desires and having no desires. The no-desire is the eastern way.

Mr. Cooney offers in this work the ethic that man must accept if he wishes to maintain the logical limit of his progress. The physical, social, and cosmological levels of desires do have or imply an element of unsuccess. Happiness comes to life somewhere between the theoretical extremes of complete frustration and absolute fulfilment, for a greater fulfilment on one level cannot in itself bring progress or happiness. The ultimate goal of life, says Mr. Cooney, is Omniman. Then the *ought* of life is to continually advance the understanding-power-desires; this can be done by preserving an environment in which life, freedom, and discovery can flourish. Mr. Cooney promises a second volume where he is to develop these ideas and offer the modern man an ethic that can satisfy him or cure him of all desires. One wishes that the author had paid greater attention to the philosophical questions involved in this study.

DR. P. S. SASTRI

THE EVOLUTION OF THE SĀṀKHYA SCHOOL OF THOUGHT. BY DR. ANIMA SEN GUPTA. *Published by the author, Krishnaghat Quarters, Patna University, Patna. 1959. Pages 166. Price Rs. 6.*

With all the interest and scholarship necessary to preserve it, our scholars have so far not considered the historical development of the various systems of Indian philosophy. In this situation, we are happy to come across Dr. Sen Gupta's illuminating study of the Sāṅkhya system. The Sāṅkhya is probably the oldest system of thought with its roots in Vedic literature. The Vaiśeṣika may be the oldest indigenous system, but the thinkers of the Upaniṣads did inherit the Sāṅkhya. Even in the *Brahma-Sūtra*, a large number of the *sūtras* are directed against the Sāṅkhya, who is treated as the main opposing wrestler (*pradhāna malla*).

According to Dr. Sen Gupta, historically speaking, the Sāṅkhya system started as a monism. On its theistic side, it was developed in the *Gītā*; but Caraka and Pañcaśikha, as she has shown, developed the atheistic side. From theism and monism, it passed to an atheistic and semi-dualistic school, and finally it took a dualistic form. In the earlier chapters, the author has traced this evolution with thoroughness. But one wonders whether it was originally monistic, for the *Brahma-Sūtra*, at least, treats it as dualistic or even pluralistic. The Upaniṣads have much that is akin to the Sāṅkhya. But this can be viewed from another point. Both the Sāṅkhya and the Vedānta may have inherited the same cosmology. It is also probable that the earliest interpreters of the Upaniṣads were imbued with the Sāṅkhya thought, to combat which Bādarāyaṇa came with his aphorisms.

Dr. Sen Gupta examines the development of the Sāṅkhya in the light of the evidence found in the *Mahābhārata*, the *Gītā*, Manu, the Purāṇas, the *Ahirbudhnya Saṁhitā*, and Caraka. For the first time, we find here a successful attempt to bring all

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the materials together for a historical study. The presentation of the evolution of this system is masterly. The book repays a close and careful study. An analytical index would have increased the usefulness of a valuable book such as this both to students and scholars. We hope in the next edition of the book this need will be fulfilled.

DR. P. S. SASTRI

A SAINT'S CALL TO MANKIND. BY MADAN MOHAN VARMA. *Published by the author, Rambagh Road, Jaipur, Rajasthan. 1957. Pages 174. Price cloth Rs. 3; board Rs. 2.25.*

Sri Madan Mohan Varma deserves our sincere thanks for translating into English, for the benefit of the English knowing world, the discourses of a saint who prefers to remain anonymous, but whose valuable teachings have already been published in a series of Hindi books, viz. *Sant Samagam, Manava ki Mang,* and *Jiwan Darshan.*

Sri Varma has achieved commendable success in rendering into simple, lucid, and beautiful English the profound and inspiring teachings of the saint, which cover a wide range. In the brief space of a small-size book, all the salient features of spiritual and religious *sādhanā* have been very nicely presented and beautifully explained in a simple style. The chapter on 'Mook Satsang' is very uplifting, and needs to be read and re-read. It illustrates the value of relaxation which, in spiritual parlance, is a state of surrender.

The book needs to be read specially by those interested in the pursuit of truth (*satya*) and the practice of virtue (*dharma*), for, as pointed out by Dr. Radhakrishnan in his Preface, 'This central fact is emphasized in this book'.

D. D. PUNETHA

NEWS AND REPORTS

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1958

The Advaita Ashrama at Mayavati belongs to the Ramakrishna Order, and was started by Swami Vivekananda—far away on the Himalayan heights—to be a suitable centre for practising and disseminating the highest Truth in life. The Ashrama has not been, however, out of touch with life and society. It has got a publication department which has brought out quite a volume of religious literature; and it has been publishing the *Prabuddha Bharata.* A hospital forms a part of its activities.

The Mayavati Charitable Hospital came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that any one who sees them will be moved to give them some relief. The regular dispensary was opened in 1903. Since then, it has been growing in size and importance. Now, quite a large number of patients come from a distance of even 50 or 60 miles, taking 4 or 5 days for the journey.

The hospital stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. There is also a qualified and experienced doctor to assist the work and increase its efficiency. Service is done in a spirit of worship, and as such irrespective of caste or creed. A great endeavour is made to keep a high standard of efficiency. In the hospital, there are 19 beds, 6 having been added in 1958 with grant from the Government of India. But sometimes arrangements are made for a much higher number of indoor patients. The operation room is fitted with up-to-date equipments, and there is also a small clinical laboratory. For the use of the patients, the hospital has a gramophone and a small library.

IN THE YEAR 1958

The total number of patients treated during the year in the Indoor Department was 554, of which 517 were cured and discharged, 14 were relieved, 18 were discharged otherwise or left, and 5 died. In the Outdoor Department, the total number of patients treated was 26,503, of which 16,946 were new and 9,557 repeated cases.

We cordially thank all our donors who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place.

Our thanks are also due to the editors of *The Medical Review of Reviews,* Delhi; *Indian Journal*

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of Medical Sciences, Bombay; and *Shakti* (Hindi), Almora for giving their journals free.

We are glad to inform the general public that donations to this hospital are exempted from Income Tax as per letter No. 12834 CIT|8 E|3|52-53 dated the 7th June, 1954, from the Commissioner of Income Tax, West Bengal.

All contributions will be thankfully received and acknowledged by the undersigned.

SWAMI GAMBHIRANANDA
President, Advaita Ashrama
P.O. Mayavati, via Lohaghat
Dist. Almora, U.P.

THE RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

REPORT FOR 1958

Chief event of the year: The High School section of the Home was brought back to Madras from Athur, where it had been shifted during the war period.

The Home has now three sections: the High School, the Technical, and the Collegiate. The first two are entirely residential, and the boys receive education in institutions attached to the Home. In the case of the Collegiate section, the Home provides board and lodging to boys studying in outside colleges. There are two separate hostels—one for the junior boys who are in the High School, and the other for the senior boys in the Collegiate and Technical sections. There is a library with 3, 572 books, and a reading room with a number of periodicals in English and Tamil. Due attention is paid to the physical well-being of the students, as well as to their moral and religious training.

High School Section: Strength: 181. The boys in batches attend to the household duties of the boarding section, and some kind of manual training is compulsory for each boy. Spinning and weaving for the Lower Secondary forms, and weaving, wood work, and gardening for the High School section were the crafts and hobbies taught. Extra-curricular activities: games, Auxiliary Cadet Corps, staging of dramas, giving Harikatha performances, etc.

Collegiate Section: Strength: 37.

Technical Section: This section comprises a technical institute and a workshop, which trains students for the L.A.E. diploma. Instruction is imparted in the theory and practice of automobile engineering. Strength: 81.

Elementary Schools: (i) *The Centenary Elementary School, Mylapore*: There are two sections in each of the Standards I, III-V, and three sections in Standard II. Total strength: 398 (210 boys and 188 girls), with 12 teachers, including five lady teachers.

(ii) *The Higher Elementary School, Malliankaranai (Chinglepet District)*: Agriculture is taught as a pre-vocational subject in the school. Strength: 152 boys and 38 girls, with 9 teachers. The school caters mainly to the needs of the Backward Classes and the Scheduled Castes, and has a free Harijan hostel attached to it.

THE RAMAKRISHNA MISSION ASHRAMA VISAKHAPATNAM

REPORT FOR 1957

Activities during the year were as follows:

Religious Service: Daily worship in the morning; Aratrikam and prayer in the evening.

Free Reading Room and Library: Total number of books: 1,881; number of magazines: 13; number of newspapers: 6; number of books issued: 175; average daily attendance: 30.

Students' Home: Strength: 11.

Middle School: Started in 1955 at the Hindustan Shipyard, Visakhapatnam. Present strength: 83 boys and 21 girls, of whom 61 are full free.

Cultural and Recreational Centre for Children: Every Sunday morning the children are taught *stotras* and devotional music. Stories from the Puranas and other scriptures, having moral and spiritual import, are narrated to them in simple language. Sanskrit is also taught to them. There is a children's library consisting of illustrated books and journals. On Sunday evenings, audio-visual instruction is given to the children through educative documentary film shows.

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PRABUDDHA BHARATA

Vol. LXIV AUGUST 1959 No. 8

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

14th March 1913, Jayrambati

Dr. Lalit Babu of Shyambazar and Prabodh Babu had arrived. They came at about four in the afternoon to pay their respects to the Mother, and talked with her. ... Speaking of the rules about taking food, the Mother said: '... Whatever you eat, you must first dedicate to God; you should not take any other kind of food. The quality of your blood depends on the quality of the food you take. If you take consecrated food, your blood and your mind will be purified; you will find strength. If your mind is pure, your faith and love will be pure.' ...

Prabodh Babu asked, 'Mother, the Master loved renunciation, but where is our spirit of renunciation?'

The Mother replied: 'It will grow by degrees. A little in this life, more in the next. The shell alone changes, the soul remains the same. .... He (the Master) used to say, "If I wished, I could cover with gold the whole of Kamarpukur, only by asking Shejobabu (Mathuranath Biswas) to do so. But what is the use? Such things are ephemeral".

'Of some people, he would say that this was their final incarnation. He used to say, "See now, he has no desire for anything. This is his last life".'

They bowed at her feet and took their leave.

At dusk, we sat on the verandah of the Mother's house, talking. ...

I said: 'Some people once said to Swami Vivekananda, "What right has a Śūdra (a non-Brahmin) to take the *sannyāsin's* vows?" ... Swamiji replied, "A Kāyastha is a Kṣatriya by caste, and has the right to take the vows".'

Later, the Mother said: 'I do not under-

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stand anything, but this I know. Naren came down from among the seven *ṛṣis* (seers), and the Master's disciples are *sannyāsins* who have gained knowledge. A man of knowledge can become a *sannyāsin*. Take Gourdasi for instance; women may not become *sannyāsinīs*. But is she a woman? She is like a man. How many men are there like her? See how she has arranged for the school, the carriage, the horses. The Master used to say, "If a woman becomes a *sannyāsinī*, she no longer remains a woman". She becomes a man. To Gourdasi, he would say, "I shall pour the water, you knead the clay".'

28th March 1913, Jayrambati

... We were at the midday meal. The Mother's crazy sister-in-law had set a place for a child on her own verandah. Every time she filled a glass of water for him, a cat came and drank from it. She became furious, and cried out that she would kill the wretched cat! The Mother was nearby, and she said, 'No, no, do not hinder a thirsty creature. Besides, he has already touched the water'.

The crazy aunt shouted: 'Do not waste your pity over a cat. How much pity have you for human beings? Why don't you have pity on men?'

The Mother became serious and said: 'The person I do not pity is miserable indeed! I do not know on whom I have no pity, even to the meanest creature.'

We were having our evening meal. The Mother had prepared a dish of potatoes and some watery vegetables. She brought it to us saying, 'See what this tastes like'. I tasted a little and said, 'Just like a patient's diet, cool and bland. Who cooked it?'

The Mother replied, 'I did'.

'With your own hands?'

'Yes.'

I said: 'Well, it is nothing special. People from our parts would not care for it.'

The Mother said, 'Try just the juice'.

Nalini commented: 'Aunt, you never use chillies. How can he eat it?'

The Mother said to her: 'Now, don't listen to him. When you taste it yourself, you will like it.'

I continued: 'For some days, I have been making enquiries about which dishes you have cooked, and trying them out. But they all taste the same.'

The Mother said: 'Very well, one day I shall cook as they do in your parts. ... One has to put more chillies, isn't it that?'

I said: 'But not too much. Anyway, the taste need not be bad even if there are not enough chillies!'

Whereupon the Mother said to Nalini: 'Get some peas tomorrow. I shall cook. I used to be quite a good cook; now I am getting out of practice. Lakshmi's mother and I would cook at Kamarpukur. One day, the Master and Hriday were eating together. Lakshmi's mother was an excellent cook. The Master tasted something she had prepared and cried, "Oh, Hridu, the person who cooked this is a specialist!" Then he ate something that I had cooked and said, "And this one is a quack". ... To which Hriday replied: "True, but your quack will be at hand all the time. ... You have only to call her; the specialist's fees are very high, and she is not always available. People always call in the quack first; the quack is always one's friend." The Master said, "Quite right, she is always there".

'One day, at Dakshineswar, the Master asked me to cook something nice for Naren. I made *mug-dāl* and *capātis*. After the meal, he asked Naren, "Well, how did you like it?" Naren replied, "Quite nice, just like a patient's diet". Then the Master asked me, "What was it that you cooked for him? Make *chāna-dāl* and thicker *capātis*". In the end I did so. Naren ate it, and was highly pleased.'

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8th May 1913, Jayrambati

Radhu had been unwell, and her crazy mother was scolding away. Addressing the Mother, she said, 'You have been giving my daughter medicines to kill her'. Beginning with this, she went on to say whatever came to her lips, till at last uncle Barada was summoned, and he berated her. The Mother had reached the limit of her patience, and she too rebuked her: 'I shall put an end to you today. If I do so, no one on earth can save you. And I shall not be committing a sin, but a good deed.'

Later, she said to us: 'I fell into the hands of a husband who never so much as spoke to me slightingly. Once at Dakshineswar, I carried some food to his room. As I was coming away, thinking it was Lakshmi and not I, he said, "Close the door as you go", using the familiar second person singular, as is the custom when addressing juniors or inferiors. I answered, "Yes, I am doing so". He was embarrassed when he recognized my voice, and said, "Oh, it is you! I thought it was Lakshmi. Please do not mind my addressing you that way". Even the next day, he came before my room and said, "Look, my dear, I could not sleep last night, wondering how I could speak so rudely to you". And now see how this creature abuses me day and night!' . . .

8th June 1913, Jayrambati

Sri Surendranath Bhowmik and Dr. Durgaprasad Ghosh have arrived. They will be leaving this afternoon. After their morning bath, they came to pay their respects to the Mother. The Mother placed her hand on their heads and blessed them and asked them to be seated. After a few words, Suren Babu asked the Mother: 'Mother, whenever I worship the Master, I am faced with a problem. Supposing someone believes that his chosen deity and the Master are one and the same, then after worshipping his chosen goddess in the form of the Master, it sounds rather awkward to conclude the *pūjā* by addressing the deity in the feminine.'

The Mother smiled and replied: 'Well, my son, he is the Godhead and one's chosen deity; he is all the gods and all their sacred word-symbols; in him one worships all the gods and goddesses. It does not matter how you address him.'

Suren Babu said, 'Mother, I cannot meditate properly'.

The Mother said: 'What does it matter? It is enough if you look at the Master's picture. When the Master was ill at Cossipore, the boys took turns in watching him. Gopal was with him, and he left the Master in order to sit for meditation. So he remained for a long time. Girish Babu arrived and, hearing about this, said, "What! he on whom he is meditating lies here suffering, and he goes off to meditate!" He immediately sent for Gopal, and the Master asked him to massage his feet, saying, "Not that I ask you to do so because my feet are aching, but because you have many good deeds to your credit". So, just look at the Master, and that will be enough.' . . .

Durga Babu asked, 'Mother, I cannot always decide what rules to follow about taking food'.

The Mother answered: 'There was only one rule to which the Master paid particular attention; he never ate at funeral feasts. . . . Otherwise, dedicate your food to him in your mind and eat everything.'

Durga Babu continued: 'Mother, frequently, when I am working at the hospital, I feel thirsty, and am obliged to drink water from the hands of all sorts of people. Does that matter?'

The Mother said: 'What else can you do? One has to do these things when at work. Remember the Master as you drink. There is no harm. Those who have to work cannot afford to be so particular.'

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Suren Babu said: 'Then, again, Mother, one has to live with the various members of a family. Some people take their food as soon as it is ready, even before it is dedicated. I feel constrained about offering such food to God.'

The Mother said: 'These things happen in life, even with us. Somebody may be a little sickly, and has to have his food set aside early. When the food arrives, say to yourself that he (the Master) has given it to you and then take it. There is no harm in that.' ...

Suren Babu asked, 'Mother, I live so far out; is there any truth in dreams?'

The Mother said: 'Oh, yes, dreams about him are true. He used to forbid people to repeat dreams about him, even to him.'

Suren Babu continued: 'Mother, we do not know what the Master was like; we have never seen him. You are everything to us.'

The Mother replied: 'Do not fear, my son, the Master will take care of you here and hereafter.'

They left after their meal, accompanied by uncle Barada, who was going to Calcutta. In time, they reached the open fields to the north. The Mother accompanied them for a short distance and then stood watching, as long as she could see them.

When Suren Babu was the head master of a school at Ballaratanganj, he was pained to learn that the butchers of that locality were in the habit of skinning live cows. One day, they actually did so in front of the school. The Hindu and Muslim students, the teachers of the school, and Suren Babu himself protested strongly against this. The butchers were given a beating, and all this led to trouble. The butchers threatened to ill-treat Suren Babu. At this time, two or three boys from that school came to Jayrambati for the Mother's blessings. Suren Babu sent a letter with them, and they themselves related the whole story. The Mother shuddered when she heard it and, referring to Suren Babu, cried, 'Who will protest against such a deed if not you?' At the Mother's request, an encouraging letter was written to Suren Babu, and he was urged to do his utmost to put an end to the cruel practice. To Suren Babu's second letter, the Mother asked us to write, 'If there is any truth in God, then there will be a remedy for this'. A lawsuit ensued from the incident and, although the results were not as encouraging as one could hope them to be, gradually the cruel practice was stopped; at least, it was no longer done openly.

11th June 1913, Jayrambati

I and another were at our midday meal on the verandah of the Mother's house. ... In the course of our conversation, the Mother said: '*Satya-yuga* (golden age) commenced with the advent of the Master. Some special people came with him. Our Naren was the greatest *ṛṣi* of the Sapta Ṛṣis (seven seers). He could have said that Naren was one among a hundred *ṛṣis*, but he said, one among the seven. Arjuna came as Jogin (Swami Yogananda). How many outstanding people came with him? Do you think a great many? One may get loads of sour mangoes, but not so many of the *fajli* species. Numerous ordinary people are born, and die. The greatest souls accompany God in order to do His work.'

I said, 'Swami Vivekananda, too, said that the *satya-yuga* commenced with the advent of the Master'.

The Mother replied, 'It is so indeed'.

12th June 1913, Jayrambati

We were at our midday meal on the verandah of the Mother's house; the Mother had seated Radhu, too, in a corner, and was feeding her. The Mother said to Radhu: 'Come on, eat this dish of herbs, the Master used to have

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it. He loved it—herbs, figs, and green bananas. He had a weak stomach. Come, drink your milk.'

Radhu said, 'No please, no more'.

The Mother pressed her: 'Come now, have a little more. When the Master was ill, Gangaprasad Sen of Kumartuli was called in. The Kaviraj forbade him to drink any water when he was taking his medicine. The Master kept asking everybody, "Well, my dear, do you think I shall be able to do without water?" They answered, "Certainly you will". He asked me, "Can I manage?" I replied, "Of course, you can". He went on, "Even from the pomegranates you give me, you must wipe away all the water. Can you do it?" I said, "We shall try our best to do whatever Mother Kālī ordains". At last, he strengthened his mind and took the medicine without any water.

'Every day, I would give him six to eight pounds of milk, sometimes as much as ten pounds. The man who brought his cow and milked it here for us would give me more than my share. He used to say: "Those fellows take home the milk intended for Kālī and give it to God knows whom. If I leave some here, at least the Master will have it." Indeed, he was very devout. I used to give him *sandeś*, *rasagolla*, and any other sweetmeats that I had —people used to send large quantities of them in those days. I would boil the milk and reduce it to two or three pounds. He used to ask, "How much!" I would answer, "Why, about a little more than two pounds". "Then why did Golap say it was more?" "She does not know. How can she know our measures? How can she possibly guess the capacity of our jugs?"

'But he asked her again, and Golap said, "One bowl from here and one from the temple". He was shocked: "What! All that milk! Go, call her. Ask her." As soon as I arrived, he asked me, "How much does that bowl hold? How many *chatāks*? How many *powās*?" I answered: "How can I say how many *chatāks* or *powās*? You must have your milk; what does it matter how many *chatāks* or *powās*? Who is going to keep track of weights and measures?" He said, "But can I digest all that amount? I am sure to be ill!" And sure enough, he fell ill the same day. ... He ate nothing that evening. His rice remained untouched. I made him a little sago. Golap said, "You had only to tell me, Mother. How could I know? Now, he goes without food!" I said, "There is no harm in telling these little fibs to make him eat. This is how I coax him to eat".' ...

I said, 'Well, it appears that the mind is everything'.

The Mother replied: 'So it is. Otherwise, if he had not been told, he would have continued to enjoy his food.'

Who has understood the Holy Mother? There is not a trace of grandeur. The Master had at least his power of *vidyā* (knowledge) manifested, but the Mother?—her perfection of knowledge is hidden. What a mighty power is this! Glory to the Mother! Glory to the Mother!

—SWAMI PREMANANDA

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THE AIMS OF OUR EDUCATION

By the Editor

Vidyayā vindate'mṛtam—Through knowledge (of the Self) is attained immortality.

—*Kena Upaniṣad*, II.4.

I

Comenius, the great educational philosopher, said that education is the development of the whole man. This means that education should touch, chasten, and culture all the aspects of the human personality, his body, mind, and spirit. True education ought to give a corrective to the entire outlook of man, removing all the angularities in his personality and turning him out to be a man of robust mind and sound character, whose conduct and behaviour under varying situations become edifying and worthy of emulation. Such a character cannot be fashioned by merely imparting to man what is called the formal and liberal education of the arts and the sciences. Some other discipline is necessary for the mind and the spirit of man. That training of the mind and the spirit can be effectively brought into being only by introducing the elements of moral and religious education into the general scheme of educational curriculum. Plato, the worthy successor of Socrates, held that 'education consists in giving to the body and soul all perfection of which they are susceptible'. Here, in India, voicing the spirit and wisdom of our great sages, and fully embodying them in a most powerful form, says Swami Vivekananda that 'education is the manifestation of the perfection already in man'. Hence it is that all our plans of education and paradigms of training should have this goal clearly before them, namely, 'giving to the body and soul all perfection of which they are susceptible' or 'manifestation of the perfection already in man'. These, then, ought to be our educational ideals.

Against this background, it was heartening for us to learn from the newspapers a couple of months back that the Government of India are seriously thinking of appointing a high-power commission of educationists of standing to go into the question of imparting moral and religious education in schools and colleges and to advise them as to how best such a measure could be implemented in keeping with our age-old traditions as well as our modern aspirations. The decision of the government, we must add, has not come a day sooner; our wonder is why even so much delay became necessary. Nevertheless, we heartily welcome the step taken by them and congratulate them on their wise decision.

This measure, we apprehend, may give rise to some mixed feelings in many minds. It may be asked, How will religious education fit in in a country which has declared itself to be a secular state? We may remind those whose thinking works on these lines that secularism in our concept, and as it has been clearly defined by our leaders, has no conflict with the religious spirit or religious education.

We may recall in this connection the words of Prime Minister Nehru who defined secularism in India thus: 'This did not mean that they (Indians) were to be irreligious or a nation of atheists. A secular state only meant that every individual in it was free to profess any faith he chose.' Nearly a decade ago, when the constitution of the country was still on the anvil, Dr. S. Radhakrishnan had said: 'India has always, even as early as 3000 B.C., accepted the fulfilment of the divine possibilities in man's nature as the true aim of human existence, and our religion has never asked us to accept any-

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thing in blind, unthinking faith. ... Secularism means the adoption of the scientific spirit. It means the absence of religious arrogance or dogmatism, an attitude of impartiality so far as different religions are concerned, equality of opportunity for all religions, and no dogmatizing for any one religion. ... It does not mean that we would be non-religious or dogmatically religious.'

In the light of these avowals, there should be no misapprehension in any mind with regard to the introduction of religious education in the country. On the contrary, the consequences of an educational system that does not possess the character-building influence, supplied by moral and religious training, are too dreadful to contemplate. Rightly approached, with a proper perspective of the aims and objectives to be achieved, the measure that the government are contemplating to introduce is bound to elicit wide appreciation and willing co-operation from all sections of our people. Truly speaking, in this measure is reflected the deep anxiety that is welling up in the minds of a great majority of our thinking people, who are earnestly interested in the preservation of our national cultural heritage, its values and ideals, and who are worried at the spectacle of the new trends that are developing in the field of education.

II

Anyone who seriously ponders over what is taking place at present in the realm of education all over the country is sure to notice that a soul-killing morbidity has seized our sacred temples of learning, and the disease is eating into their very vitals. And the tonic to restore them to normal health and vigour can come only by infusing into their body the beneficent influence accruing from moral training and religious education—a revival in part at least of the elevating and sanctifying atmosphere that prevailed in our ancient system of education, oriented according to the needs and moods of the present age. Only thus can we hope to tone up the educational institutions, enabling them to effectively play the role assigned to them in the context of our national, social, and individual lives.

Educational institutions are the anvils on which the nation's citizens are forged and fashioned. It is therefore of vital importance that such healthy and helpful conditions be created in the educational field as conduce to the all-round growth of the personality of the student, who, after all, constitutes the citizen of tomorrow. By merely imparting secular education, viz. the formal and liberal education—the teaching of the arts and the sciences—the all-round development of the students is not ensured. No doubt, such an education develops their intellect and widens the horizon of their knowledge of things; but there it stops. It does not give them a sense of the moral values and the ideas of morality. At best, it prepares them for a profession in life, to eke out the means of their physical existence, but nothing more. Certainly, it does not hold out any promise to produce men of great character. The goodness of character results from quite a different kind of training and education; it depends on moral training and religious education. It was an eminent British educationist who said, 'Educate men without religion and you make them that clever devils'. Of the responsibility that the school owes to society, John Dewey, the famous American philosopher, says: 'The school is fundamentally an institution erected by society to do a certain specific work, to exercise a certain specific function in maintaining the life and advancing the welfare of society' (*Moral Principles in Education*, p. 7). He further says: 'The relations of education to the public are different from those of any other professional work. Education is a public business with us, in a sense that the protection and restoration of personal health or legal rights are not. To an extent characteristic of no other institution, save that of the state itself, the school has the power to modify the social order' (*ibid.*, Introduction, p. v). That being the

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case, a powerful instrument such as the school should be judiciously used for disseminating moral and religious education side by side with the imparting of formal education.

III

But what is actually happening in the educational field is entirely different. In a world that is becoming increasingly swayed by political and economic forces, educational aims and objectives themselves have undergone transformation in such a way as to meet the needs of those forces. We shall deal with some of these new ideals and motives that are responsible for the recent trends in pedagogy.

The modern era is all out for industrialization. In the countries of the West, this craze has grown out of all proportions. The Eastern countries are not yet fully in its grip, but the day is not far off when they too will be completely overtaken and overwhelmed by it. Because of this craze, in the West, for the last half a century or so, educational methods and ideals were all geared up to the *tempo* of rapid industrialization. So much so, every branch of learning was oriented in such a way as to produce men who would fit in well in a world that was out for industrialization. The motto was to produce more scientists and more technicians, more engineers and more craftsmen, who would produce more, and ever more, and contribute to the material prosperity of man. The result was that man became machine-minded, goaded by the motive force of material prosperity and happiness.

In the struggle to adjust educational values and ideals to the demands of the new age, the higher values of education that were implicit in the philosophical teachings of a succession of teachers and thinkers have been pushed to the background, if not completely overshadowed —ideals of self-knowledge and self-discipline, the stress on the perfection of the individual, the integration of the personality, and such others. These ideals are no longer to be found in the forefront in any scheme of life, at least not in the educational system that obtains today. Educational institutions are busy in planning for the preparation of man in a manner that would fit him into a world fast moving on the twin wheels of science and technology.

In an age such as ours, to the extent that one becomes interested in the material things of life, one has necessarily to go in for a system of education that will make one most competent to attain that goal. Since man has become machine-minded, his educational needs are reoriented to meet the demands of the new situation. In such a scheme of education, which we may term as 'education for the mechanization of man', where the only driving force is material progress and prosperity, there is hardly any scope for training in morality and religion.

Next, look at the picture of a state that swears by methods which are totalitarian in form and content. In a totalitarian state, the state takes the position of an all-powerful god. All individuals living in it are, or ought to be, its votaries. The handful of men that hold authority are its high priests, and they dictate and direct the activities of the individuals in every sphere of life. The individual is of little concern in such a set-up; the mighty god of state is all in all, and everyone must bow low before it and its high priests. There is no talk of personal freedom; all individual interests and personal preferences have to be sacrificed at the altar of the god of state. Everyone is a soldier to guard the liberty of the state. In such a set-up too, there is training, there is discipline, but it is all done in the military fashion.

Right from birth, in the home, in the school, in the working sphere, everywhere discipline is enforced in a manner that the individual is made conscious of the role that he is expected to play in a totalitarian regime. If ever one resists or falters, down comes upon him the heavy hand of persecution, which is carried to the very extreme with meticulous precision and perfection. In such a state, the educationists have the special task of producing educational

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patterns to suit the requirements of the political system and the dictates of the few that wield authority. Every phase of life is geared up to the one supreme purpose of the state. Indoctrination in all spheres, at all levels, is resorted to in a thorough manner, and each individual is most vigilently watched to see that he or she grows according to the mould that is set for him or her. No protest or unwillingness is ever countenanced, and recalcitrant elements, if any, are coolly done away with to pave the way for the smooth running of the chariot of state. In such a situation, there can certainly be no liberal education, which is what confers on man his freedom of thought, expression, and function. And sure enough, religious education has little to do in such an educational system, which we may term as 'education for the militarization of man'.

IV

We shall now turn to a consideration of what we may call 'education for the humanization of man'. In this scheme, the human and humane faculties of man are provided free scope for their full expression. By supplying knowledge to the mind of man, he is enabled to think and act for himself in a way that will be beneficial not only to himself, but to the community as well. There is discipline in it too, but that discipline does not thwart the individual's initiative, and lends only a helping hand in the regulation and ordering of his life and conduct and in the development of a refined character. By a gradual process of the training of the mind, one is enabled to realize one's own rights and responsibilities in the context of the socio-political environment in which one lives. It is precisely in this system of education that moral principles have to play a great role in training up the minds of the citizens of a country. What is needed in this type of education, to quote John Dewey once again, 'is a genuine faith in the existence of moral principles which are capable of effective application'. And he says further: 'These moral principles need to be brought down to the ground through their statement in social and psychological terms. We need to see that the moral principles are not arbitrary, that they are not "transcendental"; that the term "moral" does not designate a special region or portion of life. We need to translate the moral into the conditions and forces of our community life, and into the impulses and habits of the individual. . . . The one thing needful is that we recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in community life, and in the working structure of the individual. If we can secure a genuine faith in this fact, we shall have secured the condition which alone is necessary to get from educational system all the effectiveness there is in it' (*op. cit.*, pp. 57-58).

In such an education, the emphasis is not so much on *what* function a man is trained to perform, as on *how* he is trained to discharge it. The stress is not on the verb, but on the adverb. Here we have to make a clear distinction between education for the *function* of man and education of the *being* of man. Let us explain. If education keeps before it the ideal of turning out men of character who will perform their functions, whatever they may be, in a disinterested and conscientious manner, that is education of the being of man. Training of men's talents and faculties to make them fit for the diverse functions in life is education for the function of man—such as an engineer, a doctor, a lawyer, an administrator, a scientist, a craftsman, who are all equally members of the body social performing their own specific functions. But education of the being of man is devoted to the development of man as a human being first, and then to create facilities for the full expression of the perfection that is inherent in him. Man ought to be human first, and then he can choose to become a poet or a philosopher, a scientist or an artist, an engineer or a doctor, a lawyer or a professor. The common denominator of all these professions is the humanity of the human being. The training of that humanity of the human being is what we would

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term as the humanization of man, as against the mechanization and militarization of man that we discussed in the last section.

An expert doctor or a thoroughgoing scientist need not necessarily be a moral person, if, as we have said, the stress is not laid on the development of the being of man. If a good man is also an efficient doctor, then the benefit that flows from such a person is immense. Otherwise, a wicked person who has all the functional qualification of an expert doctor can do incalculable mischief. In the hands of wicked men, the mighty force of scientific knowledge can become a dreadful instrument causing sorrow and suffering to numberless people. That is what is happening to science, which is being abused by unworthy men.

The type of education that we are presently speaking of ought to undertake the responsibility of shaping individuals into fine examples of human personalities, in whom human considerations will reign supreme, and all other interests will occupy only a secondary place. Alongside of formal and functional education, which, of course, is essential for everyone who wishes to be a useful member of society, there ought to be that indispensable aspect of education, namely, the education of the moral being of man. Both formal and moral education should be given side by side, in order to prepare man to accept and occupy a responsible and respectable position in society and to discharge the duties that devolve upon him truly, honestly, and conscientiously. It is this kind of character-building education that Swami Vivekananda wanted when he said: 'The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow.' 'It is man-making education all round that we want.'

V

Finally, we come to the loftiest aim of education, which we may term as 'education for the divinization of man'. In this sphere, it is religion that plays the most vital part. It was Swami Vivekananda, again, who said that 'religion is the manifestation of the divinity already in man' and 'religion is realization'. Indian scriptures declare that true knowledge—the knowledge of the Self—leads one to immortality. It leads to the liberation of man from the thraldom of matter, to his spiritual emancipation. All our secular knowledge, profundity of scholarship, and intellectual abilities are meant merely for the pleasure and glory of our worldly life, and never for the freedom of the spirit. By this, it is not to be understood that secular knowledge or intellectual training is decried, but the Indian ideal of education, in its highest form, is spiritual realization, to enable man to realize his own inherent divine essence. *Vidyādāna* or imparting of secular knowledge is no doubt a great ideal; but greater than that is *jñānadāna* or the gift of spiritual knowledge, the knowledge that liberates. Actually, our scriptures classify knowledge into two kinds, lower and higher, i.e. the knowledge of the various sciences and arts, and the knowledge which leads to the realization of the indestructible, absolute Truth, which is the fundamental spiritual essence of the whole universe. Until that goal is reached, man's education must continue uninterruptedly. The divinity that is latent in man must gradually unfold until he perceives his own identity with that fundamental spiritual essence which is the basis of all phenomenal existence. That is the acme of perfection, the *summum bonum* of life.

According to the Indian scheme, the goal of life is twofold, *abhyudaya* and *niḥśreyasa*, which takes into consideration both the social betterment of man—meaning all happiness and prosperity, which has *dharma* as the basis of life and conduct—and his spiritual perfection or *mokṣa*. In the preservation of this great national ideal, every Indian has a moral obligation. As such, any scheme of education that is sought to be introduced in the country must be such that it should be ready for a healthy assimilation of the new social and economic programmes, which are meant for developing our

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material life, at the same time that it makes an earnest endeavour to prepare man for the spiritual perfection of his being. Education, in short, should become a dynamic force both in the social and spiritual aspects of our life.

This aspect of education which is concerned with the spiritual unfoldment of man may well form an independent subject, the consideration of which we may reserve for a suitable occasion in the future.

MĀYĀ AND AVIDYĀ IN THE BUDDHIST PHILOSOPHY

By Professor Surendranath Bhattacharya

It is said that the Buddha, on attaining enlightenment, evolved two formulas. These formulas are believed to represent his fundamental teachings. The second of these formulas is known as the twelvefold *pratītyasamutpāda*—the concatenation of causes and effects. 'On ignorance depends *karma*; on *karma* depends consciousness; on consciousness depend name and form; on name and form depend the six organs of senses; on the six organs of senses depends contact; on contact depends sensation. ... Thus does this entire aggregation of misery arise' (Warren).[1]

The doctrine of the *pratītyasamutpāda* seems to regard *avidyā* as the ultimate cause of all miseries. In fact, the series would seem to indicate that the Buddha accepted *avidyā* as the primal cause, from which evolves the world of mind and matter.[2] But when we take into account the implication of the doctrine, as pointed out by the *Visuddhimagga* (XVII), we must say that, although *avidyā* is put at the beginning of the series, yet it is not to be taken, like the Pradhāna of the Sāṅkhya, as the causeless primary cause of the world. For each one of the series is equally dependent upon the rest, and if one fails, the entire series fails. They are like so many points on the circumference of a circle existing from eternity, and as no point can be called the first, so none of the series could be called the first. Ignorance (*avidyā*) is put first only to make the starting-point of a discourse. This, however, does not take away the importance of *avidyā* as a link in the chain of the causal series.

In the canonical texts, *avidyā* is taken in the sense of mere 'want of knowledge', and no attempt seems to have been made to examine the concept philosophically. Thus, according to the *Sutta Piṭaka* and the *Abhidhamma Piṭaka*, *avidyā* is 'want of knowledge' concerning misery, anteriority, etc. *Majjhima Nikāya* (Vol. I. p. 54) speaks about fourfold *avidyā*: (i) *avidyā* about sorrow, (ii) *avidyā* as to how sorrow originates, (iii) *avidyā* about the nature of the extinction of sorrow, and (iv) *avidyā* as to how sorrow is destroyed.

The Sabbātthivādins, however, do not regard *avidyā* as a link in the chain of the *pratītyasamutpāda*. *Avidyā*, with them, is delusion, representing the ultimate state of immaterial *dharmas* (existence units?).[3]

The *Śatasāhasrikā-prajñā-pāramitā* says that

[1] *Saṁyutta Nikāya*, XXII. 90.

[2] *Ibid.*, XI. 7-8.

[3] *Vide* Sogen, *Systems of Buddhist Thought*.

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all phenomena are but illusory. The five *skandhas* of *rūpa, vedanā, saṁjñā, saṁskāra,* and *vijñāna* are all but *māyā*. The doctrine is elaborately set forth in the sixth *parivarta* of the book. The main theme of the *Aṣṭasāhasrikā-prajñā-pāramitā* is to preach *śūnyata* (nothingness) of all phenomena, including Buddhas and Bodhisattvas. Even perfection of wisdom is said to have no reality.[4]

Aśvaghoṣa (A.D. 80), however, admits an absolute, permanent Reality. But his *bhūtatathātā* is really indefinable. All terms are relative, and one cannot be conceived without its opposite (*pratiyogī*). So the only way of expressing the *bhūtatathātā* is 'It is not so'.[5] This suchness (*bhūtatathātā*) is, however, distinguished into two aspects—conditional and absolute, phenomenal and transcendental.[6] When the Absolute assumes a relative aspect by its self-affirmation, it is called the all-conserving mind (*ālayavijñāna*).[7] Aśvaghoṣa takes *avidyā* as the source of all phenomena. The Absolute is said to assume phenomenal forms of existence through *avidyā*. All things and conditions in the phenomenal world owe their appearance to *avidyā* and *smṛti* (memory), and are no more real than the reflections in a mirror. Even all modes of consciousness and mentation are products of *avidyā*.

The *Laṅkāvatāra-Sūtra* (earlier than A.D. 443) entertains similar views. All phenomena, internal and external, evolve out of *avidyā*.[8] The objective world is an error; it is *māyā*; it is *śūnya*. But this must not be understood to mean that it is a total negation. The world appears both to the wise and the ignorant. The wise see it as it really is, that is, as an illusion; whereas the ignorant fail to cognize the truth about the world.[9] To understand the world as it really is (*yathābhūta*) is the fundamental teaching of the Buddhist philosophy. The world as it is seen through the ordinary human eye is nothing but *māyā*. *Māyā* is therefore, more or less, a subjective quality, having no objective and cosmological implication.

The world is always a becoming, a series of continuous changes. When it is perceived with the eye of wisdom (*prajñācakṣu*), its emptiness is revealed. The 'thatness' (*yathābhūtatva*) of the world is beyond all relativism. Hence the world can be designated neither as existent nor as non-existent.[10] In fact, any term that admits of an antethesis cannot be applied to it. The world of experience can therefore be likened to *māyā*, phantom creations, of a magician. Although the spectators take these creations as real and substantial, yet the magician knows them to be false, and from his point of view, they are neither existent nor non-existent.[11]

Candrakīrti (seventh century A.D.), commenting on the *Mādhyamika-kārikās* of Nāgārjuna,[12] makes the position of the Mādhyamika school sufficiently clear with regard to its doctrine of *avidyā*. The entire phenomenal world is ascribed to *ajñāna*, and it is said to be unreal.[13] *Paramārtha-satya* is the complete cessation of the world. *Avidyā* is a synonym of ignorance.[14] It proceeds from hazy mentation due to infatuation. So if any origin of *avidyā* is to be sought

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[4] *Vide* Chapter II.

[5] Cf. *'Neti neti'*, etc. *Bṛ.U.*, II.3.6; III.9.26; IV.2.4,5,22; *Ka.U.*, I.3.15; etc.

[6] Cf. The conception of Brahman as Nirguṇa and Saguṇa.

[7] Cf. The Vedāntic conception of Hiraṇyagarbha or *samaṣṭi-buddhi*.

[8] *Laṅkāvatāra-Sūtra*, p.19 (Edited by Das and Vidyabhusana).

[9] *Ibid.*

[10] *Ibid.*, p.56.

[11] *Ibid.*, p.25f.

[12] The position of Nāgārjuna is similar to that of Śaṅkara. Just as Śaṅkara is the greatest exponent of the *anirvacanīyavāda*, so is Nāgārjuna the greatest exponent of *śūnyavāda*, although neither can rightly claim to be the originator of the respective doctrine. Each elaborated and developed with his powerful dialectic what was already accepted as an established doctrine.

[13] *Mādhyamika-Vṛtti*, B.B.IV. p.495.

[14] *Ibid.*, p.328.

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after, it may be found in imagination.[15] *Avidyā* is ignorance, darkness, that which conceals truth, and inertness;[16] and man transmigrates being enveloped by this *avidyā*.

The concepts of the unity of the six materials (earth, water, fire, air, sky, and consciousness), aggregate, permanency, externality, pleasure, soul, man, I, mine, etc. are all wrong, inasmuch as they are, in reality, without essence. *Avidyā* is defined to be these wrong concepts.[17] It is repeatedly said that people take as real things which are, in fact, characterless (*niḥsvabhāva*), being overtaken by the darkness of *avidyā*.[18]

From the above, it is clear that the Buddhists took *avidyā* practically in the sense of *atasmin tadbuddhiḥ* (to take a thing for what it is not); for, further on in the *Vṛtti*, *avidyā* is defined as either ignorance about the truth or its mistaken view.[19]

In the Buddhist philosophy, Reality is said to be of two kinds—as it is understood by the common people, and as it is realized by the truly enlightened. 'Buddhist philosophical discussions are made on the assumption of two kinds of reality or truth: (i) common-sense reality or conditional truth, and (ii) Reality-in-itself or transcendental Truth.'[20] Candrakīrti explains the term '*saṁvṛti*' as *ajñāna* (ignorance), for it is ignorance that completely conceals the truth about all phenomena. Conditional reality is conceded to the world of intellect, and Reality-in-itself is said to be beyond the pale of understanding.[21] Transcendental Truth is, indeed, beyond all denominations. It cannot be spoken of as either *śūnya* or *aśūnya*, *bhāva* or *abhāva*, real or unreal. This distinction of reality is also one of the fundamental doctrines of the Advaita Vedānta. The Advaitins also speak of *pāramārthika-satyatva* and *vyāvahārika-satyatva*. This doctrine is, certainly, a development of the Upaniṣadic conception of the highest Reality expressed so frequently in such texts as '*Tadviditādatho aviditādadhi*' (*Ke.U.*, II.3), '*Aśabdam-asparśam-arūpam-avyayam*, (*Ka.U.*, I.3.15), etc.

Anirvacanīyavāda is simply a confession of the inability to give any rational explanation of phenomena. The Śūnyavādins, similarly, tried to prove the indefinableness of all phenomena. Just as the Śūnyavādins hold that as phenomena are inexplicable, so they are, in reality, without any essence (*niḥsvarūpa*); exactly in the same manner do the Advaitins declare the nothingness (*sutucchakatva*) of all phenomena as being explicable neither this way nor that. Regarding the nature of phenomena, the Śūnyavādins and the Advaitins have substantial agreement. Both attribute phenomena to *avidyā*. The difference lies in the latter's acceptance of a noumenon and the former's formal rejection of it. Whatever might have been the conception of the early Buddhists, we notice, beginning with Aśvaghoṣa, a marked tendency to admit a noumenon, however colourless its nature might be proclaimed to be. Candrakīrti strongly repudiates the charge that the Mādhyamikas are nihilists.[22]

In the Upaniṣads as well as in Buddhism, individual existence is preached to be the product of *avidyā* and at the root of all sufferings. Both hold alike that the destruction of *avidyā* brings the highest bliss. The highest truth of the Upaniṣads is the permanent Self (Brahman). Reality with the Upaniṣads is static. With the Buddhists, it is dynamic and impermanent. So *avidyā*, in the Upaniṣads, is ignorance about the permanent Self; in the Buddhist philosophy, it is ignorance about impermanence. At any rate, *avidyā* with both is ignorance about the Reality, although the con-

[15] *Ibid.*, p.452.

[16] *Ibid.*, p.542.

[17] *Ibid.*, p.563. Also see *Śikṣā*, 221; *Bodhicaryā*, IX.15.

[18] *Mādhyamika-Vṛtti*, pp.237, 261, 265, 370.

[19] *Ibid.*, p.564.

[20] *Ibid.*, p.492.

[21] Śāntideva, *Bodhicaryā*, IX.2.

[22] *Mādhyamika-Vṛtti*, p.368.

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ception of the Reality is different. But in Buddhism, there is hardly any attempt[23] at a critical examination of *avidyā*. In fact, no explanation of *avidyā* is found, and we are to remain satisfied with the vague idea of it as mere ignorance. The theory of *avidyā* is simply laid down categorically and dogmatically. As to how and why *avidyā* came to assert itself in the nature of 'thatness', Buddhism is silent. Nevertheless, the resemblance of the Buddhist thought with the Advaita school (at least so far as its attitude towards the objective world is concerned) is so striking and complete that it would not be too much to say that the Advaitin came to fulfil and not to destroy. Exactly the same ideas as are set forth by Gauḍapāda in his *Kārikās* regarding the real truth are found in the early Mahāyāna literature.[24] It is also interesting to note that the terms such as *khapuṣpasannibha*, *māyopama*, *svapnopama*, *gandharvanagaropama*, etc.,[25] used by the Buddhist writers to describe the world (*loka*), are as freely used by the Advaitins for the same purpose. And this is quite natural, for both Buddhism and Advaitism drew on the same source, namely, the Upaniṣads.[26] The doctrine of *avidyā* was in its germinal stage in the Upaniṣads; it sprouted at the hands of the Buddhists; and it grew into a mighty tree at the hands of the Advaitins.

[23] See *Patisambhidamagga*, Vol.I. p.50; *Majjhima Nikāya*, I.67.

[24] See *Aṣṭasāhasrikā-prajñā-pāramitā*, pp.21, 177; Śāntideva, *Bodhicaryā*, IX.150-51; Gauḍapāda, *Māṇḍūkya-kārikā*, II.32.

[25] See *Śatasāhasrikā-prajñā-pāramitā*, Chapter VI; *Laṅkāvatāra-Sūtra*, Chapter II.

[26] See Radhakrishnan, *Indian Philosophy*, Vol.I. pp.360ff.; Rhys Davids, *Buddhism*, pp.83-84.

WESTERN PHILOSOPHY AND EDUCATIONAL VALUES IMPLICIT THEREIN—2

By Professor P. S. Naidu

In the first part of this article, we surveyed the European scene from a novel standpoint, and highlighted the basic concepts and values of educational significance that emerged from a critical examination of the leaders of thought neglected so far in the well-known histories of education. We concluded with a brief discussion of Kantian philosophy.

Now, coming to Hegel, we may make a startling statement that in him European philosophy committed suicide. What after all is the abiding contribution that Hegel had made to philosophy, and through philosophy to education? Little or nothing, from our standpoint. True, he did speak of the integrated and unified whole, without internal contradictions, as the highest reality. Spirituality was seen by him as the highest truth and as the final goal of evolution. The vision that he had was the result of German mysticism that he inherited from his intellectual progenitor. But he polluted the pure stream by letting into it muddy and disturbing currents of rationalism and dialectic logic. The dialectic principle is the outcome of his effort to introduce, forcibly and wrongly, into the higher realm of experience a law which is valid only at the lower levels. Serious students of philosophy have, for a long time, been

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aware that Hegelian dialectic was the offspring of Kantian antinomies; but they did not see—and we have a shrewd suspicion that they did not *want* to see—that Kant himself was firmly of the opinion that the antinomies could flourish only at the lower phenomenal level, and would die if lifted to the higher spiritual level. Anyway, the dialectic proved to be the fatal noose round the neck of European philosophy; and we should ignore it completely, as well as all the foul ideas and principles that sprang from its unholy loins.

The scene now shifts to France. One of the rarest and sweetest flowers of European thought, namely, Bergsonianism, blossomed in the early decades of the present century. It is wrong to brand Bergson's philosophy as irrational; it is supra-rational. It is equally wrong to classify it as a philosophy of feeling; it is that and much more; it is a philosophy of the total personality of man, and of the destiny of *Homo sapiens*. Emphasis is usually laid on the wrong aspects of Bergson's system, namely, on the theory of creative evolution, and of time or duration as the essence of the universe, and on his unique view of the relationship between brain and memory. But what is of value to us is his philosophic method. Reason reigned supreme in European philosophy from the time of Aristotle, who defined man as a rational animal, down to Hegel, who said that the real is rational and the rational is real. Discursive reason enshrined in the deductive logic of Aristotle, the inductive logic of Mill, and the dialectical logic of Hegel was believed to be the only means by which man could unravel the mysteries of the universe. Bergson expressed the hollowness of this claim of the intellect. Our intellect is so constructed as to present us with a superficial view of the material universe, and even this superficial view is a false one. Discursive reason analyses reality into a series of static snapshots similar to the frames in a movie film, and this it does in the interest of practical action. Our intellect cuts across the living flow of reality, and carves out of it solid objects in the outer world and separate states of consciousness in the inner world. Otherwise, it will be impossible for us to get what we want for living our life at the biological level. Intellect is thus a special faculty evolved by nature for purposes of successful action; and for such action, what is real has first to be halted and arrested, then killed and dissected. It is only then that we can tease out and pick the juicy particles needed for keeping the *sthūla-śarīra* and *sūkṣma-śarīra* going. But he who would penetrate into the heart of reality and unravel its mysteries must needs make use of another faculty, and that is *intuition*. The method by which we reach metaphysical truth is not intellectual, but intuitive. Long, long ago, Pythagoras, Plotinus, and even Plato had a glimpse of this method, and the medieval mystics made full use of it.

Bergson came out with a bold declaration that the efforts of our puny intellect are pathetic in the extreme, and that without the aid of intuition, we can never attain ultimate truth. In this stand that he took, Bergson received powerful and authoritative support from McDougall. Basing his conclusions on impeccable experimental evidence, McDougall succeeded in establishing that intelligence is merely the handmaid of instinct, and that it has no independent role to play in human activity. Its function is to shine round instinct like a suffused halo, giving just a little aid to the latter in its efforts to reach its natural goal. And when instinct, which is usually blind, becomes self-conscious, it gives birth to intuition, which is the tool *par excellence* for attaining the ultimately real.

The supreme lesson that we have to learn from the basic teachings of Bergson is this: Let us by all means cultivate the intellect, but let us not be hypnotized into the belief that this intellect will solve for us the basic problems of life. The ripening of intellect should yield the fruit of intuition. And intuition alone can give us that *darśana* of reality which is the final fulfilment of human life. Bergson's great contribution is in the field of method, the method which Indian teachers taught and prac-

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tised even in the remote past, and which the West is slowly and painfully discovering just now.

From France let us step across to Britain. Many of us are familiar with the educational thought of Whitehead and Russell, Joad and Ross, Rusk and Percy Nunn. But, in this discussion, we are going to ignore them completely. Our concern will be with Bradley, Bosanquet, and Thomas Hill Green—names which may sound strange and unfamiliar. These three were the leaders of the neo-idealistic movement in Britain. It is noteworthy that all of them came under the influence of Hegel, early in their career, but as their own thought matured, they reacted unfavourably to Hegelianism and developed a characteristic type of British idealism. Bradley sets the tone of the entire movement by his penetrating analysis of the Absolute, and the place of *individuality* in the Absolute. One can sense, as one reads his great work, *Appearance and Reality*, the metaphysical passion with which Bradley struggles to get a glimpse of the Absolute in order to see how individuality fares therein. Bradley is fully convinced that all the wealth and manifoldness of the individual and the particular enter into, and are preserved within, the Absolute. 'Every flame of passion would still burn in the Absolute unquenched and unabridged, a note absorbed in the harmony of its higher bliss.' This view of individuality is further emphasized in Bradley's conception of the moral life, and of religion as the supramoral sphere towards which moral life presses.

What is hesitant and undefined in Bradley becomes clear, distinct, and certain in Bosanquet, whose 'ideas again centre in the problem of individuality. ... The individual is something entirely peculiar and unique, not in the biological or psychological or social sense, but in the metaphysical sense'. In his two Gifford lectures on 'The Principle of Individuality and Value' and 'The Value and Destiny of the Individual', Bosanquet elaborates his conception of individuality. His great contribution is the distinction he draws between metaphysical individuality and psycho-bio-sociological personality. He will not have it that personality is an ingredient of individuality, and insists repeatedly that what maximal individuality in its true sense demands is not reached in the human individual, but has to be sought beyond the level of the personal and the finite. The human individual is a mere fragment of a larger whole, is nothing apart from this, and needs to be completed in it. Man is not truly an individual, so long as he is a person. He must strive after the higher form of existence, and in this advance, his finite individuality must be set aside; all that he has hitherto been must disappear in a radical transformation. His self passes transfigured and transmuted into the eternal peace of the Absolute. This is true immortality, an immortality in which we carry into the future not our present self, but the self transfigured into divinity.

There can be no grander conception, no more impressive lesson for educationists and educators than this teaching of a British idealistic philosopher of this century. And what is of special significance to us is that this teaching is only a modernized version of what Śaṅkara taught twelve centuries ago, and what the Upaniṣads taught a thousand years before Christ.

One more thinker of the trio remains to be discussed, namely, Thomas Hill Green. One gets a philosophic thrill as one reads the opening sections of his monumental work *Prolegomena to Ethics*. Rising to the pure level of Vedāntic mysticism and transcendentalism, at times touching the fringes of pantheism, Green carries to its conclusion the line of thought initiated by Bradley and Bosanquet. To a student of Indian philosophy, the Greenian landscape is familiar and exhilarating. Here one comes across concepts and values saturated with the spirit of Vedānta.

One step more, and we reach the end of the Western scene; and that step is a fairly long one, taking us from England right across the Atlantic to America. We are considering the

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American scene, because there are certain values which have inspired American thinkers—values that we cannot ignore from the standpoint that we have taken. Here, again, we shall bypass familiar names like John Dewey, Charles Sanders Pierce, and William James, and concentrate on Josiah Royce. America is the land that gave birth to pragmatism, and also to a liberal form of democracy. The two therefore are associated as cause and effect. This is absolutely wrong. All the ills that democracy is heir to are the fruit of pragmatism. Everything of value in democracy will perish if individuality is suppressed. The only school of thought which interprets individuality aright as a value of life and consequently of education is idealism. That is the reason why we are concentrating on Royce, one of the leaders of American idealism. As in the case of Bosanquet, Royce expounds his ideas in his Gifford lectures on 'The World and the Individual'. From our viewpoint, the concept of prime importance is that of the absolute Person or the absolute Individual. This concept was Royce's characteristic means for avoiding subjectivism without involving himself in theological controversies. In the mind of this absolute Person, the whole universe is a system of ideas, in which finite minds share. The absolute Person has the absolute will, the one will which is not intolerant of diversity. The one will is a higher unity in diversity of all particular aims and wills. It desires to include all purposes and all passions within itself to the end that all possible life may be realized. 'Its demand for submission is never tyranny, its sense of the excellence of its own Unity is never arrogance.'

In the further development of this excellent ideal of moral life, Royce introduced irrelevent concepts of lower value, as did Creighton, another American idealist, and ruined the effect of his philosophy. Perhaps, it was difficult for these thinkers to shake off the dead weight of pragmatism. Idealism has to be eternally vigilant, if it is not to be polluted and ultimately poisoned by concepts of inferior value.

Europe was blessed in its great leaders who saw steadily and distinctly the goal of life, and enunciated the goal of education. A few of them had the courage to prescribe the means by which the goal could be reached. Self-realization in the highest sense, through self-knowledge of the right kind, is the goal of life. The teacher should strive to instil this value in the minds of his pupils by fostering their individuality. And the unerring means by which these values can be realized is intuition. Intellect is not to be despised, but it is to serve only as the usher to the inner chamber of intuition. Thus the goal of life, the aim of education, and the method have all emerged clearly. Yet, Europe is in the doldrums crying for help from outside. Christ said long ago that much will be expected of him to whom much has been given. If he fails to come up to expectations, the severest retribution will overtake him. When nature confers her boon on talented individuals, she expects the fullest development of the powers she has bestowed. Failure on the part of individuals and nations to discharge faithfully the duty entrusted to them is visited with appalling chastisement frightening to behold. Europe received great gifts, but chose to treat them in a light-hearted manner. Retribution has come much sooner than expected.

Let us see how Europe went astray. The great Socratic dictum 'Know Thyself' was shining steadily before the eyes of educators in Europe. They said to themselves that the best way of knowing ourselves is to know what is round about us. Self-knowledge will come as an easy and natural consequence of the knowledge of that which is not self, namely, of the material, biological, and social environment in which we have to live. So, let us launch on an intellectual conquest of the vast realm around us. After all, consciousness is of the very essence of self. Let us enlarge this consciousness. This is the extrospective attitude, and it comes naturally to the West. But it is a wrong attitude. There is a world of difference between enlargement of consciousness and enrichment of consciousness. Enlargement is

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the result of the outward flow of mental energy, whereas enrichment is the direct consequence of the inward growth vertically up to divinity. The former will give understanding without wisdom, wealth without happiness, power without self-satisfaction, and, finally, an illusion of truth which is worse than ignorance. And Europe chose this in preference to inner illumination.

In this endeavour to expand consciousness, under the false hope that the mysteries of human life will be solved thereby, Europe allowed its mental energy to flow outward. Consciousness was projected into the vast expanses of space in the heavens, and there arose the magnificent science of astronomy. Great was the self-confidence developed by this discipline. Laplace is reported to have presented a copy of his work *Celestial Dynamics* to Napoleon, and the emperor, after reading the treatise, asked its author why he made no mention of God in his writings which claim to deal with celestial regions. Laplace cooly replied: 'Your Imperial Majesty, there is no need for such a hypothesis in my science. I can explain all the celestial phenomena without assuming the existence of God.'

From the celestial regions, man came down to the earth and projected his consciousness on to its surface and to its enveloping atmosphere. There arose the science of geography with all its applied and practical branches. Explorations, excavations, and mountain-climbing expeditions are yielding up more and more secrets jealously guarded by nature so far. What need has man for God or for spiritual values, when he can explain everything and control everything on land, under water, and up in the heavens by means of his scientific knowledge?

From the vast expanses of the earth's surface, and the atmosphere surrounding it, the scientist comes down to the objects of our sense-manifold. His consciousness now penetrates inorganic matter, and there come into existence the physical sciences which have transformed our life. It is not merely the conquest of the material environment at the purely scientific level, but the application of scientific knowledge to technology, resulting in the development of marvellous machinery, which take away our breath and redound to the credit of the scientist. Not satisfied with the results achieved by the expansion of consciousness in the material realm, man penetrated the biological and social realms and brought into existence the biological and social sciences, with their own fields of practical application. Man can now swim like a fish and fly like a bird. Why, then, should education not be guided by concepts and values which science has evolved? Why should not the curricula for our children be science-centred? With the full conviction that science will finally solve the mysteries of life, and will also bring about the salvation of man, the West launched on a scheme of science-centred education and went full-blast ahead with it. Today, there are proposals for spreading scientific education on a nation-wide scale. Yet, the greatest scientists have borne evidence to the failure of science. It has developed the head of man all right, but it has left his heart unrepentant, with the result that human personality has suffered lop-sided development. Science has conferred on man the skill to fly like a bird and swim like a fish, but it has failed to teach him to walk on this earth like a man. In a beautiful way, science itself is teaching man just now, in the contemporary period, that he will not know himself, even if he knew all about everything outside of himself. Knowledge of the sun, the moon, and the stars, of matter, life, and society, and even of the mind is not self-knowledge. Nature herself is trying to teach the scientist this supreme lesson in the very midst of his sorry failures.

We saw how man embarked on the great expedition of exploring the external world, in the hope that the expansion of his cognitive powers will somehow result in the full and integrated growth of his total personality, and will ultimately lead to self-knowledge. So he went ahead, with courage and faith, to penetrate the heavens and the earth, and on earth, matter,

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life, and society. Not satisfied with his achievements at the theoretical and practical level, he began to probe the nucleus of matter. His consciousness penetrated into the sub-microscopic structures in the physical and biological realms. First the atom, then the electrons and the protons, and then energy, all these yielded up their secrets one after the other. And now he is up against a dead wall. In fact, it is no wall at all, but empty space. Everything seems to have dissolved into nothing. If I may express a profound scientific truth in ordinary language, then I am inclined to put it thus: The scientist's search for reality has led him to the conclusion that the ultimate constituent of this world is empty space, nothing or *śūnya*. Not only has this breath-taking revelation come to him at the end of his long search, but he also sees that all his cherished dogmas, known as scientific laws, are utterly inapplicable in the sub-microscopic or nuclear realm. He is disillusioned, but also sobered: 'Is it for this that I undertook this painful search; have I been pursuing a will-o'-the-wisp?' He is moved by self-pity, and accuses a merciless fate that has played a cruel joke on him. But nature, gentle mother she is, whispers gently: 'Child, your efforts have not been in vain. The path that you have followed has shown you that out there is nothing, only empty space. It is now for you to guess what other path you should follow, at the end of which you will find fullness and not emptiness. You have tried to uncover nature in the hope of finding something alluring inside. You have undraped garment after garment. And lo! there is nothing inside. Do not be dispirited. Start again, but the search must be for finding something else and by entirely different means.' These are mother nature's words. And a very small number of nuclear scientists have heard the still small voice and have responded with faith. They have to take off from a new vantage point to a new goal, pursuing a new path.

At the dawn of science, great hopes were held out for the salvation of man. We were then slaves of superstition and ignorance. The scientist appeared on the scene as our saviour, and called upon us to renounce our allegiance to religion and spirituality. He started by drawing a distinction between fact and value. Facts are objective and absolute; values are subjective and relative. So, let us pour contempt on values and hold fast to facts. Matter and energy are the only two ultimate facts, and the mechanistic and deterministic law of causation is the one and the only true principle in the universe. 'Believe me and believe in my articles of faith, I shall lead you to the very heights of truth and happiness', said the scientist. We believed and entrusted our souls to his safe keeping. But what has the scientist done? He asked us to worship matter and accept materialism as our guide. We accepted materialism and swore by it. Now, he coolly tells us that matter does not exist. It is empty space, *ākāśa*; in fact, it is *śūnya*.

All solid matter is in essence empty space. Only in appearance it is solid, and it can be compressed into a pin point; and even this pin point of matter may not be material at all, but just a form of energy or wave motion. The much boasted of laws of conservation of matter and energy have quietly disappeared. Matter can be spirited away into energy, and immaterial energy can be concretized into matter. Matter can be created out of nothing, and annihilated into nothing. Then, there is that last stronghold of the physical sciences, the law of universal causation. How fares it with this law? We know of the fate that has overtaken this law during the last half-a-century. In the place of mechanistic and deterministic concepts, the scientist speaks of statistical averages. The electrons behave like erratic individuals with free will. General principles governing their behaviour in the mass can only be formulated, as in the social sciences, in terms of means and standard deviations. Determinism has given place to indeterminism, certainty to uncertainty, and absolute exactitude to relativity. Finally, what about purpose? The classical scientist condemns all teleological concepts as smacking of anthropomorphism, but

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the contemporary nuclear scientist admits, rather unwillingly of course, the existence of purpose, of a world beyond this world which controls the electrons and protons, and of Divine will which is the origin and support of the material world. So, matter has become immaterial, the laws of conservation have gone out of the picture, and the law of causation has been dethroned. In what sense is such a discipline competent to formulate the basic values in education?

To sum up: The landscape in European education is not so bleak and disappointing as one may imagine as the result of our scathing condemnation of science. The basic life values of self-knowledge and self-discipline, and the leading educational values of individuality that have emerged at various points in our survey, are sound at the core. And so is the method which a few European thinkers have prescribed for realizing these values. But this method is exceedingly difficult; so the softer method of scientific rationalism is pursued, and the goals are distorted to suit this method. It is this lower method and a set of lower values which can fit into this method that dominate the scene in education today. Can we rescue the original and pure goals, and can we somehow bring back the spiritual method?

THE VEDĀNTA AND THE SĀṄKHYA THEORY OF MANY PURUṢAS

By Swami Nirgunananda

In the Sāṅkhya philosophy, Puruṣa and Prakṛti are the two ultimate and real entities. Puruṣas are many in number, and each one of them is of the nature of consciousness, indivisible, infinite, and all-pervading. Again, Puruṣa is neither a doer nor an enjoyer and is eternally unchanging. But Prakṛti, which is made up of the three qualities of *sattva*, *rajas*, and *tamas*, is by nature inert, divisibly one, and changefully eternal. When in contact with Puruṣa, Prakṛti undergoes modifications giving rise to microcosmic and macrocosmic evolutes. In our brief discussion here, we are chiefly concerned with the theory of pluralism as propounded by the Sāṅkhya; and our purpose will be to prove in the light of the Vedānta that such a theory of the many, all-pervading Puruṣas or selves cannot be reasonably established.

We may at first present the Sāṅkhya point of view in support of this theory. The *Sāṅkhya-kārikā* (18) of Īśvarakṛṣṇa says that the plurality of Puruṣas is established from the fact that birth, death, motor and sense organs, etc. are all well distributed in each Puruṣa; that the inclination (of all Puruṣas) towards work is not simultaneous; and that there is a proportionate difference of the three qualities in each Puruṣa. The *Sāṅkhyapravacana-Sūtra* (VI.45) says that Puruṣas are many, because we find in this world a regular distribution of misery and happiness.

In elucidation of these texts, the Sāṅkhya points out that if only one Puruṣa is accepted, then the following difficulties will crop up: When one Puruṣa is born or dead, all the other Puruṣas will be born or dead simultaneously, and when one Puruṣa becomes blind, the rest will follow suit. Moreover, the particular inclination of a single Puruṣa towards doing a certain work will prompt the rest to do the same work at the same time; and *devas*, human beings, and other lower creatures will consti-

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tute a single species, and cease to be different groups. Thus there will follow a general disorder. But, in fact, we do not notice such irregularities and confusion in the order of creation. The diversity and discreteness that exist among the different species justify inferentially the existence of many Puruṣas.

While defining the nature of release from this transmigratory existence (*saṁsāra*), the Sāṅkhya maintains that each one is by nature all-pervading, infinite, and intelligent. Owing to ignorance, he is under the sway of Prakṛti, which in consequence brings untold miseries. When the false knowledge of the non-self, arising out of this ignorance, is completely discarded by proper discrimination (*viveka*), the individual attains his own natural state, i.e. he is established in his own true Self, and, consequently, the chain that binds him to Prakṛti is cut asunder. There is no positive feeling of bliss or joy in that state, but there follows immediately a complete cessation of all miseries—bodily and mental, cosmic and extra-cosmic.

Though each Puruṣa is infinite and all-pervading, still from the standpoint of intelligence or *jña*, there cannot be any objection to the existence of many such Puruṣas. Objects that are limited by time and space cannot be infinite, but as the Puruṣas are beyond time and space, there can be no bar to the acceptance of the plurality of Puruṣas. To clarify this view, the following illustration is cited: As the various rays of light emanating from different coloured lights can exist together in one place without being limited and excluded by one another, the Puruṣas also can be many from the standpoint of intelligence or *jña*.

Further, multiplicity cannot be a product of unity. In the making of a pot, for example, we need the clay, the potter, and the knowledge of the pot. Similarly, the diversity of this world is explainable only if we accept for its cause more than one real entity. Even the Vedāntins accept two entities, namely, Brahman and *māyā*, to explain the world of diversity.

In an attempt to reconcile the statement of the Śruti that the Ātman or Self is One without a second, the Sāṅkhya contends that the Puruṣas or selves belong to a single class (*jāti*) and that they do not differ in any respect from one another. There is no dualism whatsoever in the intrinsic qualities of the Puruṣas. Hence, in spite of their being many, they are said to be of only one class without a second.

Having thus stated the Sāṅkhya position, let us examine it from the standpoint of the Advaita Vedānta. The conditions of birth, death, blindness, deafness, bondage, liberation, etc. can apply only in the case of the *jīvas* or individual souls. If the Puruṣa of the Sāṅkhya, who is subject to these conditions, is termed *jīva*, then there is some logic in their theory of pluralism. Diversity and multiplicity in creation are caused by ignorance or *māyā*, which through its projecting power (*vikṣepa-śakti*) makes the One Brahman appear as many. While commenting on the text 'He desired, "Let me be many"' (*Tai.U.*, II.7), Śrī Śaṅkarācārya remarks that the One Brahman has become many through the manifestations of name and form that are latent in Itself. Otherwise, it is not possible for the formless Brahman to be many. Diversity and multiplicity in creation are due to the false superimposition of these two limiting adjuncts, name and form, and 'as conditioned by these two, Brahman enters as a factor into all empirical dealings involving such words as knowledge, knower, and knowable, as also their implications etc.'.

Brahman or Puruṣa, who is beyond bondage, liberation, time, and space, can never be made to relate to the individual souls. How can such an unrelated and indifferent Puruṣa serve the purpose of Prakṛti or aid in the process of creation? Birth, death, etc. do not touch such Brahman. If, from the standpoint of the world, we admit that such conditions exist in It, then Brahman becomes divided apparently into many causally related *jīvas*. But in reality *jīva* is Brahman. In the *Gītā*, it is said, 'As the all-pervading ether is not tainted, by reason

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of its subtlety, even so the Self that is present in every body does not suffer any taint' (XIII.32).

If the *jīva* in reality is not Brahman, it can never hope to become that which is not already in it. *Jīva's* separation from Brahman is only apparent, and is caused by ignorance. When this ignorance is completely dispelled by right knowledge, arising from true discrimination, the *jīva* experiences such direct awareness as 'I am Brahman'. Then there follow a complete cessation of manifoldness and a positive experience of the Existence-Knowledge-Bliss Absolute. The knower of Brahman becomes Brahman. 'There is no diversity whatsoever. He who sees as though there is multiplicity in this world goes from death to death' (*Ka.U.*, II.1.11). Similarly, there are Śruti passages which eulogize the knowledge of unity and condemn the knowledge of multiplicity.

By reason also, we cannot prove the existence of many, all-pervading Puruṣas. There is no proper illustration to support this assumption. Refuting the Sāṅkhya position, Swami Vivekananda says: 'Can there be more than one Puruṣa? .... The Omnipresent and Infinite (Puruṣa) cannot be two. If there are two Infinites A and B, the Infinite A would limit the Infinite B. ... Difference in identity means exclusion, and exclusion means limitation.' As such, there is no scope for even two infinites; and how can we assume many such infinite Puruṣas? Moreover, one infinite and all-pervading Puruṣa is quite capable of bringing about all the modifications in conjunction with Prakṛti.

The Sāṅkhya illustration of various coloured lights also does not afford a reasonable proof to assume the plurality of selves. The Sāṅkhya does not admit any variety or speciality in the selves or Puruṣas. It holds that all Puruṣas are equally of the same nature and quality. Hence the illustration of various lights is not in conformity with the Sāṅkhya theory. And, if the illuminations of the lights are of the same, differenceless variety, there is no reason to assume manifoldness. In the complete absence of even the slightest difference, there cannot be any distinguishing factor that can produce a knowledge of variety. Because, when there is a knowledge of manifoldness, there necessarily is a simultaneous knowledge of difference.

If we admit, even from the standpoint of knowledge or *jña*, many, differenceless Puruṣas, what is the differentiating factor in them that gives us an idea of multiple number? 'Multiplicity without distinction is impossible' (Radhakrishnan). Personalism or 'ownness' (*pratyaktva*) cannot be said to be the differentiator, because it exists in all Puruṣas as the common feature of consciousness, all-pervadingness, etc. If we accept that there is some slight difference somewhere between two entities, which are otherwise equal in all respects, then that entity possessing the difference will be separate from the other. And, as a result of this separation, it will be limited by the other. It cannot be called unlimited or infinite, and to call it unlimited limited is a contradiction in terms.

In his commentary on the *Brahma-Sūtra*, II.3.50, Śrī Śaṅkarācārya refutes pluralism from yet a different point of view. He says: 'According to the Sāṅkhya, the selves or Puruṣas are many, and all of them are of the nature of intelligence and all-pervading. Pradhāna or Prakṛti engages herself in various activities for the enjoyment and liberation of these Puruṣas. There is also no difference among the selves in point of proximity to Prakṛti. So it follows that, when one self is afflicted with sorrow, all the other selves will be equally afflicted.' In reality, however, we do not come across such experiences. Further, the objections raised by the Sāṅkhya against the acceptance of one Puruṣa (Brahman) hold good even in the case of its own theory of many Puruṣas. As such, pluralism cannot stand its ground.

The doctrine that multiplicity is best explained by the theory of dualism or pluralism cannot stand the light of reason supplied by the Advaita Vedānta. We have already dealt with that point. Also, we find in this world that

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only one subject is able to produce various kinds of false knowledge. For instance, in the dark, a thief sees the stump of a tree and thinks it to be a policeman; a baby is stricken with fear thinking it to be a ghost; and a man who has lost his beloved on the way imagines it to be his sweetheart. Thus through ignorance and superimposition, one object can give rise to diverse false ideas. And such a phenomenon is in the experience of everybody. Still we must not think that ignorance or *māyā*, which cannot be logically formulated, is a real entity. Brahman is the only reality, and this manifold manifestation of the world is caused by the veiling and projecting powers of *māyā*. This *māyā* is also transcended ultimately when the knowledge of Brahman dawns.

Māyā is there in the nature of creation as a fact to produce this world of phenomena. This has been beautifully expressed by Swami Vivekananda: '*Māyā* is a statement of fact of this universe, of how it is going on. ... Everything that has form, everything that calls up an idea in your mind, is within *māyā*. For everything that is bound by the laws of time, space, and causation is within *māyā*.'

Śruti texts also emphatically declare that the ultimate Truth is one and not many. '(The Self) being one, the controller, and the inner Self of all—makes a single form multifarious' (*Ka.U.*, II.2.12). 'Truth is one, sages call It variously.' Further, while instructing about the path to *mokṣa* or liberation, the Śruti asserts that 'only through the knowledge of One Brahman does a man transcend death; there is no other way to cross this *saṁsāra*' (*Śve.U.*, III.8). And there are numerous similar passages both in the Śruti and Smṛti which indicate that the knowledge of the unity of the Self is the *sine qua non* for *mokṣa*.

While commenting on the *Sāṅkhya-kārikā* (11), Śrī Gauḍapāda says that there is only one Self. The Sāṅkhya explanation of the Śruti passage that the Self is 'One without a second' does not lead us to assume a plurality of selves. It was already shown that there cannot be two objects which are equal in all respects, infinite, and all-pervading. Further, there is no valid illustration in support of this contention. And it is more logical to assume that an infinite and eternal entity, which is completely devoid of all differences either intrinsic or extrinsic, can be only one. Therefore the Śruti passage 'One without a second' definitely refers to One Brahman without a second. The number 'one' indicates that there is no other entity apart from Brahman.

Summing up the arguments, we may say that Brahman which in Its own reality is beyond one, two, etc., and in human dealings is described as 'not this', 'not this', can be viewed as the one, all-pervading Puruṣa of the Sāṅkhya. And by false superimposition, this Brahman appears to be manifested in various *jīvas* or individual selves, who, according to the Sāṅkhya, are subject to birth, death, misery, happiness, etc. But in reality *jīva* is Brahman. Thus there could be a reconciliation between the Sāṅkhya and the Vedānta. Otherwise, as Dr. S. Radhakrishnan has said: 'The philosophical view of the Sāṅkhya, with its dualism of Puruṣa and Prakṛti and a plurality of infinite Puruṣas, each unlimited and yet not interfering with the unlimitedness of the other, though existing out of and independent of them, cannot be regarded as a satisfactory solution of the main problem of philosophy. The dualistic realism is the result of false metaphysics.'

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SCIENCE AND HUMAN WISDOM

By Professor Sidney Hook

The key words of modern times are 'revolution' and 'crisis'. 'Revolution' signifies transformation; 'crisis', an acute situation requiring choice and resolution. Revolutions are usually the preludes to crisis. Whether we deplore it or welcome it, we are living in the greatest era of revolutionary transformation in human history. This revolutionary transformation is the effect of a convergent series of related revolutions—political, national, economic, and technological.

The political and national revolutions are the most dramatic, but not the most fundamental. The political revolution expresses the principle that all adults, who are affected by the decisions of government, should have some voice in influencing those decisions. The national revolution is expressed in the principle of national self-determination. It repudiates the view that any nation has the moral or political authority to be the arbiter of the destinies of another.

The economic revolution of modern times is based upon the conception that the welfare of the entire community is a charge upon the government. It must be planned along certain strategic lines with reference to the available and potential resources. Such planning would be inadequate, and sometimes impossible, without the technological revolution. The technological revolution confronts us at every turn. Yesterday's miracle is today's commonplace. Benjamin Franklin and Karl Marx defined man as a tool-making animal, but the difference between the technology of the primitive man and the modern man is that modern technology is based on science, and therefore invention is accelerative and cumulative. Invention itself, as Whitehead puts it, becomes institutionalized. Napoleon the Great, in all his pomp and glory, could not travel from Rome to Paris faster than Julius Caesar did almost two thousand years before him. Since Napoleon's day the time has been reduced to an hour.

GROWTH OF SCIENTIFIC KNOWLEDGE

At the basis of all these revolutionary changes is the scientific revolution, by which I mean the reliance upon the pattern of experimental inquiry to discover truths about the nature of Nature, the nature of society, and the nature of the human body and mind. By saying that the scientific revolution is at the basis of all these changes either directly or indirectly, I do not mean to deny reciprocal influences among them. However, an analytical and statistical study of the complex of changes will, I am convinced, establish the fact that the scientific revolution, whose beginnings are found in the seventeenth century, is by far the strongest component in the complicated pattern of modern life.

This scientific revolution has changed man's picture of himself and the conception of his role in the universe. He no longer sees himself as a creature who necessarily must suffer in a world of divine decree. He is no longer a passive, contemplative spirit, whose vocation is to make a survey of all time and all existence. The conception of man, which emerges from modern science, is one of a creator, a maker, and a doer. No longer a pawn of fate, he is a focus of genuine novelty in the world. By virtue of the fact that scientific knowledge is experimental, the universe, in the most literal sense, is changed whenever the frontiers of knowledge are widened. Scientific knowledge is therefore transformative. The increase of knowledge entails increase of power, and therefore of objective responsibility. Man acquires the role of a kind of minor deity, capable of changing parts of the physical and social world, by commanding and transforming the natural elements at will. The late Dr. John von Neumann predicted that, in the near future,

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man, like the Homeric deities on Mt. Olympus, would be able to control even the weather—a power which, in the long run, may turn out to be of greater fearfulness than any nuclear weapon. A 'cold war' would take on a new meaning if one could design a local 'ice age' in which to cool off a restless enemy.

But for all their power, will men be any wiser than the Homeric gods who acted like Greek children? It is obvious that, since the seventeenth century, growth in human power and scientific knowledge has not been commensurate with growth in human wisdom. Will it be any different in the future? Indeed, there are voices like those of Aldous Huxley, who prophesy that it will be worse. They assert that all that knowledge does is to add to human power, and that scientific knowledge of man's body and mind, combined with our knowledge of the physical world, will merely extend the power of man over man. They predict that the scientific revolution will result in a most terrible tyranny over man because it puts into unwise hands the power to condition, recondition, and 'brain-wash' the human mind. By the use of chemicals, of subconscious and subliminal persuaders, as well as by overt propaganda, mankind can be manipulated like sheep. It is argued by some critics of science, whose eloquence borders on hysteria, that a civilization based upon science, and which views scientific knowledge as the most reliable kind of knowledge, must be one of ruthless exploitation, in which all humane values are doomed to disappear.

This raises the crucial question, Can the logic and ethics of scientific method itself develop an attitude of reasonableness, which will enable men to solve the human and social problems created by the impact of scientific knowledge on the world? Can the same generic *pattern* of solving problems, that has proved so successful in the solution of technical scientific questions, be applied to human affairs? I propose to answer these questions affirmatively. In passing, however, I wish to point out that until now we have not made a unified effort to approach these problems scientifically, and that the methods which have been used—revelation, intuition, authority, metaphysical speculation—have not been conspicuously successful. Indeed, we face the problem because all of these alternative methods have failed.

Let us begin by examining the claim that science can give only knowledge of fact, and that some other discipline—custom, religion, and metaphysics—is the source of wisdom.

THE NATURE OF HUMAN WISDOM

There is a difference between knowledge and wisdom, which we all recognize. We know that a man can be a learned fool, and sometimes meet a sage who is by no means a scholar. It is not so easy to state the precise difference between knowledge and wisdom, however. Wisdom, we are tempted to say, is found in the *use* of knowledge. Yes, but there is a wise use of knowledge and an unwise use. We must be knowledgeable about *something* in order to tell when use is wise or not. I conclude, therefore, that wisdom is a kind of knowledge, after all. It is knowledge about the nature of human values. A man is wise who knows what is of most worth in human experience, who knows the ways of the human heart—what gives it enduring satisfactions, the costs and consequences of its choice in happiness for himself and others. A man is wise who knows what we are likely to regret, what is better overlooked, and what should never be overlooked. A man is wise who knows when to fight, when to avoid fighting, and, above all, how to remove the conditions which provoke conflict and to create those which give human beings a vested interest in preserving peace.

If this is what we understand by wisdom, then the basic questions are whether value is an affair of knowledge, and if it is, whether that knowledge can be achieved by methods comparable with the methods pursued so successfully in other fields. The technological developments of recent times make these ques-

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tions more momentous. They do not raise new questions of principle.

For obvious reasons, we cannot hand the gift of technology back to anyone or stem its further advance. Yet its further advance is Janus-faced—one face encourages hope of greater survival, quantitatively and qualitatively; the other face threatens human survival absolutely. No matter how ingenious the mechanism of any invention, it will never have a built-in governor or regulator guaranteeing its use rather than abuse. Indeed, both 'use' and 'abuse' in this context are, strictly speaking, not terms applicable to technology at all. They are moral terms.

No intelligent moral judgement about the use or abuse of technology today can be made without the relevant knowledge, which only the technologist or natural scientist can supply. However, it would be a gross mistake to believe that this necessary condition is a sufficient one. To be knowledgeable about the ways of matter —about the ways of things—is not the same thing as being wise about the ways of men, their emotions and fears, their behaviour in crowds and as creatures with historial memories.

HOW SCIENTIFIC KNOWLEDGE MAY INFLUENCE HUMAN JUDGEMENT

There are some who go from the true proposition that wise statesmanship in the modern world is impossible without informed awareness of the discoveries of modern science, to the false proposition that scientists must be considered the chief 'advisers to humanity', invested with authority and responsibility in judging the human affairs affected by their discoveries. This is a dangerous error and based on a false conception of scientific method. The *pattern* of scientific thinking is the same in every field, but we know that there is no automatic transfer of training or power from one field to another, that not only are subject-matters and techniques different in different fields, but specific criteria of evidence. Scientists, who have no preparation in politics and history, are hardly more qualified to discuss what Churchill once called the secret of Soviet policy (or the secret of Middle Eastern or Far Eastern policy) than historians and lawyers as such to discuss the secrets of the atom.

There is sometimes a hidden premise behind this assumption that the thinking of the natural scientist gives us the paradigm of rationality in human affairs. This is made explicit in an article by the gentle Max Born, a Nobel Prize-winning physicist. Natural scientists, he claims, should be used in politics and administration, because they are 'less dogmatic and more open to argument than people trained in law or classics'. The evidence he offers, as well as the evidence he ignores, betrays the unscientific character of his generalizations. Not only is it true that, as a rule, scientists in the past have rarely been in more agreement with each other about questions of foreign policy than others; the record shows that with respect to *some* questions on which they were pretty much agreed—for example, their expectation of Soviet behaviour after the war—they have been demonstrably wrong. With respect to the nature of Communism and developments in foreign affairs involving Communism, the record shows that the leaders of American labour have been far wiser, by and large, than the leaders of American science, of whom (with some notable exceptions) Einstein was representative. The leaders of labour had a double advantage. They knew something about the subject, and they also had some first-hand experience in dealing with Communist duplicity. Workers' freedom is freedom to strike—workers realize that they are subjected to forced labour or slavery under Communism.

Again, with some exceptions, scientists tend to exhibit the defects of their virtues when they go from the field of scientific research to the field of politics, which requires decisions and rarely permits the luxury of suspended judgement, until the decisive evidence is at hand. The initial assumption which the scientist makes

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of integrity and good faith in accepting a report in order to check it, he cannot always make in politics. It is true that lawyers professionally are not interested in establishing the truth, but in winning a case, and they care little which side of the case it is. However, as judges and jurists, lawyers have shown great wisdom in reconciling the inescapable conflict of legitimate claims. The nature of the juridical concern—its sensitiveness to history, to intent and motive, to individualization whether of judgement or punishment, to the dual values of justice in the individual case and certainly in the community—brings law closer to politics than physical science. Law as a system of thought and decision is open to argument and change, as its history shows, but for obvious reasons it cannot abandon a principle as readily as a scientist can discard a theory. Whether scholars trained in the classics or humanities are less open to argument and less tolerant of intellectual difference than scientists would be hard to establish, unless we specified more carefully in what fields and on what questions.

In the quest of wisdom, it seems to me absurd to fall victim to vocational or professional imperialism and to make invidious distinctions between the different disciplines. In every field of knowledge, we can distinguish between good and bad thinking, between scientific and unscientific thinking. Wisdom is found in the recognition and solution of life's problems. It is the bearing it has on these problems which determines whether the knowledge of a field is relevant to its solution or not. Our best hope of gaining wisdom is to bring the clearest thinking from every relevant field of knowledge to bear on the problem at hand. If this is true, it is just as mistaken to believe that statesmen by themselves can solve the great questions of war, peace, and human welfare in this age of explosive technology, without consulting technologists, scientists, jurists, and psychologists, as it is to believe that scientists can go off by themselves in a special huddle and return with Jove-like pronouncements about what mankind must believe or practise in order to be saved.

SYSTEMATIC INQUIRY IN THE SOLUTION OF HUMAN PROBLEMS

It is a commonplace of formal logic that we cannot deduce what should be from premises which describe only what is. However, it is a fact of experience that our value commitments are embedded in the problems which we are called upon to solve; part of the solution consists in discovering what those commitments really are, whether we can induce others to share them, and whether they are worth sustaining in particular situations. Wisdom consists not in being wise only about means, or only about ends, but about ends-and-means in their togetherness, whenever we are asked or ask ourselves, 'What should we do?' When we ask such a question in a concrete historical context, then the only way we can answer it is by inquiry into the probable consequences of alternative modes of action. Facts alone do not determine policy, because value commitments are involved in every policy. Once this is recognized, what else can or should 'determine' policy if not the facts in the case? Can a reasonable man uphold a policy including the consequences of holding the policy, no matter what the facts are? ('Determine' here, of course, does not mean 'logically entail'.)

The basic challenge to this view comes from those who deny that we can be wise or intelligent or even rational about our ends. 'There is no such thing', says Bertrand Russell, 'as an irrational end except in the sense of one that is impossible of realization.' Surely, not all ends that are possible of realization are therefore rational! Is there no wise or foolish choice among ends, all of which are possible of realization? Why is it necessarily irrational to pursue an end that is impossible of realization? This assumes that in normal circumstances, once we understand that we cannot get what we want, it is not worth pursuing. This is not a strictly logical proposition. It is not self-contradictory to pursue an impossible end, but we may discover that the pursuit of an unrealizable end is not worth while, because it is too time-con-

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suming and frustrating. We then abandon our aim. Let us suppose our end *is* possible of achievement and we discover that the effort necessary to achieve it costs us too much, hurts us too much, bores us too much, in short, gets in the way of our other ends whose desirability we had taken for granted. Would it not then become as irrational to pursue as the end which is impossible of realization? Is it not a perfectly natural way of speaking to assert sometimes that a man's ideal is an illusion, his goal mistaken, his desire undesirable? Russell mistakes a purely logical point for one of ethics. However, where there is no *summum bonum*, where there is no *one* all-sanctifying and final end, the logic does not apply. If we recognize that we are committed to plural ends, that we take our problems one at a time, that the situations in which we make decisions are located within a historical process, we can be rational or intelligent about ends as well as about means.

If we cannot be intelligent about our ends, there is neither wisdom nor foolishness. If we are unwise about our ends, then more often than not we will regret our choices and make those we love regret them, too.

One thing seems to be unquestionable. There are no total solutions. A great piece of foolishness may end life in this world once and for all, but there can be no corresponding great piece of wisdom which will save us the trouble of further thinking. So long as vision outstrips reach, ambition capacity, desires resources, so long as men find greater satisfactions in commanding and controlling men than in co-operating to create and discover new occasions for shared joys, men will have troubles and problems. They will need to be solved daily not so much by inherited or revealed wisdom as by earned wisdom, which is won only by scientific inquiry.

What does it mean to be scientific or rational about the subject-matter of wisdom? It means that we must first locate our moral problems in relation to specific and concrete situations of moral choice. It means that we must relate our ends to the consequences of the means used. We must, in turn, test these consequences by their relevance to human interests. We must approach the problems which call for wisdom one at a time. There is no guarantee that universal agreement will be reached in every case. However, a solution may be objective and relative even if it is not universal. Because human beings are alike, or want to be alike, or have compatible differences within a common human nature, shared experiences may lead to commonly accepted conclusions. Whether such conclusions are universal or not, they are justifiably considered scientific, if they are won by following the underlying pattern of inquiry described above.

Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus Chemistry could not progress farther when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations, and the science of religion become perfect when it would discover Him who is the one life in a universe of death, Him who is the constant basis of an ever-changing world, One who is the only Soul of which all souls are but delusive manifestations. Thus is it, through multiplicity and duality, that the ultimate unity is reached. Religion can go no further. This is the goal of all Science.

—SWAMI VIVEKANANDA

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ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 3

THE SOUL IS NOT PRODUCED, BUT IS ETERNAL.

नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः ॥२।३।१८॥

18. The individual self is not (produced), (for it is so) mentioned in the scriptures, also (on account of its) being eternal, (for so it is known) from them (the Śruti texts).

The question is raised whether the individual self also is produced from Brahman, like the elements. The opponent holds that it is produced, for there are texts which say so: 'He from whom this world is produced; He who has created these beings on this earth.' Reasoning also shows that the individual self is produced from Brahman, as otherwise the promissory statement that from the knowldege of one thing everything is known would be contradicted. Moreover, texts like 'From whence these beings are produced' (*Tai.U.*, III.1.1) declare in a general way the origination of the world, and no distinction is made between the sentient and insentient beings.

The *sūtra* refutes this and says that the individual self is not produced, for the Śruti texts deny it: 'The intelligent self is neither born, nor does it die' (*Ka.U.*, I.2.18). *Vide* also *Śvetāśvatara*, I.9 and *Kaṭha*, II.2.13. In that case, how does the knowledge of one thing lead to the knowledge of everything? Yes, it is possible, for the individual self also is an effect of Brahman. By effect is meant that the substance has attained a new condition, and from this point of view, it is an effect as is clearly seen from the soul's taking a gross body at the time of creation. There is, however, a difference between the sentient self and the insentient beings in this attainment of a new condition. In the case of the self, it is a mere contraction and expansion of intelligence, while in the case of the insentient beings, the elements etc., it is a change in their essential nature. It is this latter kind of change that is denied for the self by the Śruti texts. They do not deny even the attainment of a new condition by the self. Brahman has for Its body the sentient and insentient beings both in the causal and effected states. In the causal state, they are so subtle that they cannot be designated otherwise than as Brahman Itself, and hence texts like '*Sat* alone was this at the beginning' etc. (*Chā.U.*, VI.2.8). But when these sentient and insentient beings attain a gross state with names and forms, Brahman is said to be in the effected state. At the time of this change, the insentient beings undergo change in their essential nature and produce objects of enjoyment, while the souls attain expansion of intelligence as a result of their taking to a gross body, which makes them fit for the enjoyment of these objects as a result of the fruit of their *karma*. So the soul also is an effect of Brahman. The texts which declare the origination of the soul only refer to its taking a gross body and thereby having expanded intelligence, while those that deny origination declare that there is no change in its essential nature. Brahman is in Its causal or effected state according as It has for Its body matter and souls either in their subtle or gross state. The effect being thus non-different from the cause, the initial promissory statement holds good.

Topic 4

THE NATURE OF THE SOUL AND ITS SIZE

ज्ञोऽत एव ॥२।३।१९॥

19. For this very reason (viz. scriptural statements), (the individual soul) is a knower.

Now the question of the nature and the size

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of the soul is taken up for discussion. First, as regards the nature of the soul. Is it purely consciousness, or is it an inert substance having intelligence occasionally under certain circumstances as an adventitious quality, or is it a knower? Some, like the Advaitins, hold that it is mere knowledge, for the Śruti texts declare like that: 'Knowledge performs sacrifie' etc. (*Tai.U.*, II.5.1); 'He who abides in intelligence' (*Bṛ.U.*, III.7.22), where 'intelligence' stands for the 'self' mentioned in the Kāṇva recension.

The Vaiśeṣikas refute this view and say that the self is neither mere knowledge nor is it a knower having knowledge for its quality. The self, according to them, is an inert thing, and its knowledge is an adventitious or occasional quality, as it results when the sense-organs come in contact with external objects. If it were mere knowledge or a knower, there would have been no use of the sense-organs to cognize objects. Moreover, in deep sleep, there is no knowledge, which shows that it is neither mere knowledge nor a knower, for if either were its nature, it could not have been destroyed in deep sleep. Destruction of one's nature would mean destruction of the thing itself. The Śruti texts declare that in the state of freedom also there is no knowledge: 'When he has departed, there is no consciousness' (*Bṛ.U.*, II.4.12). So it has to be said that the self is an inert thing like the pot, and that its knowledge is an adventitious quality.

These two views the *sūtra* refutes and says that the soul is essentially a knower, and is neither mere knowledge nor inert, for the scriptures declare it to be a knower both in the state of bondage and freedom: 'And he who knows "I smell this" is the self. .... Through the mind, he verily sees these desired objects and rejoices' (*Chā.U.*, VIII.12.4-5); 'He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways' (*Chā.U.*, VII.26.2); 'And this one is the seer, feeler,' etc. (*Pra.U.*, IV.9). Texts which declare it to be mere knowledge only show that knowledge is its chief characteristic, by which its nature is known or defined. In deep sleep and swoon, knowledge exists, though in a dormant condition, and on waking, it expands and manifests itself. 'When he has departed, there is no consciousness' (*Bṛ.U.*, II.4.12) does not mean that there is no consciousness in the state of release, but that the self does not remember the body it had in the state of bondage.

उत्क्रान्तिगत्यागतीनाम् ॥२।३।२०॥

20. (As the Śruti texts declare the soul's) passing out, going (to other spheres), and returning (thence) the soul is atomic in size.

It was shown that the soul is a knower. The opponent says that, if it is a knower, it being infinite and all-pervading, there will be cognition at all places and at all times. Refuting this view, this *sūtra* and the following establish that the soul is atomic in size. There are Śruti texts mentioning the soul's passing out of the body, going to heaven etc., and returning from there. *Vide Bṛ.U.*, IV.4.2 and 6. This is possible only if the soul is atomic and not infinite or all-pervading, for to an infinite soul, there can be no going and coming.

स्वात्मना चोत्तरयोः ॥२।३।२१॥

21. And the latter two (the going and coming) (being effected) directly by the self (it is of atomic size).

Even if the soul is infinite, still it can be spoken of as passing out of the body, if it be taken to mean separation from the body. But for the going and coming, they cannot be explained away like that, and must be understood as being accomplished by the self itself; and that is not possible for an entity that is all-pervading. So the soul is atomic in size.

नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात् ॥२।३।२२॥

22. If it be said (that the soul is) not atomic, as the scriptures state it to be otherwise (i.e. all-pervading) (we say) not so, for (the One) other than the individual soul (i.e. su-

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preme Brahman) is the subject-matter (in those texts).

A fresh objection is raised that the soul is not atomic, as the scriptures declare it to be otherwise. 'Which is the self? This entity consisting of knowledge within the heart surrounded by the organs' etc. (*Bṛ.U.*, III.4.7)—in this text, the individual self is introduced as the subject-matter, and later on, the Śruti declares, 'That infinite, birthless self' etc. (*Bṛ.U.*, IV.4.22), where the self is said to be infinite. Therefore the soul is not atomic. This *sūtra* refutes it and says that the soul is atomic, as the self referred to in *Bṛhadāraṇyaka* IV.4.22 is not the soul, but the supreme Self or Brahman, which was introduced in the discussion 'He who has known the Self of intelligence' (*Bṛ.U.*, IV.4.13). It is this latter Self that is called infinite by the Śruti text.

स्वशब्दोन्मानाभ्यां च ॥२।३।२३॥

23. And on account of the very word (atomic) (used by the Śruti texts to denote its size) and infinitesimal measure (the soul is atomic).

'This atomic self' etc. (*Mu.U.*, III.1.9)—this text directly states that the soul is atomic. Again, we have 'That self is to be known as a part of the hundredth part of the tip of a hair divided a hundred times' (*Śve.U.*, V.9), which shows that the soul is of infinitesimal measure.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

Professor Surendranath Bhattacharya, M.A., formerly of Bihar National College, Patna, who has been contributing a series of scholarly articles on *avidyā* and *māyā*, in the third article that is given in this issue, makes a careful examination of the concepts of '*Māyā* and *Avidyā* in the Buddhist Philosophy', and shows that there is close correspondence between Buddhist thought and Advaita Vedānta, for both of them 'drew on the same source, namely, the Upaniṣads'. . . .

In the second and concluding part of his article on 'Western Philosophy and Educational Values Implicit Therein', Professor P. S. Naidu, M.A., Head of the Research Department, Vidya Bhawan, Udaipur, after showing that 'the softer method of scientific rationalism' that is being pursued in the educational field has proved to be a failure, urges for the restoration of 'the basic life values of self-knowledge and self-discipline and the leading educational values of individuality' that are implicit in the thought of some of the great philosophers of the West. . . .

The Sāṅkhya theory of many Puruṣas is discussed in the light of the Advaita Vedānta, and shown to be untenable, by Swami Nirgunananda, of the Ramakrishna Order, in his brief article entitled 'The Vedānta and the Sāṅkhya Theory of Many Puruṣas'. . . .

Professor Sidney Hook is a leading American philosopher of range and an able interpreter of experimental empiricism developed by John Dewey. He is an active campaigner on behalf of international democratic movements. 'Science and Human Wisdom' by Professor Sidney Hook, presented in this issue, is reproduced from the *Bulletin of the Ramakrishna Mission Institute of Culture* for January 1959.

REVIVAL OF SANSKRIT LEARNING IN INDIA

What makes a nation? There is a notion in certain circles that a nation, worth the name, should consist of people speaking the same

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language and belonging to the same race. The histories of America, England, and many other nations, where people of various climes and clans have worked together to build up the countries of their adoption, however, tell a different story. They do not lend support to such a theory. A better and more plausible definition of a nation would be that it is a community of people, not necessarily of the same race or speaking the same language, but who have agreed amongst themselves to live together for the achievement of a common purpose. The members of such a community are bound to each other by certain common objectives and ideals of life, and they brave all obstacles and temptations which try to undo their unity of existence. This determination to hold on as one body, come what may, is what knits them fast to one another, leading to the formation of a nation. It is this voluntary and whole-hearted acceptance of a common ideal and the willingness to strive unitedly for it that is the prime requisite in the formation of a nation, and not the similarity of language or race.

None the less, the fact remains that people speaking the same language are drawn to each other more closely than people speaking different languages. To overcome this short-coming, every nation has felt the need of a common language of communication in order to maintain the continuity of its independent existence and, consequently, by mutual consent, has chosen for the purpose one, and when found necessary two or three, of the many languages spoken by the people forming the nation. Naturally, the question arises, What were the considerations which threw the weight heavily in favour of the particular language or languages chosen. As it appears to the superficial observer, it was obviously the numerical strength of the people who spoke that language that decided the issue. Apparently it was so. A little deeper reflection should, however, reveal to the unbiased mind that number alone could not have been the sole reason in preferring one language to another as a common means of exchange of thought. It would be more reasonable to assume that it was because the language chosen was best suited to give expression to the wishes and aspirations which induced the people to join together to form the nation.

Thus we find that in the building up of a nation, two factors are of supreme importance. Firstly, a universally acceptable ideal for the sake of which the nation as a whole can pool all its resources; and secondly, a language which stands as the symbol of that ideal and which constantly places before the minds of the people a vivid picture of that ideal.

The restlessness and ferment that are visible all over India at the present moment are only an outward manifestation of the inner struggle to win back the lost nationhood. India, long subject to foreign domination, has just regained her political freedom, but has not yet fully discovered the two requisites which can fully restore to her the nationhood that she had lost. It is not that she has to find these requisites anew. Even when there was no political integration of the various units of the country, the idea of Bharat as one entity, extending from the Himalayas to Kanyakumari and from Dwarka to Puri, was always there in the minds of the people. That is because the nation as a whole held on to the ideal of Brahmavidyā or the realization of divinity within and without. But 'owing to political conditions, narrow and local patriotism, and owing to our present-day educational system, which aims at worldly success but not spiritual upliftment, we have,' as Sri Jaya Chamaraja Wadiyar, Governor of Mysore, remarks, 'in general, forgotten all about the rich and invaluable heritage which Vedāntic thought has given us; instead, we have been immersed in the mire of materialism, *svecchārājya*' (quoted from his address delivered on the occasion of the Thirteenth Foundation Day of the Kuppuswami Sastri Research Institute, Madras, and published in the *Journal of Oriental Research*, of the Institute, Vol. XXVI, Parts I-IV, 1958, under the caption 'Sanskrit, the Repository of Universal Culture

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and Brahmavidyā'). We have to unearth that 'rich and invaluable heritage' and revive it if we want to live and progress as a nation. The Governor's address is a good pointer as to how best we can do it.

'Sanskrit language', he says, 'is a treasure-house that can never be exhausted. It has not been exhausted and perhaps never will be; because in its ultimate being Saṁskṛta is the symbol of culture, a storehouse of "Brahmavidyā" or knowledge of the highest.' Again: 'We speak of Saṁskṛti or culture, and Saṁskṛta is the language of this culture. Culture envisages the adoption of a sense of values, among which reason, truth, duty, and peace hold a high place. Judged by these standards, the Sanskrit culture of the Vedas, the Upaniṣads, the Purāṇas, and the Itihāsas abounds in mental and spiritual riches of unique value. ... Above all, the greatest gift of Sanskrit is "Brahmavidyā", knowledge of the supreme Spirit. This is the discipline by which men attain the highest state of being.'

Let us in this connection remind ourselves of what Swami Vivekananda said nearly sixty years ago. For, of late, there is a big linguistic controversy going on in the country, and much passion has been aroused in the name of a common language and the dignity and self-respect of independent India. The Swami, with his penetrating insight, says:

'Therefore the ideas must be taught in the language of the people; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit gives a prestige and a power and a strength to the race. ... Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results, and translated and preached in the language of the day, Pali. That was grand, he spoke in the language of the people, and the people understood him, ... but along with it Sanskrit ought to have spread. Knowledge came, but the prestige was not there, culture was not there. ... Teach the masses in the vernaculars, give them ideas; they will get information, but something more is necessary; give them culture.'

And that culture can be given only through Sanskrit. Forgetting this fundamental fact has been the cause of much bitterness, strife, hatred, and animosity let loose in the country recently by this controversy. The sooner we realize this and reinstate Sanskrit to its pristine glorious position, the better it is for the country. For it is in Sanskrit and Sanskrit alone that we can discover the universal ideal necessary for the cultural progress and prosperity of the country.

The revival of Sanskrit has become the most urgent need of the country, now that we have attained the political unification also. It is a *must* if the country is not to lose its individuality. As we have pointed out earlier, it was through the ideal of Brahmavidyā and Sanskrit, the language through which that ideal was transmitted from generation to generation, that the country retained its nationhood, and now it has to do the same to regain its nationality, and maintain its unity. The address of the Governor of Mysore, which we have quoted above, emphasizes this point:

'We have now been enjoying political freedom. This freedom implies intellectual freedom also. But any kind of freedom is founded on unity. Therefore our first and foremost duty, in this environment, is to realize this unity, the unity of our culture, which helps us to overcome all differences in our country.'

Sri K. M. Munshi also stresses this point in his article 'Sanskrit in Modern Life' published in *The Hindustan Times* (Magazine Section, Sunday, March 22, 1959). He writes:

'People with limited historical knowledge identify Sanskrit exclusively with ritualism, and ritualism with communalism. We must, however, remember that Sanskrit has, for the last three thousand years, provided us with basic unity, the unity of our languages, the uniform development of their literature, and social solidarity. Moral and spiritual values have also been given to us through Sanskrit. And if Sanskrit were neglected, *we will imperil this basic unity*' (italics ours).

India without Sanskrit will be like a body without the soul. She would be culturally bankrupt, which would be disastrous for her as a nation. It is Sanskrit that provides the roots and background to Indian culture. It is the lingua franca of religion and learning, the language of philosophy, and the language of religious revelation and tradition. As long as we take pride in our own cultural traditions, we cannot afford to give up Sanskrit. India

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will live as long as her Sanskrit culture and tradition course through her veins.

There is yet a greater reason for the immediate resuscitation of Sanskrit in the country. So far, the plea for this resuscitation was made keeping in view mainly the good of India. Has it got any significance for the world at large, beyond India? Yes, it has. In his final summing up, Sri Jaya Chamaraja Wadiyar states most forcefully the universal usefulness of Sanskrit learning. He says:

'We think today that advance in science is commensurate with progress. Such a notion, as one realizes, is wrong, and yet, there has not been a revolution in our way of thinking. We have accepted so many second-rate things as of supreme value that we have relegated into the background, and put into cold storage, some of the most precious thoughts given to us. There is a crying need for new approaches, new angles, and new thoughts; and could there be any source so large and so untapped as that which the Sanskrit language offers? Every advantage should be taken of this great cultural heritage, this cultural gift that our ancestors have handed to us, and it should be exploited to the full not only for the benefit of ourselves in India, but also of the human race. I believe that these works were meant to be of use for one and all and that they were written by sages and savants, rulers and priests, all of them men of the highest integrity, with their experience of life, their profound observation, their deep knowledge, their subtle wisdom to render them useful for all at all times.'

The *Journal* from which we have taken the above extract contains interesting articles on Sanskrit studies in Japan, Indian literature in China, and a report of an American symposium on oriental studies in a university curriculum. Will India, the home of Sanskrit, lag behind when other countries are taking so much interest in the language which has preserved her culture and made her great in the eyes of the world throughout the centuries, and when the whole world is in need of her spiritual message?

REVIEWS AND NOTICES

THE INDIAN BUDDHIST ICONOGRAPHY. By Benoytosh Bhattacharyya, M.A., Ph.D. Second revised and enlarged edition, with 357 illustrations. *Published by Firma K. L. Mukhopadhyay, Calcutta-12. 1958. Pages xxxiii+478. Price Rs. 40.*

This very useful monograph on Buddhist iconography, dealing mostly with the late medieval Buddhist icons of India and Nepal, has been long out of print. Students and scholars of this branch of Indian iconography in particular, and scholars and Indologists interested in Indian culture and religion in general, have been utilizing the first edition of the book with profit for a long time. It was first published in 1924 mainly on the basis of a large mass of *Sādhanamālā* texts brought from Nepal by the late Mahamahopadhyaya Haraprasad Sastri, one of the foremost Sanskritists and Indologists.

The study of Buddhist iconography was at first mostly confined to a few European scholars like Grünwedel, Foucher, and others, before it was taken up in right earnest by Dr. Benoytosh Bhattacharyya, a young promising scholar of the time, a little less than forty years ago. He had some special facilities in this respect, for he could not only get a sound guidance in the field of his research from his father, Mm. Haraprasad Sastri, but also could utilize the mass of literary materials in the shape of the numerous *Sādhanamālā* texts, written in hybrid Sanskrit, collected by his father in Nepal. It was the French savant, M. Foucher, who showed in his work (*Etude sur l' Iconographie Bouddhique de l' Inde*, partie 1, Paris, 1900; partie 2, Paris, 1905) how these texts were indispensable for the study and proper interpretation of the countless varieties of medieval Buddhist images and pictorial representations. But the literary material which he could utilize for this purpose was comparatively scanty, and it could throw only a little light on many of the sculptural and pictorial forms connected with the Mahāyāna and Vajrayāna aspects

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of Buddhism. Grünwedel, in his earlier work in German, *Buddhistische Kunst un Indien* (an English translation of this work by Miss Gibson was first published with additions from the pen of James Burgess in 1901), could not use any such text, as the material was not available to him at that time. But as he was primarily concerned with the earlier phases of Buddhist art, and not much with the iconography of the developed forms associated with the later and highly transformed aspects of Buddhism, the non-availability of this sort of textual material was not much of a handicap to him. When Foucher practically opened this line of research, it was necessary that some other scholars should take it up in right earnest, and Dr. Benoytosh Bhattacharyya was well-qualified for this task. The results of years of study and research in this field were published in 1924, and the publication was hailed by Indologists as a standard work indispensable for the correct interpretation of the numerous Mahāyāna and Vajrayāna icons.

The want of a thoroughly revised edition of the book was being keenly felt for a long time. The author himself had since 1924 much advanced the knowledge of the subject by several other publications, the most important and authoritative of which were his two volumes of the *Sādhanamālā* (Vols. XXVI and XLI in the Gaekwad's Oriental Series) and the *Niṣpannayogāvalī* (Vol. CIX in the same series, of which he was the General Editor). Such works on this subject as A. K. Coomaraswamy's *Elements of Buddhist Iconography,* the second edition of Alice Getty's *Gods of Northern Buddhism,* N. K. Bhattasali's *Inconography of Buddhist and Brahmanical Sculptures in the Dacca Museum,* A. K. Gordon's *Iconography of Tibetan Lamaism,* etc., which were published after 1924, also necessitated a thorough revision of the book. The comparatively recent publication of the *Two Lamaistic Pantheons* (Vols. I and II) by Walter Eugene Clarke in the Harvard Yenchung Institute Monograph Series also made the author hasten his decision about bringing out a revised edition of his book. Clarke's work, though mainly dealing with the iconography of the numerous Buddhist images in the Royal Temple at Peiping in Manchuria, had special bearing on this matter, for these late medieval Chinese statuettes were mostly based on the text of *Niṣpannayogāvalī* written by Mahāpaṇḍita Abhayākaragupta of the Vikramaśila monastery of India. Thus the author's previous study of this subject had to be reorientated in the light of all these important contributions and discoveries in the field of Buddhist iconography in India and the adjoining countries.

The first edition, though a scholarly one and bearing marks of youthful talent, lacked in places the maturity of an experienced writer, which one finds in the present one. The author has spared no pains in making the revision very thorough. There has been a great deal of rearrangement throughout the book, much fresh matter has been incorporated, and old one either rewritten or left out. The introduction alone proves the truth of this remark; the major portion of it is new, and contains dissertations on such topics as Vajrayāna mysticism, the psychic process of the Sādhana, godhead in Buddhism, etc.

One, however, may not accept all the suggestions offered by the author in them. Thus he accepts without criticism the opinion of much later writers like Śāntarakṣita and Kamalaśīla that 'though the Buddha was antagonistic to all sorts of sacrifices, sorcery, necromancy, and magic,... he gave instructions on Mudrās, Maṇḍalas, Yoga, and Tantra'. He further observes that 'a clever organizer as the Buddha was, he did not fail to notice the importance of incorporating magical practices in his religion to make it popular from all points of view' (p. 9). It is difficult to accept this in the light of whatever is known about the Buddha and his teachings from the much earlier and more authoritative sources. Reference may also be made in this connection to his suggestion about one of the homelands of Buddhist Tāntrism.

It is also very difficult to endorse the author's statement that 'the village Vajrayoginī (in Pargana Vikrampur of the Dacca District) was originally known as Uḍḍiyāna, but as the deity Vajrayoginī became more popular later, the original name gradually disappeared giving place to the name of the deity' (p. 17). It is true that there is a good deal of controversy about the exact location of Uḍḍiyāna, which is traditionally associated with the rise of Tāntrism in the creed. But one of the previous suggestions that it has to be located in a tract situated in the extreme northwest of India, to the north of ancient Gandhāra, known from a fairly early period as Udyāna, is far more acceptable. There is not only the similarity in names, but there is also the explicit statement of Hiuen Tsang about the magical nature of the particular kind of Buddhism practised by the people of the locality. But still it must be said that, though one may differ from the author in these and several other matters, one does not fail to notice the earnestness and sincerity with which he has sponsored his views.

It will not be possible to highlight the various merits of the present edition in the short space of this review. A comparison of the contents of the principal chapters of this edition with those of the chapters of the previous one shows how great an improvement has been made. The text of the

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Niṣpannayogāvalī and the Peiping images studied in Clarke's work have been fully utilized in presenting the iconographic matter, in addition to the various authoritative texts from the *Sādhanamālā* and the selective illustrations of sculptures and paintings mostly belonging to eastern India. The richness of the descriptive material incorporated in the work has made the task of identifying the Vajrayāna images a great deal easier.

The printing as well as the get-up of the book is generally good, though typographical errors are not absent. It is profusely illustrated, but as art paper is not used, most of the illustrations are indifferent. The price of the book from this consideration alone may be regarded as a little too high. But considering the nature of the work and the excessive cost of printing and publication in these days, the high price may be condoned. The book contains a very useful glossary, an index of words, as well as an index of illustrations.

DR. JITENDRA NATH BANERJEA

IDEALISM: A NEW DEFENCE AND A NEW APPLICATION. BY G. C. DEV. *Published by the University of Dacca, Dacca, East Pakistan. 1958. Pp. 196. Price Rs. 5.*

Idealism always had attractions, and will continue to have. It is so very fascinating to live in hope. It is definitely a healthy attitude of mind, and would be fundamentally helpful for a truly social existence in the context of a world that seems to be unwilling to make it thrive. Therefore idealism is a will to believe in the best and the good. That we can recommend idealism to the human mind is but natural, since the human mind is always prone to live in the practical and contemplate on the evanescent with a fear that is altogether practical. So all idealism has been believed in by everyone, including the philosophical realist and pessimist.

The idealism of the philosophers, however, is of a different kind. It is not that of the ordinary common-sense man. It claims, above all, that it can present a consistent philosophy of the world or reality. It tries to show that idealism can be reconciled with science, and that the truest reality can be attained by means of the reason inherent in man.

Dr. Dev, who had presented a good volume on idealism and progress, in this volume tries to answer the various critics of idealism. In the process, he had to modify his idealism itself, in the metaphysical dualism between sense and reason, and grant a place to intuition. Rightly does the author observe, 'To be a sound, cogent, and comprehensive view of reality, idealism must traverse the whole path from sense to supralogical intuition through the intermediary of reason' (p. 58). Here precisely is the rub. A reason trained to feed on sense and sensate deliverances, and which has almost come to feel that it is its legitimate food, is less likely to accept an alternative diet, even if the latter diet is wholesome. It has been tried in ancient India, when *anumāna* was asked to do double duty: to construct a reality out of the stuff of sense (called *iha-jñāna*) and a reality out of the stuff of intuition (called *para-jñāna*), and the result was a twofold reality which was somehow held to be in some sort of relation; however, later on, the one was made to be a phenomenal representation of the other. Theories of illusion naturally followed. Synthesis is a watchword of philosophy, but what are to be the conditions of synthesis? Neither sense nor intellect can grant us the reality that can satisfy us in our higher moments of being. To be able to arrive at the logic of the infinite is the first condition of a real idealism that can do justice and bring satisfaction to the spiritual self of man.

Dr. Dev reveals a close study of the Western works on idealism and realism, and has shrewdly criticized their limitations. Dr. Dev's special pleading on behalf of the theories of error or illusion of the Advaita or Māyāvāda Vedānta misses the fundamental truth that there can be no illusion in reality as such, but only in the interpretations that men make of them. To say that illusions are creative imaginations that make no difference to reality poses several problems as to whose creative imaginations they indeed are. To these, no answer is furnished by combining two mistakes or errors in order to produce a right solution (pp. 90 ff.). The limitations of the different *pramāṇas* must be first recognized, and error or truth must be judged within the field of one *pramāṇa* alone. This will entail different tests of truth within each domain. The cross-criticism of *pramāṇas* may be helpful only when there is clash of interests of the two fields of being or knowing. Coherence theories are true within autonomous fields; and correspondence will work when the fields are heteronomous. The human being is a denizen of many worlds or levels of being. The complexity of truth or error lies precisely in the complexity of the human personality. This will not yield more than a relativistic vision of reality. Idealism hopes to arrive at a stage of awareness when a synoptic vision will be available to the seeker after reality as a whole. This is *darśana, saṁyag-darśana*. At that state, it is likely that all the other *pramāṇas* would wither away.

In the last section of the book, idealism is revealed as an operating practical principle. Undoubtedly, the modern tendency is to make idealism a practical gospel of work and reveal that it grants the philo-

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sophic bases for action in community, in service. Dr. Dev writes with sincerity about the goal of man. That he does recognize a heaven is clear, but when even heaven is expected to come to earth as a park and not a factory, it seems to be a hope that has no foundation. Man must exceed the earth-consciousness, if not the earth itself. This is the decree of his death and his deathlessness. This mortal heaven is not, at least, the final heaven of man.

DR. K. C. VARADACHARI

WISDOM BEYOND REASON. BY S. R. SHARMA. *Published by Lakshmi Narayan Agarwal, Educational Publishers, Hospital Road, Agra. Pp. 142. Price Rs. 2.50.*

Introduced by Dilip Kumar Roy in a fascinating way, this autobiography reveals that even historians are human, in so far as they give up the scientific objectivity and note events with the self. The author, being a fine and sensitive spirit, in this work of inward searching, has presented how the ultimate truth of oneself comes from a deep and earnest study and meditation on the greatest literature of the spiritual world— the Upaniṣads and the *Bhagavad-Gītā*. There is a wisdom beyond the knowledge that the sciences can give. Sciences give the neutral or ambivalent good and evil, leaving it to wisdom to use it fairly and wisely. Such a use is not to be learnt from academic philosophers or pundits, but by those who have entered the inner life. This surely is open only to those who, through devotion to the transcendent Reality, 'know, perceive, and enter into' the divine Self, who is verily the Self of all. Professor Sharma writes in a simple and direct manner about his own home-coming. It is a book that can inspire others to see that there is truer reality beyond reason than in reason and the external world. It is that vision that makes reality worthwhile rather than illusion. But it is only those who have known and perceived and entered into that Reality that can say with truth that all that is bereft of It, or that which is seen without this Self, is verily illusion.

DR. K. C. VARADACHARI

MAHATMA BUDDHA, AN ARYA REFORMER: WAS HE AN ATHEIST? BY PT. DHARMA DEVA. *Published by the author, Ananda Kutir, Jwalapur, U.P. 1957. Pages 132. Rs. 1.50.*

This book needs to be widely read, inasmuch as the learned author has taken great pains to collect a vast array of evidence from various sources in order to refute the common misconception that Buddha preached atheism and nihilism and that his conception of *nirvāṇa* was nothing but a denial of God and the Ātman. Whatever may be said about the later forms Buddhism, it cannot be asserted with any degree of force that Buddha ever denied the existence of the Ātman or God, although it is a fact that he did not specifically speak of the Ātman or God, perhaps on the sound principle that all our talks about them can only be in the nature of speculations. If one's mind becomes calm ('void' as Buddha says), one has attained what one wanted. And if one follows the Vedāntic conception of Brahman intelligently, one would find that the ultimate significance of the Ātman and Brahman is just this 'void'. This 'void' is not a mere negative idea, but something very positive. It is from the 'void' that everything comes. Whatever emanates from it is phenomenon. The Vedāntin says that all phenomena are unreal. If we subtract all phenomena either from the Ātman or from the Brahman, nothing remains but the 'void'. And the 'void' is silence, the silence of the Ātman as the Vedāntin would call it. And so Buddha rightly did not care to talk about it. But he did talk to show the way to the 'void'. This procedure is quite logical; and this is what the learned author of this book has tried to prove by convincing arguments and evidence.

Buddha was a great reformer, and fearlessly exposed the tactics of a degenerated and corrupt priestcraft which was responsible for maintaining all sorts of social injustices and evil customs practised in the name of religion. But, even here, Buddha rightly took the middle course (*madhyamārga*), avoiding all the extremes, so that there might be no complete breaking with the past and that a healthy change might be brought about consistent with the living tradition.

The writer has done a great service by successfully attempting to heal a breach in our cultural history and claiming Buddha as a great Arya and a product of our ancient Vedic thought; and for this, he deserves to be congratulated.

D. D. PUNETHA

EXISTENTIALISM AND EDUCATION. BY GEORGE F. KNELLER. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958. Pages 170. Price $3.75.*

Of late, collectivism has gained currency in politics, economy, religion, and education. The individual is no longer viewed as he should be. Our schools and colleges are growing in strength. When more students are admitted to each class, it becomes impossible to pay attention individually. The result is that we educate the students as though by tape-recording of lectures or with the aid of microphone, audio-visual aids, and the like. Our political and economic insti-

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tutions have brought us to this abject neglect of the individual. Dr. Kneller is concerned with this serious problem, and the remedy he prescribes is one of promoting and developing a healthy individualism. As he observes, history is made by individuals, not by groups. This is, of course, an over-simplification. There can be, and have been, groups of individualists. But Dr. Kneller's interests in existentialism make him attach no value to the group.

Dr. Kneller wants the educationist to concentrate on the individual as a unique personality. This is outlined in the fifth chapter of the book, which has given the title to the whole work. The emphasis on the authentic personality, on the dignity of the individual, is derived from the existentialist thought of Heidegger, Marcel, and Sartre; for it is the existentialist who, in recent years, has argued that man must be personally concerned with his moral development. This rejection of the sovereignty of the social matrix is a healthy symptom, but it has to be regulated properly if we do not intend developing eccentrics. Yet Dr. Kneller observes that nothing should be excluded from the mind of a person, provided he is capable of understanding it.

Dr. Kneller's work is timely, in spite of its moorings in the solipsistic existentialism. It brings forward the main problem of education; and the freshness of the problem does not make us forget that the ancient *gurukulas* in India did have an individualist bias, though the ancients were no existentialists.

DR. P. S. SASTRI

THE NATURE OF THINGS. BY DON HAWLEY. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1959. Pages 186. Price $ 3.75.*

The advances in pure and applied sciences have been responsible for a growing faith in materialism and for a rejection of the spiritual and humanistic values. The time has come for a critical appraisal of the scientific thought in evaluating the spiritual continuum of man. Don Hawley's endeavour in this direction is timely and valuable, in spite of its preoccupation with a vindication of Christianity.

The sciences hold that anything experienced with the aid of the senses is real. And yet the electrons and protons, which are said to be the basic stuff of the entire universe, are unsensed. This suprasensuous basis of the universe is accepted on faith, though a similar suprasensuous reality accepted by the religions is rejected as being irrational. This contradiction backed by inconsistency is evident even in the theory of evolution. The coelacanth was supposed to be extinct for some sixty million years. It has appeared in our modern world; and no two specimens captured off Africa are identical in form. Even the concept of the missing link is a hypothesis which has hypnotized the scientists to take it as a fact, though it is not proved.

Don Hawley's refutation of time dilation in the Relativity Theory, his explanation of receding galaxies, and his logical refutation of materialism are stimulating. He pleads for man's reliance on his noumenally oriented senses and faculties; and in this plea, he is much encouraged by the investigations of Dr. Rhine and others. The book is worth careful study, and it sets one thinking.

DR. P. S. SASTRI

JUSTICE IN PLATO'S REPUBLIC. BY PETER FIREMAN. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages 52. Price $ 2.00.*

In this essay, the author tries to evaluate the status of Plato's views on justice in the history of human thought and culture, treating the subject without metaphysics, philosophy, or religion, but with mere sound common sense, basing on the *Republic* which he quotes extensively.

The concept of justice in Plato corresponds to the concept of *dharma* in Hindu thought. Justice is the bond of society and the basis of all other virtues. It is not merely the interest of the strong, for that would lead to the confounding of justice with injustice. On the other hand, if the essence of justice lies in each person contributing to the common stock the best in himself, the thing to which his nature is best adapted, it follows that the Platonic idea of justice is the essential part of culture and that it is in sharp contrast with the idea of class conflict. If our aim is a socialistic society, which will assure peace with progress and eliminate all conflict with one's neighbours, it would be more profitable to look for light in Plato's idea of the good life, even though the pattern of life has changed from the isolated city-states of ancient days into the modern world community.

Is it not true now, as ever before, that justice is doing one's own business in a certain way, and not in being a busy body; and may we not say with Plato that justice is at once the virtue of an individual as well as of the state? If we agree with Greene that war is due to the non-fulfilment of the moral foundations of the states, we would see how the concept of justice assumes special importance. Let us then vary a formula by Manu and say, 'Justice protects those who protect it'.

PROF. V. A. THIAGARAJAN

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MAN AND HIS TRAGIC LIFE. By Laszlo Vatai. Translated from the original Hungarian by Laszlo Kecskemethy. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages 210. Price $3.75.*

This is a philosophical treatise on Christian existentialism as propounded by Dostoevsky through the characters of his novels, particularly *The Brothers Karamazov*. Dostoevsky's central problem is man himself. He tries to understand life by examining man in his minutest detail, in his relationship to God and Nature. On the one hand, man tries to assert his own autonomy against the limitations imposed by the Transcendent; and on the other, he tries to compromise with it through faith. But both are tragic, because they offer no solution to the suffering of man. Another attempt to overcome this dilemma is through the narcosis of passion or idea. But whenever the veil of narcosis is lifted, the tragic shows itself all the more vividly, landing man in utter dismay. Free will and freedom are mere dreams. The author substitutes Descartes' dictum, 'I think, therefore I am' by 'I suffer, therefore I am'. The only way out is through transcendental revelation, which brings repentence and silent acceptance of the tragic.

The communal life of man is the result of culture, which the author defines as 'the cultivation of nature according to the symbols of the Transcendent' (p. 204). When culture becomes bankrupt and disintegrated, the result is civilization. Reason, science, and communism are the products of civilization, which is the cause of anarchy. Christianity was the 'culture creating factor' of Western civilization. But the Church pushed religion to the background by giving a materialistic interpretation of Christian religion. As if to illustrate this point, Dostoevsky makes the Grand Inquisitor say to Christ, 'You gave everything to the pope, they say, consequently now everything depends on the pope, and now there is no need for you' (p. 185).

Any effort to accelerate the gradual turning back of modern man to spiritual values of life is to be welcomed. This work must be lauded from that standpoint. But we feel that a little knowledge of Indian philosophy and psychology would not have allowed the author to erroneously equate insanity and epilepsy with saintliness. His assumption that St. Paul's superconscious states are the result of epilepsy is quite strange to us. *Samādhi* or superconscious ecstasy and epilepsy are far-removed from each other, and the results produced by them are vastly different. We cannot also appreciate the tendency to harp too much on suffering, what the author calls the unavoidable tragic. Man is what he makes of himself. Pursuit of the pleasures of the world produces suffering, and the pursuit of the divine within brings peace and bliss.

The book is written with clarity of thought and purpose, and repays a careful study by all those who are concerned with the problems of human life.

S. C.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION ASHRAMA PATNA

Report for 1958

The Ramakrishna Ashrama was founded at Patna in 1922, and it was recognized as a branch centre of the Ramakrishna Mission in 1926. The normal activities of the Ashrama during the year were as follows:

Religious Activities: Besides the daily evening classes in the temple prayer hall, weekly scriptural classes on the *Gītā*, the *Bhāgavata*, etc. were conducted in and outside the Ashrama premises. The birthday anniversaries of Sri Ramakrishna, the Holy Mother Sri Sarada Devi, and Swami Vivekananda, and Durga Puja, Kali Puja, Saraswati Puja, Sivaratri, and other festivals were celebrated in a befitting manner.

Educational and Cultural Activities: (a) *The Adbhutananda Upper Primary School*: This school was started more than two decades ago in memory of Swami Adbhutananda, a direct disciple of Sri Ramakrishna, who was born in the Chapra (Saran) District of this State. In the year under review, there were 169 boys on the roll.

(b) *The Students' Home*: This section was started in 1957. There were 14 students at the end of the year. They were given free board, lodging, textbooks, and some other amenities. The permanent building for the Home is nearing completion.

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(c) *The Turiyananda Lecture Hall, Library, and Reading Room*: The spacious lecture hall serves as a forum for popular lectures and discourses. Distinguished scholars were invited during the year to give lectures on diverse topics.

Total number of books in the library: 5,125. Books added during the year: 1,299. Number of dailies and periodicals in the reading room: 6 and 56. Total number of readers: 11,876. Number of books issued: 5,762.

Medical Activities: (a) *Bhuvaneshwar Charitable Homoeopathic Dispensary*: Total number of patients treated: 70,362; new cases: 8,438.

(b) *Allopathic Department*: Total number of patients treated: 49,491; new cases: 7,249.

Urgent Needs of the Ashrama:

(a) For the acquisition of land and construction of the building for the Charitable Dispensary ..	Rs. 1 lakh
(b) Endowment for Reserve Fund ..	Rs. 1 lakh

THE RAMAKRISHNA MISSION ASHRAMA KANPUR

Report for 1957 and 1958

Started in 1920, this centre has now developed into one of the premier philanthropic institutions of the city. The activities of the centre fall under three heads: Religious and Cultural, Educational, and Medical.

Religious and Cultural: Daily worship at the Ashrama shrine, weekly classes on Sunday evenings in the Ashrama premises and on suitable week days outside, and observance of the birthdays of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, Buddha, Sri Rama, Sri Krishna, Sri Sankara, and Jesus Christ.

Educational Activities: *The Higher Secondary School*: Apart from imparting a thorough general education, this institution looks after the physical, moral, social, and religious development of the students. Extra-curricular activities and social functions are occasionally organized to make the school life of the boys wholesome and complete. In December 1958, there were 515 boys on the roll.

The library attached to the school contains 5,149 books. A small children's section was added to it in 1957 with a grant of Rs. 3,000 from the Central Social Welfare Board. The total number of books issued during 1957 and 1958 were 2,829 and 3,331 respectively. The reading room receives 20 magazines and newspapers. The average daily attendance was 105.

The Student's Diary System, the Teachers' Study Circle, and the Old Boys' Association are some of the other features of the institution.

Due to lack of suitable playgrounds and the crowded and noisy nature of the locality in which the school is presently situated, it is being felt that the school should be shifted to a place with more congenial surroundings. The scheme is estimated to cost Rs. 5,00,000, and the management appeals to the public for the necessary financial help.

Medical Activities: *The Charitable Hospital*: Started in 1939, it has now two departments—general and eye. To cope with the increasing work, some additions were made to the hospital building at a cost of Rs. 21,000. In 1958, the Health Ministry of the Government of India granted a sum of Rs. 15,000 for equipments. The total number of patients treated in the hospital: 1957: 1,11,736; 1958: 97,405.

Physical Culture Institute: The Vivekananda Vyayamasalas, one in the city for Harijans and the other in the Mission premises, organized two public feats and two *dangals*. More than 50 persons attended the Vyayamasala in the Mission premises daily. The Harijan Akhara organized an inter-caste *melā* and distributed 37 sets of uniforms to poor Harijan students.

Milk Distribution: During the year 1958, 36,000 lb. of milk, supplied by the U.P. Branch of the Indian Red Cross Society, were distributed among poor patients and under-nourished children. The average number of daily recipients was three hundred.

Immediate Needs of the Centre:

1. Building for the Library and Reading Room	Rs. 25,000
2. Equipments to the Hospital ..	Rs. 10,000
3. For the Reserve Fund of the Hospital	Rs. 10,000

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PRABUDDHA BHARATA

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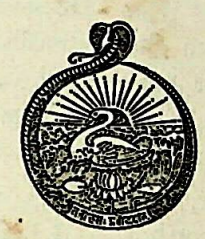

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

Vibhuti and I were at our evening meal. I said to him: 'It would be a good idea if we could get some good man to give an amulet for Radhu's hysteria. ... Many people receive remedies in dreams for aches and pains, but she has no such good fortune.'

The Mother said: 'No, no one takes pity on her. I was once very ill, my whole body was swollen, and my nose and ears were running. My brother Umesh advised me to throw myself at the door of Siṁhavāhinī's temple. He persuaded me and helped me to walk to the place. To me the full moon was like the new moon, I could see nothing; my eyes had been watering so that I had lost my sight. I went and flung myself before the temple of the goddess. To add to the rest, I had dysentery. ... I lay there. A little later, a young girl of twelve or thirteen, who looked like an ironmonger's daughter, went to my mother and said, "Go, go and bring her in. She is so ill, how can you leave her there? Bring her in at once. Take this medicine, it will make her well". She also said to me, "Rub some flowers of the gourd with salt and put a few drops in your eyes. You will get well". Then I took the remedy that my mother had received and put a few drops from the gourd flowers into my eyes. Immediately, my eyes cleared, and were cured in a day. The swelling died down, and I felt light. I was cured. To whoever asked me, I said, "Mother (Goddess) gave me a remedy". From that day, her glory spread. ...

'My mother had a vision on another occasion. They were celebrating Kālī *pūjā* in our village, and Naba Mukherji did not collect our quota of rice, out of spite. My mother had husked it and set it ready. But he would not collect it from our house. My mother cried all night, "I made this rice for Kālī, and they would not

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take it. Who will have it now? No one can eat of rice prepared for Kālī". At night, she saw Goddess Jagaddhātrī, red in colour, sitting by the doorway, her feet crossed. ... She woke my mother by patting her body and said, "Why do you weep? I shall take Kālī's rice. What have you to fear?" My mother asked, "Who are you?" Jagaddhātrī answered, "I am the Mother of the world; I shall accept your *pūjā* in the form of Jagaddhātrī".

'Next day, my mother said to me, "Tell me, Sarada, which goddess is red in colour, and sits with her feet crossed? I shall worship Jagaddhātrī". It became a sort of craze with her. She must worship Jagaddhātrī. She sent for thirteen maunds (half a ton) of paddy. It rained all the time; there was not a single day's respite. My mother cried, "How can I worship you, Mother? I cannot even dry the paddy". In the end, Jagaddhātrī gave her sunshine. It rained everywhere, but where she spread out the paddy to dry, the sun shone. They burnt wood and dried the image before it and painted it. ... So the *pūjā* was celebrated; the whole countryside was invited. The rice from that paddy paid for everything.

'When the time arrived for the immersion of the image, my mother whispered in the ear of the goddess. "Mother Jagāi, come again next year. All through the year, I shall make preparations for your coming".

'Next year, my mother said to me, "You must contribute something; we are going to celebrate Jagāi's *pūjā*". I said, "I do not want to be bothered. It was celebrated once; why go into all that trouble again? There is no need, I can't be bothered". That night, I dreamt that three personages had come to see me. I still tremble to remember it.'

I asked, 'Who were the three?'

The Mother replied: 'Jagaddhātrī and her companions, Jayā and Vijayā. She said, "Shall we go then?" I asked, "Who are you?" She replied, "I am Jagaddhātrī". I cried, "No, no, where are you going? Please stay. I never asked you to go".

'Since then, I always come here for Jagaddhātrī *pūjā*. The utensils have to be cleaned. And in those days, there were not many people (available for such service) in our house; so I would come to clean the utensils. Later on, Jogin (Yogananda) had utensils made of wood. He said, "Mother, you won't have to clean the utensils any more". He also donated some land. Ah, my mother was like Lakṣmī, the goddess of prosperity. All through the year, she would collect the things she would need.' ...

I had a mild attack of dysentery. When the Mother heard of this, she said, 'He is inclined that way. He had dysentery even in Varanasi'. I answered, '... It is a family weakness, Mother. My father and many others died of it'.

Vibhuti cried, 'What is that? What does it matter what one's father died of, sometime or other?'

The Mother said: 'Yes. ... One should never make comparisons. ... What does it matter how or when people die? Who is one's father or one's mother? God is all.'

14th July 1913, Jayrambati

Mukunda Saha and I were having our midday meal on the Mother's verandah. She was sitting in the eastern corner of her brother's verandah, when Nalini arrived in dripping clothes saying that she had to bathe again, because a crow had urinated on her.

The Mother remarked: 'I am getting old, but I have never heard of crows urinating! One must have committed many evil deeds to have such an impure mind! ... It is a complex always to be suspecting impurities. And it grows on one.'

I said: 'I have seen Mahapurushji (Swami Shivananda) fondle dogs and then sit down for *pūjā*, after pouring a little water over his fingers, like washing his hands after a meal.'

The Mother said: 'Well, they are different. They have the purest minds, the minds of

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saints. Those who live on the banks of the Gaṅgā are like gods; otherwise, they could never have lived there. If one bathes in the Gaṅgā, one washes away one's daily sins everyday.'

Nalini said: 'One day, at Udbodhan, Golapdidi cleaned the lavatories, then changed her clothes, and immediately sat down to peel fruit for the Master's offerings. I said, "What are you about, Golapdidi? Go and take a dip in the Gaṅgā". Golapdidi said, "Go yourself, if you want!"'

The Mother said: 'Golap's mind is pure and noble. That is why she does not bother about what is pure and what is not. This will be her last incarnation. You will have to be born again in a different body, before you have a mind like hers. ... This mind becomes pure after long practice. The pure mind can never be had without piety. What happens when one finds God? Does one grow two horns? No, indeed, but the mind becomes pure. And illumination dawns on a pure mind.'

I said, 'Those who calmly depend upon God and do nothing for themselves, how do they find God?'

The Mother said: 'As for those who depend upon God and have faith in Him, well, that is their piety. Naren once said, "Why should we fear even if we are born a hundred thousand times?" He was quite right. Why should a man who has knowledge be afraid of being born? They may never sin. It is those who have no knowledge who should be afraid. They get entangled; they are engrossed in sin. They suffer for thousands of births, and in the end their sorrows make them seek God.' ...

18th September 1913, Jayrambati

The Mother had written to someone: 'There is no happiness while living in this body. The world is full of sorrow. Happiness is only a name. Only those who have received the mercy of the Master have been able to recognize him as God, and that is their only joy.'

A disciple, who had renounced the world, visited the Mother at Jayrambati, and then left for Rishikesh. Only a few days later, he wrote to the Mother, 'Mother, you told me that in time I would see the Master, but why have I not done so?' The Mother listened to the letter and said to me: 'Go, write to him that just because he has gone to Rishikesh, the Master will not be waiting for him there. He has become a monk; what should he do now but call upon God? He will appear when he wishes.'

A young man had come once or twice for the Mother's blessings. He was poor, and had much difficulty in coming. Unfortunately, he had not been able to receive her blessings, as she had been unwell. This time, he had appealed to us, 'Please do not close your doors to me. It is very difficult for me to go there. I would like to know if it will be possible to see her, should I go now', and so on. We read the letter to the Mother, and she said in reply: 'Anybody who comes to see me when I am ill has to go back. Even when I am well, I cannot invite anybody. People find opportunities according to their fate and *karma*. Some people come many times, but never see me; perhaps I am ill, or something else prevents them. It is their misfortune, what can I do? You may say that they have spent a great deal of money for the journey; everybody doesn't have money. No matter how often the *guru* sends him back. If a man really craves his blessings, he will come again, even if he has to beg for the money. The fact is, if one's time to go beyond the world is ripe, one will break all bonds and come; nobody will be able to check him. Lack of money, awaiting a reply, fear of having to go back, these things are nothing.' She concluded by saying: 'I am feeling a little better nowadays; tell him he may come now.'

Udbodhan

A woman had written: 'Mother, I am young, and my husband's parents will not let

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me go to you. How can I come against their wishes? I want your blessings.' The Mother asked us to write: 'My daughter, there is no need for you to come here. Call upon the Lord who pervades the universe. He will bless you.'

30th September 1918, Udbodhan, Prayer Room

In the morning, the Mother was peeling fruit for the *pūjā*; I was reading a letter from a disciple. The letter was full of pique against God. The Mother said in her reply: '... If you do not call upon God—indeed many people never even remember Him—what does it matter to Him? It is your own misfortune. Such is the Māyā of God; He keeps them ignorant of Him saying, "They are happy enough, let them be so!"'

I said: 'Mother, it is not that these people do not want God. These problems would not have risen had they not done so. But it pains one's heart when He, whom we try to seek out as our own, evades us. Buddha, Caitanya Deva, Jesus Christ, they did so much for their disciples; they always thought of their good.'

The Mother said: 'So does the Master. Only I cannot always remember every disciple. I say to the Master, "O Master, care for all of them wherever they may be. I cannot remember everybody". And see here, my son, he does care, else all these people would never have come.'

I said: 'Yes, indeed. It is easy for men to believe in Kālī, Durgā, and the others as God, but it is difficult to accept a human being as God.' ...

The Mother said, 'That depends on His grace'.

Later, when the disciple arrived, I said to the Mother, 'Mother, this is the man who wrote that letter'. The Mother said, 'What? this one? Why, he is a good boy'. Then she said to him: 'Although it is the property of water always to flow downwards, yet the sun's rays raise it up to the sky. So the mind naturally tends downwards—it suffers; but the mercy of God turns it upwards.'

It was about ten in the morning. A devotee came and after bowing to the Mother said, 'Mother, why do I not see the Master?' The Mother said: 'Keep on calling on Him. See how quite a number of *munis* and *ṛṣis* could not find Him even after ages of searching, and do you want to have Him for the mere asking? If it does not happen in this birth, it will in the next; if not in the next, it will in the birth after that. Is the vision of God such an easy thing? But it is fortunate this time that the Master's path is easy.' ... After the devotee had gone, she continued the topic and said with some agitation: 'Why should not one have concentration and meditation if the mind is pure? Why should not one have the vision of God? When one sits down for *japa*, God's name will continue rising up from the mind naturally, and not with effort.

'One must cast aside indolence and put one's mind to prayer and meditation at the proper time. At Dakshineswar, I felt unwell one day and rose a little later than usual. In those days, I used to get up at three in the morning. The next day, I rose later still. Gradually, I noticed that I no longer felt inclined to get up early. I said to myself, "Now, you are in the clutches of indolence". Then I made up my mind and began to rise early again, and everything was as before. A little determination is necessary to maintain these good habits.

'Talk of prayer and meditation, or of pilgrimage, or of earning money, all these should be done during the earlier part of one's life. In those days, I visited the temples of Varanasi and Vrindaban on foot. Now I need a palanquin to go two yards, and have to be helped to it! In old age, one's body is filled with phlegm; one's physical and mental strength is weakened. Is that the time for any struggle? Look at our boys here now; they have turned their minds to God in their youth; this is right; this is the proper time. My son, your prayers

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and meditations must be accomplished now, in your youth. Do you think you will be able to do anything later? Whatever you may do, this is the time for it.'

I said: 'Those who receive your blessings now are fortunate indeed. What will happen to those who will come later?'

She replied: 'What do you mean? Shall they not receive it? God is everywhere, all the time. There is the Master; by his mercy everything will be done. Is it not so in other countries?'

I said: 'One's mind is filled with yearning, only if one receives love. Do you really love us?'

She replied: 'Do I not love you? Who does the least service for me, I love him. And you have done so much. At home, whenever I lay my hands on anything, I remember you. Indeed, I love you very much. But I cannot always be with you on account of my health. Neither would it be right. I often think of the little band of you who are here. But as for those who are far away, I say to the Master on their behalf, "Master, take care of them; I cannot always remember them".'

Udbodhan, Prayer Room

The Mother was seated on her cot, and I was reading out her letters. Krishnalal Maharaj (Swami Dhirananda) was also present. Someone had written, 'I cannot calm my mind and concentrate' and so on. The Mother became agitated at these words and said: 'It can be done if one repeats the name (*japa*) fifteen or twenty thousand times each day. I have seen it actually happen, Krishnalal. Let him do that first and talk afterwards if it fails. But one must put one's mind to it. But no, no one will do that. They will only say, "Why does nothing come of it?"'

A disciple had come in to bow to the Mother, and was questioning her about meditation and *japa*. The Mother replied: 'To repeat the name, count, keep count on one's hands, all this is only to bring concentration. The mind tends to wander, and may perhaps be bound by these things. When, after repeating the name, one sees God and is lost in meditation, there is no longer any need for *japa*. If one can meditate, that is everything.

'The mind is restless; so in the beginning, one should hold one's breath for short periods and try to meditate. It helps to calm the mind. But one must not overdo this; it heats the head. Speak of finding God, or of meditation, the mind is everything. Concentrate, and everything will come to pass. Men are always forgetful of God. That is why whenever there is need for Him, God comes in human form and shows the way to piety. This time, he (the Master) has shown us the meaning of renunciation. He has said that he will remain with his children for a hundred years.'

Thy heart to Ramakrishna doth remain,
To hear His name is joy to Thee,
O Embodiment of His thought alone,
I salute Thee over, over again.

Noble Thou hast a character,
Pure is Thy life divine;
Ever we bow to Thee, O Mother,
Thou incarnate Purity fine!

—SWAMI ABHEDANANDA

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THE SPIRITUAL UNFOLDMENT OF MAN

By the Editor

Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ—The Self, my dear, should be realized—should be heard of, reflected on, and meditated upon.

—*Bṛhadāraṇyaka Upaniṣad*, II.4.5.

I.

While concluding our last editorial, which was devoted to a consideration of the diverse aims of education prevalent today, we had said that a detailed treatment of the subject of 'education for the divinization of man' would be taken up on a suitable occasion. Our present theme is precisely this.

Indian thought at its highest holds the ideal of self-realization as the acme of human perfection. According to it, the *summum bonum* of life is to realize one's own inherent divine nature; and the imparting of spiritual knowledge, the knowledge that liberates, is regarded as the greatest gift that one can confer on another. The person who transmits such knowledge is looked upon as next to God, nay, as God Himself.

Man is a composite being. The merely physical man does not exhaust the whole of himself. He has a mental and an intellectual being in him; and deeper still, as the innermost core, is his spiritual being. For a healthy, all-round growth of man, attention should be paid to the development of each and every aspect of his being—the physical, the mental or the intellectual, and the spiritual. Only when adequate care is bestowed for the all-sided development of man, is he enabled to grow into a complete and total personality. It is such an all-sided personality that becomes fully integrated not only with his own being within, but also with the environment without. If, on the other hand, any one aspect of his being alone develops at the cost and to the exclusion of the others, such a person develops a lop-sided personality, resulting in an imbalance in his own being as well as creating many complications for those among whom he lives.

Man needs to be trained at all levels of his being. For his physical growth, he pays all the attention that is needed. He takes particular care to see that nothing remains undone for his physical well-being. By way of food, shelter, and clothing as the primary necessities of life, by way of medical aid when he suffers from ailments, by way of sports, games, and physical exercise for his bodily growth and pleasure, he leaves no stone unturned to see that he is adequately provided with all of them. Man wants physical happiness first and foremost. No one can or will deny that. Most of what he does every day of his life is aimed at this end. That is his basic need. Commensurate with the will and effort that he puts forth in this direction, he reaps the fruits of his labour. That is how he fulfils the demands of his physical being.

Having met his physical needs, man should next direct his attention to such pursuits as will bring him mental happiness and intellectual satisfaction, those that enrich his knowledge and understanding and bring him more enlightenment about himself and the world around him. Developing his mind and intellect in tune with the accepted ethical and moral principles is the next step. Just as man's physical growth requires continuous exercise and culture, his mind, too, needs regular exercise and culture. With proper training, he grows mentally alert and intellectually sharp. He should also endeavour to develop a noble character based on morality and ethics. When all this is accomplished, he becomes better equipped to steer clear of much confusion and complexity

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that life presents before him. That way points to a more happy and progressive life, no doubt. But it is still not the whole of life, nor a complete view of life, for an aspect of life that is most important, namely, the spiritual life of man, remains yet untouched.

II

The Vedic religion and philosophy, the source from which have flowed the different streams of later religions and philosophies of India, takes a complete view of man and his life, and sets before him two ideals, one complementary to the other. One of the ideals is concerned with the material aspect of his life; and the other, with his spiritual aspect. The one is called *abhyudaya*; the other, *niḥśreyasa*; and both combined provide for the physical as well as the spiritual needs of man. This twofold concept of the aim of human existence runs throughout the Vedic literature. The material comfort and happiness of man was always regarded as essential for a fruitful and healthy growth of his spiritual life. The material aspect of life was not to be neglected, and it was a basic and necessary preparation for his higher pursuits. The Upaniṣadic seer prays: 'May my body be fit. ... Vouchsafe to me that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever. ... May I become famous among people. May I become praiseworthy among the wealthy' (*Taittirīya Upaniṣad*, I.4.2,3). We can come across hundreds of such passages all over the Vedic literature. While the dominant note of the Vedic religion and philosophy is concerned with the attainment of the highest good in the realm of the spirit, they cannot be dubbed as otherworldly and negligent towards man's life on earth.

A more precise and emphatic statement of this twofold Vedic ideal we get from Ācārya Śaṅkara in the introduction to his commentary on the *Bhagavad-Gītā*. He says: 'It is the twofold Vedic religion of works and renunciation (*pravṛtti-dharma* and *nivṛtti-dharma*) that maintains order in the universe. This religion, which directly leads to liberation and worldly prosperity, has long been practised by all castes and religious orders (*varṇa-āśrama*) who sought welfare.' It should, however, be pointed out clearly that, while the Vedic religion certainly sought to bring worldly goods and joy for man, it was never hedonistic either in form or in content. Its aim was always high—the spiritual perfection of man—but it built up that lofty edifice from the very foundations.

Worldly prosperity was never to be pursued recklessly, and all human activity was to be undertaken within the framework of *caturvarga* or the four values of *dharma*, *artha*, *kāma*, and *mokṣa*. The framers of this scheme of life had a profound insight into the workings of human nature, and provided for the satisfaction and sublimation of the deep urges that lurk in human beings. The economic value (*artha*) and the psycho-biological value (*kāma*) are to be pursued under restraint; and that pursuit is hedged between *dharma* on the one side and *mokṣa* on the other. *Artha* and *kāma* are to be gained on the basis of *dharma*, with an eye towards *mokṣa* as the highest goal to be achieved. The river of *artha* and *kāma* must flow between the banks of *dharma* and *mokṣa*, and it must never be allowed to overflow or cause any breach. The moral value (*dharma*) and the spiritual value (*mokṣa*) must always guard and guide the economic value (*artha*) and the psycho-biological value (*kāma*). That was why *dharma* was conceived as a dynamic moral force that upheld society together by prescribing duties and functions for one and all.

Artha and *kāma* are necessary for a happy life, but they must be acquired through *dharma*. The moral value is priced higher than the economic and the psycho-biological. The latter two must be subservient and never go counter to the former. A steadfast pursuit of *dharma*, it is firmly believed, not only leads to the good, but it does so invariably. But frail man has no patience to wait for the fruits of

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dharma, which may accrue in some indefinite future. Hence he grows indifferent to it, despite his knowledge of its excellence. Typical of this state of mind and shortsightedness is the well-known statement of Duryodhana, who said: 'I know what is *dharma*, but I am not able to perform it; I know what is *adharma*, but I cannot desist from it' (*Pāṇḍava-Gītā*). It is of such human frailty and shortsightedness that the great Vyāsa speaks, when he says: 'Here I am, crying with uplifted arms that *dharma* brings with it both *artha* and *kāma*, but none listens to me' (*Mahābhārata*, XVIII.5.62).

III

Mokṣa or spiritual realization, which is the fourth *varga* or value, is the ultimate goal that is sought to be achieved by the other three values. Man should be free by acquiring knowledge about the truth of himself and the world. This is the goal of religion, of all spiritual practice; and all philosophy points to this goal as the highest to be achieved. The spiritual unfoldment of man is not an event that happens all of a sudden, or at a specified time and place. It is a progressive manifestation of divinity corresponding to the acquisition and perfection of its prerequisites. It is to be gradually realized at every stage; not that it would come after performing certain ritualistic duties or as the fruit of some religious observances. It is a conscious and continuous effort at pursuing a way of life, and steadily uncovering the layers that hide the divine essence of the soul of man—a gradual unfoldment of the purity, perfection, freedom, and consciousness of the eternal soul.

By realization, nothing new is added to the physical appearance of man. The realized soul becomes aware of his divine nature. Externally, there is no transformation noticeable in him. He remains human and functions like a normal human being, so far as his basic bodily needs are concerned. As Sri Ramakrishna puts it in his characteristic way, 'One does not grow a pair of horns after realization'. What takes place in him is an inner transformation. His attitude towards the world changes; his emotions become chastened and refined; and his reactions and responses to outer situations and inner impulses become entirely different from those of an ordinary human being. He perceives the divine essence of all, and his self-knowledge makes him realize his own identity with all.

Such a man of realization is said to live, move, and have his being in God. He becomes the embodiment of all virtues, of all moral and ethical values, and lights the path of those that come to him seeking self-knowledge. In him the spirit that is the essence of everything in this universe unfolds itself fully and completely. Of him the *Bhagavad-Gītā* speaks: 'He whose self is harmonized by *yoga* sees the Self abiding in all beings and all beings in the Self; everywhere he sees the same' (VI.29). 'Even here (on earth) the relative existence is overcome by those whose mind is established in equality. God is flawless and the same in all. Therefore are these (persons) established in God' (V.19).

It is light alone that can kindle another light. It is so even in the realm of the spirit; it is the light and life of a realized soul that can kindle the light and life of an aspirant. Spiritual life cannot be developed by merely devouring the scriptures of the world, or by discussing religious topics. It can be learnt and practised under the care and guidance of only those souls who are, in the language of the *Vivekacūḍāmaṇi*, 'calm and magnanimous, who do good to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others to cross the same, without any motive whatsoever' (37).

The knowledge that such teachers impart is called *parāvidyā*, higher knowledge, in the Upaniṣads—the knowledge that leads man to his spiritual realization by revealing to him the truth about his own self, which is pure, perfect, indestructible, absolute, and eternal. All

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other knowledge is designated *aparāvidyā*, lower knowledge. Under this latter category comes all the extensive knowledge that man has achieved with great energy and endeavour. It includes all the sciences and arts and the hundred and one branches that are growing in the realm of modern knowledge. *Aparāvidyā* brings man the objective knowledge of things; it brings him health, wealth, and pleasure. But it does not confer on him the only thing that really matters in the final analysis, namely, the knowledge that saves or the peace that passes all understanding. That knowledge or that peace comes only as a result of the full efflorescence of the spirit in man.

Notwithstanding the phenomenal progress that modern knowledge has made in diverse directions, notwithstanding the great promises it still holds for us in the future, it can hardly be said to touch even the fringe of the inner man, the inner layers of his mental or intellectual being, let alone the innermost core of his being, the spirit in man. The discipline, the training, and the knowledge that are required for understanding the true nature of the self can be acquired by following the teachings of what is known in India as the *adhyātma-śāstra*—scriptures that dwell on the ultimate Reality of the universe. The Upaniṣads are held to be the *adhyātma-śāstra par excellence*.

IV

The chief purpose of the Upaniṣads is to rouse up the ever self-forgetful man from his slumber of ignorance and to exhort him to follow the way of the awakened ones, by prescribing various modes of spiritual *sādhanā* and pointing out the goal to be achieved. These Śāstras are said to be deeply concerned with the spiritual unfoldment of man; and they are spoken of as dearer than human mothers. Human mothers look to the safety and protection of the physical life of their offspring. The Śruti, on the other hand, looks to the spiritual life of man and frees him for ever from the quagmire of worldly life.

The Upaniṣads exhort man to pierce through the veil of *māyā*, which conceals truth from his vision and projects a false appearance of this world of names and forms. They call upon him to know the truth of his being, and to grow into the awareness that he is eternally pure and perfect, always free and blissful, without beginning or end; that he is Truth itself; that he is Saccidānanda, Existence-Knowledge-Bliss Absolute.

The Upaniṣads are never tired of repeating what man is in his essential nature, what he appears to have become, how he has strayed away from the path of truth, and how he can regain his own original, pristine state. The constant strain of the Upaniṣads is that the self of man (Ātman) is no other than, and identical with, the universal Self (Brahman). Only when this identification is fully realized, is man said to be released from the fetters of worldly existence. The self-same truth that is reflected and functions in individual consciousness is also the truth that underlies universal Consciousness. They are not two, but one and the same. The difference is only apparent, spatial and temporal, never absolute.

As long as the individual self is under the sway of *avidyā* (ignorance as to the nature of the self), the truth is hidden from him. Once the barrier is crossed, there is no longer the sense of two, the subject and the object. There is only the experience of the non-dual Self. Wherever his mind alights, he perceives only the Self, and no other. It is all one infinite ocean of Consciousness. The single drop of water, which had a separate existence with a particular name and form, has mingled with the ocean and become one with it. It has lost its limited individuality and gained the unlimited individuality of the ocean. No longer can the drop have a separate existence apart from the ocean, with which it has become completely merged. In the infinitude of the ocean, it attains its fullest stature; it has become the ocean. So does the individual self grow to its truest and fullest stature, when it becomes

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merged with that Consciousness which is universal, absolute, and infinite.

From such a realization results supreme joy, peace, and blessedness. 'Happiness is only in the Infinite, not in the finite', declares the *Chāndogya Upaniṣad* (VII.23.1). Finitude is a limitation, and limitation causes the sense of duality. Where there is duality, there is cause for love and hate, joy and sorrow, hope and fear, and all the dual throng. In the absence of all duality, when one has become the all, where is room for attachment or aversion; whom to love and whom to hate? 'He who sees all beings in the very Self, and the Self in all beings, feels no hatred by virtue of that realization. When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness?' (*Īśā Upaniṣad*, 6, 7).

The Upaniṣads describe this glorious spiritual consummation in charming poetry and beautiful narratives. The spirit of the Upaniṣads shows an indomitable will for investigating truth, caring for no struggle or sacrifice, and yet with a faith that can be rarely found anywhere else. Unshakable faith, yearning devotion, and profound conviction, coupled with an uncommon strength of will to undertake most hazardous adventures in the realm of the spirit, are breathed out from every page of these sacred Upaniṣads. The one central idea throughout all these Upaniṣads is that of realization, of the spiritual unfoldment of man.

V

The supreme goal that is presented before man, according to Indian thought at its highest, is this state of self-realization, i.e. the full manifestation of the divine essence that is hidden in the heart of everyone. Since this spiritual unfoldment is a gradual and progressive attainment, the values that are implied by, and attributed to, Truth must be brought into being in the life, thought, and action of everyone that treads the spiritual path. The supreme Reality is described as the repository of Truth, Goodness, and Beauty; or rather, they are the very essence of Reality. This 'trinity of values', then, must be acquired and cherished by all who wish to live a purposeful life and work for attaining the high destiny that is promised for man.

The destiny that is promised for the man of self-knowledge is verily the highest. He climbs the very Mount Everest of the spiritual realm. He becomes the Spirit, one and identical with it. The Upaniṣads declare that the knower of Brahman becomes Brahman (*Muṇḍaka Upaniṣad*, III.2.9). To that supreme goal, man's life on earth must be constantly prepared and directed. For human birth is a rare opportunity that is given to the soul, and it is in the soul of man that such a spiritual unfoldment becomes full and complete. It is a pity, indeed, if man, after having got this rare privilege of human birth, does not strive after self-realization. Therefore it is that the *Kena Upaniṣad* counsels man to take to spiritual life, saying: 'If one has realized here (in this very life), then there is truth; if one has not realized here, then there is great destruction. The wise ones, having realized (Brahman) in all beings, and having turned away from the world, become immortal' (II.5). In this realization, human life finds its fulfilment. May we all strive to realize the Self in this very life.

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DEVĪ WORSHIP IN SAUNDARYA-LAHARĪ

By Professor M. K. Venkatarama Iyer

I

The greatness of *Saundarya-laharī* lies in its supreme poetry. Not only is the work rich in poetical concepts, but it also deals with the details of technical *yoga* in the manner of true poetry. The imagination of the poet rises to white heat and transmutes everything into a thing of beauty. *Saundarya-laharī* is a good illustration of the truth that there are no limits to the range of the poet's imagination, that every genuine experience is a fit theme for the poet, and that he can invest even the hard facts of science with a soft and mellow hue. Matthew Arnold has observed that religion is poetry suffused with emotion.

The first forty-one stanzas of *Saundarya-laharī* deal with the details of *kuṇḍalinī-yoga*. This is a vast and complicated subject. It is ridden with technical details. But even these hard facts are clothed in the forms of poetry. The poetic glow rises superior to the matter, and the net impression that we form is that we are reading excellent poetry and not the details of the technical *yoga*. The second part of the poem, from stanza 42 to the end, is a fine rhapsody. As the poet contemplates the Highest as Devī, naturally he observes the transcendent beauty of the former manifesting itself in every limb of the latter. The description of gods and goddesses from head to foot that we find in Hindu religious poetry is really intended to show that the supreme Being is also supremely beautiful, and when it gets embodied in human form for the benefit of dull-witted mortals, the beauty that is its essence naturally shines through every tissue and filament. There is nothing morbid or unhealthy about these descriptions. They are certainly not intended to suggest voluptuous pictures or pander to a low taste. Throughout the description in the second part of *Saundarya-laharī*, the poet is in a transport of joy, and he tries to communicate that ecstasy to the readers also by the magic of his words and raise them to the same rapturous mood.

In this part of the poem, we come across refreshingly new and highly suggestive poetical ideas. The poet freely ranges over the whole field of nature, of animal, bird, and plant life, to illustrate the beauty of Devī's limbs. Incidentally, we learn that Śaṅkara was a profound naturalist, in addition to being a deep philosophical and religious thinker. He steers clear of the two extremes of high and tenuous idealism on the one hand, and rank realism on the other. His descriptions are a model of what religious poetry ought to be. The main purpose of religious poetry is to rouse our emotion of *bhakti* and strengthen it by furnishing suitable supports for meditation. The total impression that is left on the reader's mind is that Devī is near enough to us and yet far away, that she is in the world and also beyond it, and that she is both immanent and transcendent. We are struck with a sense of remoteness and nearness at the same time, of awe and terror on the one hand, and of benign love and compassion on the other.

II

The concept of the Highest as Devī is a unique feature of the Hindu religion. The Nirguṇa Brahman of the Upaniṣads comes down step by step and assumes not only the forms of gods like Brahmā, Viṣṇu, and Śiva, but also the form of a goddess who is known as Devī. The purpose of the descent is to make Himself acceptable to all tastes and temperaments and to gradually make them god-minded. It is a case of stooping to conquer.

The picture of the Supreme as Devī has special attractions to commend it. The image of a female god gives much scope for the play of fancy and imagination; much colour and feeling, grace and beauty can be imported into

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it. The resulting image will be that of a charming young lady who is fond of flowers and fruits, of dance and music, of poetry and song. She becomes ravishingly beautiful and spreads the glow of her lustre all around her. She is not a cold virgin, but a loving wife and the mother of children. She becomes the Universal Mother, solicitous of the welfare of the whole of mankind. Her compassion for weak mortals shines like the streak of lightning in the bosom of a massive dark cloud.

It is easy to judge and punish sinful mortals, but the more charitable attitude is to forgive and afford them a chance to reform their ways. This attitude of forgiveness and compassion has been the special prerogative of Devī, for love and pity come more naturally to women than to men. When Rāvaṇa was slain, Rāma sent word to Sītā through Hanuman. After conveying the glad tidings, Hanuman begged permission of Sītā to 'give it hot' to the *rākṣasīs* who had all the while tormented her. Sītā's answer is characteristic of her greatness: *Na kaścinnāparādhyati.* Being a high-minded lady, she pleaded for compassion towards those unfortunate creatures, who, after all, had no will of their own.

The great role assigned to Lakṣmī, the consort of Viṣṇu, is that of a compassionate mother, who puts in a kind word on behalf of her erring children. There must be the fear of punishment and, at the same time, the hope of being saved also. Śiva or Rudra is the god who judges and punishes, while Devī is the goddess who intercedes on behalf of frail mortals and brings them forgiveness and redemption.

III

The goddess who is selected for worship in this poem is Haimavatī, the daughter of Himavat and the consort of Śiva. She is known by various other names, such as Pārvatī, Kāmēśvarī, Kāmākṣī, Tripurasundarī, Śrī Lalitā, and so forth. She is conceived as the most High, higher than Sarasvatī and Lakṣmī, higher than Brahmā, Viṣṇu, Īśvara, and even Sadāśiva. Stanzas 24 to 29 of the poem bear out this point.

It is the accepted convention in Hindu religion to exalt the god or goddess selected for worship to the topmost position. In fact, the *iṣṭa-devatā* then becomes the highest Brahman, and is worshipped as such. We invest the Highest, who is really nameless and formless, with names and forms, and these differ according to our tastes and temperaments. Bosanquet has observed that if the Absolute falls into water it becomes fish. In the same manner, if it is conceived through our religious imagination, it becomes the god or goddess of our choice. All the paraphernalia of worship, such as a local habitation, a consort, attendants, conveyances, litany, and ritual, are then elaborated with much care. Beautiful temples are built; the god or goddess is installed with due ceremony; and daily worship is offered according to the Āgama Śāstra. On festive occasions such as *navarātri,* the *utsava vigraha,* duly bedecked and bejewelled, is taken out in procession through the principal streets of the town to the accompaniment of Vedic recitation, *Tevāram* singing, the music of the pipe (*nāgasvaram*), and fireworks. It will be a grand and impressive show calculated to touch the imagination of the people. Among the shrines dedicated to Devī, special mention may be made of those at Kalahasti, Jambukeswara, Tiruvannamalai, Chidambaram, Varanasi, and Madurai.

Though all this is allowed as a sort of concession to the popular mind, it is never forgotten that the deity, who is worshipped with so much ceremonial pomp, is only a support for meditation on the Highest who is strictly beyond thought and mind. The deity is really Brahman in 'empiric dress'.

IV

To the elect and the initiated, a higher form of worship consisting of inward prayer, deep meditation, and solemn contemplation is laid down. This is known as *samayācāra,* and is in full conformity with the teachings of the Vedas.

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It was practised by great sages like Vasiṣṭha, Sanaka, Sanandana, Sanatkumāra, Śuka Brahmā, and by Śaṅkara Bhagavatpāda himself. It has therefore become a hallowed practice and has come to be known as *śubhāgama-tantra-pañcaka*. The quintessence of the discipline is summed up in the *pañcadaśākṣarī mantra* consisting of fifteen germinal letters (*bījākṣaras*). It is a formula for deep meditation. There are similar formulae as aids for the worship of other gods, such as Śiva and Viṣṇu. As the essence, it is said to comprise all the fundamental truths of the universe.

Thus the *pañcadaśākṣarī mantra* is an epitome symbolizing the inward life of man, as well as the world of nature. The fifteen letters fall into three groups: *Vāgbhava-kūṭa* presided over by Agni; *Kāmarāja-kūṭa* presided over by Sūrya; and *Śakti-kūṭa* presided over by Candra. In these three *khaṇḍas* are comprehended the three states of waking, sleep, and dreamless sleep; *viśva*, *taijasa*, and *prājña*; *sattva*, *rajas*, and *tamas*; Brahmā, Viṣṇu, and Śiva; and finally the mystic syllable *Om* consisting of three letters (*a*, *u*, and *m*). For the benefit of the very highly initiated, a sixteenth letter is added, and the formula then becomes *ṣoḍaśākṣarī mantra*. Just as the *tripād gāyatrī* is meant for ordinary people, and the *catuṣpād gāyatrī* for the advanced *sādhakas*, even so this *ṣoḍaśākṣarī mantra* is meant for those who have made great progress in prayer and inward meditation. This sixteenth letter is not openly stated. It is beyond thought and word, and corresponds to the *turīyāvastha* of man's spiritual experience. It is called *candrakalā-khaṇḍa*.

When the aspirant passes from one stage to another, he really overcomes one spiritual crisis after another. Each spiritual crisis is known as a *granthi*. Thus at the border between *agni-khaṇḍa* and *sūrya-khaṇḍa*, there is *Rudra-granthi*; at the border between *sūrya-khaṇḍa* and *candra-khaṇḍa*, there is *Viṣṇu-granthi*; at the border between *candra-khaṇḍa* and *candra-kalā-khaṇḍa*, there is *Brahma-granthi*. Piercing through these, the aspirant enters *sahasrāra-kamala*, where he attains oneness with Kāmeśvara and Kāmeśvarī.

V

It is necessary to set forth the nature of this discipline at some greater length. The first part of *Saundarya-laharī* (verses 1-41) is devoted to a full exposition of the details of the discipline known as *kuṇḍalinī*—or *ṣaṭ-cakra-yoga*. Sir John Woodroffe has explained this most technical discipline in easily intelligible language. The spiritual power in man lies dormant, and is likened to a serpent that has coiled up (*kuṇḍalinī*). This power has to be awakened and led up step by step, till it is disengaged from all that is adventitious to it, and emerges in its native splendour as pure Consciousness. It is hard to fix the levels of spiritual advancement in a clear-cut manner, but still certain well-marked stages can be laid down. These stages indicate the gradual dissociation of the spirit from the shackles of matter and also from the limitations that are imposed on it by its association with the mind and the *antaḥkaraṇa*.

Broadly speaking, consciousness has first to be freed from the thraldom of matter, and then it has to shed its finitude by breaking loose from its empirical apparatus. Consciousness has necessarily to manifest itself through the mind of man and his *antaḥkaraṇa*, and it has to stream out through the sense-organs and reach objects and illumine them before it can result in particular knowledge. This process hides its real nature. To restore it to its pristine nature which is pure, contentless consciousness, it has to be gradually separated from its association with matter in the first instance, and then from its association with the mind and the internal organ (*antaḥkaraṇa*).

Matter exists in the form of the five gross elements viz. earth, water, fire, air, and ether. These gross elements are formed out of the *tanmātras*, which are the finer essences. Each element has its own peculiar quality. Odour is the special quality of earth, taste of water,

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colour of fire, touch of air, and sound of ether. We have developed special sense-organs—the nose, the tongue, the eyes, the skin, and the ears —to perceive these qualities. Objects of the world, possessing these qualities, work through the sense-organs and the mind and hold the spirit as if in bondage.

Bṛhadāraṇyaka Upaniṣad, III.2 speaks of the organs as *grahas* and of the objects as *atigrahas*. The aspirant has to rise above the sway of these *grahas* and *atigrahas* one by one, beginning with earth. After transcending the elements, he has to rise above the limitations set by his own mind and the internal organ. When consciousness is completely freed from all its adjuncts, it shines in its own native splendour. This is absolute or universal Consciousness—*akhaṇḍa caitanya*. This is the attainment of Brahmanhood or *mokṣa*.

VI

This Vedāntic truth is clothed in the language of the *yoga* technicalities. The *yoga* speaks of six *cakras* (plexuses) in the human body. At the lowest end of the spinal column, in the seat of the anus, there is the *mūlādhāra cakra*; it is like a four-petalled lotus and is of the essence of earth and *gandha-tanmātra*. Slightly higher up, in the region of the naval, there is the *maṇipūra cakra*; it is like a ten-petalled lotus and is of the essence of water and *rasa-tanmātra*. Midway between the anus and the naval, there is the *svādhiṣṭāna cakra*; it is like a six-petalled lotus and is of the essence of fire and *rūpa-tanmātra*. In the region of the heart, there is the *anāhata cakra*; it is like a twelve-petalled lotus and is of the essence of air and *sparśa-tanmātra*. In the throat, there is the *viśuddha cakra*; it is like a sixteen-petalled lotus and is of the essence of ether and *śabda-tanmātra*. Lastly, between the eyebrows, there is the *ājñā cakra*; it is like a two-petalled lotus and is of the essence of mind. Then, high up in the cerebrum, there is the *Brahmarandhra*; it is like a thousand-petalled lotus and is therefore known as *sahasrāra-kamala*. It is here that consciousness of the Absolute is transformed into absolute Consciousness. These *cakras* are not known to modern physiology or anatomy, and hence we must treat them as so many psychic levels of development.

Further details of the discipline are set forth in stanza 10. In a sequestered place, the aspirant must sit in the posture known as *padmāsana*. He must restrain the in-going and out-going breaths (*ucchvāsa* and *niḥśvāsa*) and practise *kumbhaka*. Air so restrained sets the *agni-tattva* in *svādhiṣṭāna* aglow. The other *cakras* also get warmed up and begin to glow. Then the *sādhaka* pierces through *Rudra-granthi*, *Brahma-granthi*, and *Viṣṇu-granthi*, rises above the six *cakras*, and, passing beyond *agni-khaṇḍa*, *sūrya-khaṇḍa*, and *soma-khaṇḍa*, gets into the immediate presence of Devī, who is non-different from her Lord, Sadāśiva, and who is resting in her own place—*sahasrāra-kamala*.

We have said above that the *pañcadaśākṣarī mantra* is an aid to meditation. The well-known *Śrī-cakra* is a further powerful aid to deep meditation. It is, of course, contended that the *mantra* and the *cakra* are not mere aids to meditation, but embody the subtle essence of Devī herself. The *mantra* and the *cakra* must, no doubt, be meditated upon as Devī, even as Devī herself must be contemplated as Brahman. The essence of meditation has been stated by Śaṅkara as follows: 'It is the process of concentrating the mind on some resting place or support recognized by Śāstra, and generating a series of like thoughts without the interruption of anything contrary to the series.' The notion of the supreme Being must be superimposed on the object of worship. The *pañcadaśākṣarī mantra* as well as the *Śrī-cakra* must be worshipped as Devī, and Devī herself must be meditated upon as Brahman. On account of the *mantra* and the *cakra* being very efficacious, we often speak of them as Devī herself, much in the same way in which we identify the mystic syllable *Om* with Brahman itself. But it is only by a figure

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of speech that we can do so. The identification only indicates our great faith in the symbol.

VII

We may now explain how the *Śrī-cakra* takes shape. It is set forth in stanza 11. The elements which sustain the human body are nine. *Tvac* (skin), *asṛj* (blood), *māṁsa* (flesh), *medhas* (muscle), and *asthi* (bone)—these five are of the essence of energy (*Śaktisvarūpa*) and are known as *Śivayuvatīs*. They are diagrammatically represented as so many triangles with their apexes pointing downwards. And the remaining four elements which sustain the body are *majjan*, *śukla*, *prāṇa*, and *jīva*. They are *Śivasvarūpa* and are spoken of as *Śrīkāntas*. They are symbolically represented as so many triangles with their apexes pointing upwards. The space between the two sets of triangles is the seat of Devī, and it is known *yonibindusthāna*. In addition to these nine substances which sustain the body, there are also forty-four elemental substances composing it, and these are arranged as so many triangles on the sides of the nine triangles. Round these forty-four triangles, there is first an eight-petalled lotus, and then a sixteen-petalled one. Then there is a belt made up of three lines known as *mekhalā*. Lastly, there is a quadrilateral made up of three straight lines with an opening at the centre of each side.

A close study will show that the *Śrī-cakra* is not a mere poetic fancy, but a more or less mathematical construction based on certain definite principles of the Tāntric philosophy. The *cakra* is a diagrammatic representation of the human body or the microcosm. It can also represent the macrocosm. The rudimentary principles of the cosmos are said to be embodied in the forty-four triangles. These principles are generally those admitted in the Sāṅkhya system. At the centre, there is Devī who is no other than Brahman, responsible for creating, sustaining, and destroying the world.

VIII

We now come to the description of the great qualities of Devī. Since she is the goddess chosen for worship, she is set forth as the supreme Deity. All other gods and goddesses are subordinate to her, and offer obeisance to her. Brahmā, Viṣṇu, Śiva, and other gods, like Indra, worship her. Brahmā creates the world, Viṣṇu sustains it, and Rudra destroys it. But these three gods are subordinate to Īśvara who, in his turn, receives orders from Sadāśiva. Devī is superior even to Sadāśiva, to whom she gives instructions with just a movement of her eyebrows (24). The three gods Brahmā, Viṣṇu, and Śiva are ever bending their devoted heads at the feet of Devī, so that the flowers that we offer at the feet of Devī really fall on the heads of Brahmā, Viṣṇu, and Śiva. To worship Devī is to worship all the lesser gods (25).

In the abode of Devī, Brahmā, Viṣṇu, Indra, and other gods are always offering worship at her feet. When her Lord enters the house, Devī has to steer clear of all these crowned heads to bid welcome to him (29). While other gods confer *abhaya* and *vara* with their hands, Devī's feet are quite competent to grant them (4). The Upaniṣads take Devī's feet on their heads. It means that their final import consists in getting to the feet of Devī (84).

The relation between Kāmeśvara and Kāmeśvarī is one of subordination and superordination, what is known as *śeṣaśesī-bhāva*. They are so much identified with each other that it does not at all matter who is spoken of as *śeṣa* and who as *śeṣin*. When one of them comes to the forefront, the other goes to the rear. Stanza 92 emphasizes the essential identity of Śiva and Śakti in *mahābindu*, which is in the centre of *sahasrāra*.

Devī's superiority to Sarasvatī and Lakṣmī requires special mention. Stanza 96 says that Sarasvatī becomes the spouse of any man who dabbles in letters; similarly Lakṣmī, of any man who acquires large properties. But Devī is the spouse of none but Śiva. Her loyalty to her

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Lord is without a parallel. This stanza looks like a disparagement of Sarasvatī and Lakṣmī, but its real import is something different. The object of this high praise of Devī is not to run down Sarasvatī and Lakṣmī, but only to extol the goddess who is selected for worship. The real meaning of the *śloka* is that by worshipping Devī the devotee acquires learning and becomes prosperous also. In stanza 99, again, the poet emphasizes the same idea in a somewhat different way. He who worships Devī becomes the rival of Brahmā and Viṣṇu, as also of Manmatha. This stanza must not be interpreted literally. It is a poetic way of saying that the worshipper of Devī acquires great learning, becomes exceedingly prosperous, and develops a charming personality. That a man on whom the benign glance of Devī falls acquires bewitching personal charm is also stressed in stanza 13 in a rather forceful way: 'If Devī's *kaṭākṣa* falls on a man, however deformed and decrepit he may be, he immediately becomes so beautiful as to appear like a Manmatha in the eyes of ladies, who begin to run after him with their hair and dress in dishabille.' Manmatha, in spite of all his handicaps, has yet a powerful sway over the hearts of men by reason of the *kaṭākṣa* of Devī having descended on him (6).

Though Devī has manifested herself as Sarasvatī, Lakṣmī, and Pārvatī, in her real nature she is beyond these goddesses and is transcendent. She is in the world and at the same time beyond it. She is both immanent and transcendent. 'You are indeed the *turīya*, beyond word and thought, inaccessible, and of unparalleled grandeur.' Brahmā is associated with *rajas*, Viṣṇu with *sattva*, and Śiva with *tamas*. *Māyā* is Īśvara's attribute (*viśeṣaṇa*); it is the adjunct (*upādhi*) of Śadāśiva. In Devī, there is no trace of *māyā* at all. She is Consciousness all compact—*sarvopādhi-vinirmukta-caitanya*.

IX

The next important fact about Devī is that she is the ultimate source of energy. Īśvara, according to the Vedānta, is a complex of consciousness and energy. According to the Tāntric philosophy, which largely follows the lead of the Sāṅkhya, the energy is abstracted and embodied in Devī, and Īśvara becomes a mere passive spectator. Śiva is therefore unable to move except with the energy supplied by Devī (1). Collecting the dust from the feet of Devī, Brahmā acquires the power to create the world; Viṣṇu to protect it; and Rudra to destroy it (2). The dust of Devī's feet can remove the ignorance of people, give them the highest enlightenment, transport them beyond empirical life, and shower plenty on the poor and the needy (3). All the gods, Brahmā, Viṣṇu, Yama, Kubera, and Indra, perish at the time of *mahāpralaya*, but Kāmeśvara remains untouched by this universal destruction, on account of his association with Devī (26). Indra and other gods, though they have partaken of the divine nectar, still perish at the time of *mahāpralaya*, but Kāmeśvara, though he had drunk the deadly *kālakūṭa* poison, escapes destruction, owing to the transcendent power of Devī's *tāṭaṅka* (28).

X

Devī's beauty is ineffable. She is the *ne plus ultra* of perfection in respect of physical charms. Her beauty is of such a superior character that there is nothing in this or in the other world that can at all be compared with it. Brahmā and other gods try in vain to describe Devī's beauty. Ūrvaśī, Rambhā, and other divine damsels wish to go near enough to Devī to form an idea of her beauty, but dare not do so. Through meditation and prayer, therefore, they seek *sāyujya* with Śiva, so that with him they can go near enough to Devī and contemplate her beauty (12). How the facial beauty of Devī is enhanced by the parting of her hair (*sīmanta*) is expressed in a superb poetical conceit in stanza 44. It is as if the beauty of Devī's face has overflowed the banks, and is in search of an outlet. The parting of the hair in the middle of the head is like a

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canal for the excess waters to flow. Devī's tresses have a natural fragrance. They do not acquire their odour by association with flowers. Rather the flowers become fragrant by their association with Devī's hair. Devī's voice is naturally very sweet—so sweet that Sarasvatī's *viṇā* recital pales into insignificance before it. Stanzas 60 and 66 bring out this point.

In describing the beauty of Devī's eyes (49-57), the poet has made lavish use of his imagination. Some excellent poetical conceits are found in this description. Stanzas 50 and 56 deserve special mention. Both refer to the fact that Devī's eyes are long and reach up to the ear. The poet interprets this fact in a most fanciful way. In stanza 50, he says that when poets sing the praises of Devī, the ears are bent on hearing them, which are like honey. The two eyes which look like young bees also make a bid to drink the honey, and hence they go up to the ear. The poet places a different interpretation on the length of Devī's eyes in stanza 56. Devī's eyes never close; even so the eyes of the female fishes never close. Devī's eyes are unable to tolerate this insult. They seem to reach Devī's ears and complain to her secretly about the insolent behaviour of the female fishes. The fishes get scent of this and, becoming afraid, never make their appearance on the surface of water. In the second half of the stanza, a different explanation is suggested. There is the flower called *nīlotpala*. It blossoms only at night and remains closed during day-time. Devī's eyes are open during day, and the brightness (*lakṣmī*) which is present in Devī's eyes cannot also be present in the blue lotus. At night, Devī's eyes are closed in *yoganidrā*, and that is the time for the brightness (*lakṣmī*) to enter the lotus through the opening of the petals. The eyes seem to complain to the ears of Devī that *lakṣmī* leaves them stealthily at night and enters the lotus. The idea is that the eyes of the female fishes and the blue lotus are the only two things that can at all be cited as parallels to the beauty of Devī's eyes.

Stanzas 53, 54, and 55 refer to the three streaks, white, red, and black, in the eyes of Devī. This fact is interpreted in three different ways in the three stanzas. The red, white, and black spots found in Devī's eyes are said in stanza 53 to stand for *rajas*, *sattva*, and *tamas*. Brahmā, Viṣṇu, and Śiva, who are characterized by these qualities respectively, are called into being and set to work when Devī opens her eyes. This notion is based on the Vedāntic doctrine of *dṛṣṭi-sṛṣṭi*. In stanza 54, the poet compares the three streaks to three rivers—Śoṇabhadrā running west and whose waters are somewhat reddish in colour; Gaṅgā running east and whose waters are white; and Yamunā running east and whose waters are black. At Prayāga, Gaṅgā and Yamunā converge. Śoṇabhadrā runs west and never mixes with the other two streams. The poet, however, suggests that all the three rivers meet in Devī's eyes. A dip at this confluence will purify a man of all his sins. The idea is that the gracious look of Devī will cleanse a man of all his sins.

In several *ślokas*, the poet refers to the high efficacy of Devī's *kaṭākṣa*. By worshipping her and obtaining her grace, Viṣṇu was able to assume the form of Mohinī and cause great perturbation in the mind of Śiva. Manmatha worshipped Devī and, by her grace, he acquired such an exceedingly beautiful form that he swayed the minds of even well-disciplined sages (5). The particular look of Devī which confers beauty on a man is called *ayodhyā* (49). In stanza 52, Devī's eyes are said to have destroyed the composure of Śiva's mind and filled it with passionate love.

Before we leave this topic, we may refer to the stately and majestic gait of Devī, to which the poet refers in stanza 91. It is usual for poets to compare the gait of ladies to that of the *haṁsa*, but here it is the reverse. The *haṁsa* learns the pace from Devī, who becomes its teacher in regard to this matter. Summing up the beauty of Devī, the poet refers to the net impression that is left on our minds in stanza 93. It looks as if the Lord's supreme

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mercy has become embodied in the physical frame of Devī.

XI

Beauty is closely allied to art. It has been mentioned above that Devī is the repository of the highest beauty. From this, it follows that she is the matrix of all art. In *mūlādhāra cakra*, it is said that Kāmeśvarī and Kāmeśvara dance in order to create afresh the world reduced to ashes by Kālāgni Rudra. This dance exhibits the nine *rasas* (40). Describing the beauty of Devī's eyes in stanza 51, the poet says that they are speaking eyes fully expressive of the *rasas*. Devī herself is a poem, and she confers poetical gifts on those who worship her in the prescribed manner. In stanzas 15, 16, and 17, Śaṅkara says that poetry of the highest order comes effortlessly to the man who meditates on Devī in the proper manner. Even dumb-mutes are said to have burst out into poetry through the benign grace of Devī. 'The waters with which your feet are washed are capable of transforming even dumb-mutes into poets' (98). Tradition has it that a certain dumb-mute worshipped Devī in due form and, through her grace, composed five hundred stanzas in praise of Kāmākṣī. This work is known as *Mūkapañcaśatī*. Mūkakavi himself acknowledges this in his work.

In the last stanza of this century of verses, the poet says that it is a little odd that he should praise Devī with words borrowed from herself. Devī is the presiding deity of speech, especially of poetry. That one should make a gift of things borrowed from Devī to Devī herself is more than a trifle funny, but the poet excuses himself by citing other similar instances. When we burn camphor before the sun, the flame really belongs to the sun; when we make water-offerings (*arghya*) to *samudra-rāja*, we take out a handful of water from the sea itself.

XII

Devī confers the saving knowledge and the highest wisdom on the devout worshippers. Her breast-milk is really nectar, and those who partake of it turn out to be savants and sages. In stanza 75, the poet refers to one '*draviḍa-śiśu*' who grew to be the foremost poet by drinking of the milk so graciously offered by Devī. Tradition identifies this '*draviḍa-śiśu*' with Jñānasambandar, one of the great Tamil Śaiva sages. Devī offers the nectar out of great compassion. It is said in stanza 47 that Devī's two eyebrows are bent a little downwards. This is an indication of Devī's great concern for the welfare of the world. In stanza 55, it is stated that Devī's eyes are always open. The poet interprets this as arising from a desire on the part of Devī to prevent the destruction of the world. In stanza 57, the poet implores: 'Cast your compassionate eyes on me. I stand at a distance, because I have no merit of my own.'

In exercising her compassion, Devī does not take into account the merits and demerits of people. The cool rays of the moon fall alike on forests and palaces. Does not Devī run towards the man who simply walks towards her? If he says Bhavānī as a term of address, Devī takes it to mean as an eager desire on the part of the man to become like unto herself (22). As a noun, the term refers to Devī; and as a verb, in the first person singular, it means 'I desire to become'. Such is the graciousness of Devī that she places this generous interpretation on the term and confers *mokṣa* on the devotee.

Such is the picture of Devī that Śaṅkara, the great mystic poet, has drawn for the benefit of devotees. It is to his eternal credit that he has caught and clearly delineated the vision of divine beauty which has floated before the mental horizon of poets. Śaṅkara, who is not only a poet, but a great *yogin* and mystic, brings before the readers a clear and concrete picture of divine beauty and presents the conception as a fit object of worship.

XIII

To the contemplation of such divine beauty, only those who are well-exercised in self-disci-

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pline are eligible. In stanza 95, the poet says that the worship of Devī is impossible for those who have no control over their senses. In addition to great self-restraint, the devotee must be burning with the desire to have the beatific vision of Devī. He must have the longing to have *darśana* of Devī in the inmost depth of his heart, called *maṇipūraka*. He should like to see Devī with her golden bracelet, with bells jingling, with a slender waist, the upper part of her body slightly bent on account of the weight of her breasts, with her moon-like roundish face, with her four arms holding the bow, arrows, the noose, and the spear, as the spouse of Kāmeśvara, and in a form non-different from that of her Lord.

He should further desire to see her in the enjoyment of the highest bliss, lying on a cot whose four legs are Brahmā, Viṣṇu, Rudra, and Īśvara in her own house, built of *cintāmaṇi* stones, in an island called Maṇidvīpa, right in the centre of the ocean of nectar, the house being surrounded by a garden of *kadamba* trees (7, 8). To the devotee who intensely longs for such a vision, Devī will vouchsafe her benign presence. Such a man becomes a *jīvanmukta* here and now. He enjoys the bliss of the Infinite (99). Having caught the direct vision of Devī, he will ever be in the enjoyment of the bliss of Brahman. Thereafter he may grow careless of the forms of worship, but every thought, word, and movement of his will be a spontaneous offering to Devī (27).

XIV

Śivānanda-laharī and *Saundarya-laharī* are companion pieces. They supplement each other, dealing as they do with Śiva and Śakti. The qualities that are wanting in the one are found in the other. The former breathes the emotion of *bhakti* in almost every stanza, whereas the latter lays down a very arduous discipline for the devotees. The former is therefore very popular and is meant for the generality of mankind, while the latter is meant for those who are adepts in yogic discipline. The popularity of *Śivānanda-laharī* is further enhanced by the interweaving of stories relating to the great achievements and exploits of Śiva, whereas *Saundarya-laharī* is deliberately silent about the battles which Devī fought to put down Caṇḍa, Muṇḍa, Mahiṣāsura, Bhaṇḍāsura, and so forth. The first part of the poem is necessarily meant for the initiated, and the second part for the highly self-restrained. The two poems are related as complementary pieces. Both are, of course, imbued with the spirit of the highest poetry. The great truths of religion are rendered in both poems in the manner of true poetry. If the imagination is of the required intensity, there is nothing that it cannot mould into its own likeness. This process will mean no violence to the matter that is dealt with. It will keep its distinctive features and yet will appear in a tender and mellow light. Only poets of the very highest order can give a truly poetic rendering of the hard truths of religion.

Manifestations of Her glory, show
In power of immeasurable might,
Throughout the universe; powers that swell
The sea of birth and death; forces, that change
And break up the Unchanged, and changed again.
Lo! where shall we seek refuge, save in Her?

—SWAMI VIVEKANANDA

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KARMA-YOGA IN THE VEDAS—1

By Dr. Abinash Chandra Bose

I

While the other *yogas* demand withdrawal from the world of affairs, *karma-yoga* comes into the closest grips with it, determined to bring it under the control of the spirit of man. *Karma-yoga*, as found in the Vedas, follows a twofold aim: to help man survive in the struggle for physical existence and, at the same time, to make his ideals dominate over his instincts. The Vedas recognize life-force as well as soul-force. They have not only spiritual aspirations, but also a keen zest for living. They wish to arouse the will to life and the will to victory in the battle of life. The Vedic sage knows the basic conditions of biological existence. He invokes the sun 'that shines crest by crest on all alike for well-being', and desires to see him rise for a hundred years (*Ṛg-Veda*, VII.66.26). He asks the enveloping air to 'blow its balm on all, bringing well-being and health and lengthening life' (*R.V.*, X.186.1).

The Vedic sage believes, rather paradoxically, that the mortal life on earth is part of divine immortality. Making of the air a symbol for the ultimate Being, the sage prays: Thou, Vāta, art our father, thou art our brother and friend, so make us long-lived. The treasure of thy immortality, O Vāta, that lies hidden in thy home, give of it to us, so that we may live (*R.V.*, X.186.2-3).

Human personality, the Vedas find, consists in both the mortal body and the immortal soul, and they seek health for both. The sage prays that his nostrils may have breath, his mouth speech, his eyes sight, his ears hearing; that his hair may not turn grey, his teeth may not fall into decay; and that his arms may be strong, his thighs powerful, his legs swift, and his feet steadfast. And the prayer closes thus: May all my members be unimpaired and my soul uninjured (*Atharva-Veda*, XIX. 60).

In later ages, people found evil in man's biological origin, but not so the Vedas. The sage says to the *devas*: 'We established with harmony our perpetual brotherhood, O bounteous Ones, in our mother's womb (*mātur garbhe*)' (*R. V.*, VIII. 83.8). To be born man, it is said, is to be born divine (*A. V.*, XI. 8.32).

Death that cast its dark shadow on the minds of poets, philosophers, and saints of after-ages is, according to the Vedas, only an end of the physical body; the immortal soul is left untouched by it, and follows its own career beyond this world. Rudra, the god of death, is invoked to 'pluck men from mortal life like the (ripe) cucumber from its stem'—from mortal life, and not from immortality (*amṛta*), (*R. V.*, VII. 59.12). The Vedas know that man has death for his companion (*R. V.*, VIII. 18.22), and want him to resist it till the ripe old age, and say that 'one should not be cut off from one's work before the season' (*R. V.*, II. 28.5); but when death comes, man should give a reverent welcome to it: *Namo' astu mṛtyave'* (*A. V.*, VI. 63.2). Even the mortal remains of man are tenderly consigned to Mother Earth: 'Cover him, O Earth, as a mother covers her son with her mantle' (*R. V.*, X. 18.11).

Rudra in the Vedas is not the god of death alone; he is the god of life, too. He brings fragrance to life, increases nourishment, and cures diseases. Maidens pray to him for husbands. Apart from the immortality of the soul, the Vedas find a physical immortality in the continuity of the race. So the precedence given in the funeral procession to the 'unweeping, healthy women with fine husbands, looking lovely in their jewels,' obviously indicates that the Vedic sage thinks of their prospective motherhood and finds in it a compensation for the death that has made a gap in society. And the reference to the healthy wife and her fine

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husband also points to the Vedic sage's concept of eugenics that the new generation should represent what is best in the old.

The Vedas are optimistic. They want people who have come to pay their respects to the departed to go home with the knowledge of divine grace on them and to resume their 'dance and laughter' (*R. V.*, X.18).

The Vedas pray for long life, but not for a perpetual physical existence. They speak of the first man, the sage Yama, who 'chose death for the sake of men', and cast away his own dear body; and the others made a *yajña* (sacrifice) of it (*R. V.*, X. 13.4) in the manner in which the Puruṣa is said to have sacrificed His absoluteness in order to be revealed through creation. So the Vedas want man to live his mortal life like the immortal that he is.

The funeral hymn itself contains the exhortation: 'Accept life, welcome old age, and strive one after another' (the one behind taking up the place of the man in front, when the latter has dropped off). To be striving (*yatamāna*) in the struggle for existence is the keynote of *karma-yoga*. 'Gods befriend none but him who has toiled', says the *Ṛg-Veda*, (IV. 33.11). The *Bhagavad-Gītā* says that God is active in a sleepless (*atandrita*) way to keep the universe in order (III.23). So do the Vedas speak of the protective powers of the Deity as 'sleepless, alert, swift, beneficent; kind, unwearied, and working in unison' (*R.V.*, IV. 4.12).

The Vedas pray for long life, strength of body, mind, and spirit, for goodness and prosperity: *āyuṣe, varcase, ojase, tejase, svastaye, subhūtaye* (*A.V.*, XIX. 45). They pray for 'fine offspring, fine heroes, nourishing food' (*Yajur-Veda*, VIII. 53), and for vigour, valour, and virility. The Vedas find virility contributing to vigour and valour. 'Grant to the men the strength (*śavas*) of men, O Hero' (*R.V.*, X. 148.4); 'Give to our bodies manly strength (*nṛmṇa*) and all-conquering manliness (*paumsya*)' (*Sāma-Veda*, 231). The Vedas also seek concord between human valour and divine power. 'Be of one mind with them in whom thou delightest' (*R.V.*, X. 148.4). They pray for divine help in support of what is most strenuous and valiant in man. 'May God give you protection; valiant be your arms' is the Vedic injunction to soldiers (*R.V.*, X. 103.13). It is through valour that man has to fight out the difficulties of life: 'The rocky stream flows on; move together, stand erect, and cross it, my friends' (*R.V.*, X. 53.8). For 'stand erect' the *Atharva-Veda* reads 'be heroic' (*vīrayadhvam*), and adds: 'Having crossed over all kinds of difficulties, may we, with all our heroes, enjoy a hundred years' (XII. 2.26). 'May we enjoy' is typical of the Vedic mood of cheerfulness, accompanying its heroic and active attitude towards life.

The Vedas speak of a heaven of 'eternal lustre' (*jyotirajasram*) (*R.V.*, IX. 113), in which the souls of the noblest people, including sages and heroes who laid down their lives in the battle, dwell (*R.V.*, X. 154).

The Vedas maintained their radiant attitude through a living faith in the innate heroism of man being capable of overcoming any difficulty that life might present, in divine grace that could make his strength invincible, and in the possibility of his growing God-like through the pursuit of spiritual values. It was a complete view of life, supported by a most energetic struggle for moral perfection and for intellectual and spiritual greatness. 'O Earth, my Mother,' prays the sage in the *Atharva-Veda*, 'establish me securely in full accord with heaven' (XII. 1.63).

II

The Vedas have clearly formulated their moral and spiritual values. The *Ṛg-Veda* states them when it says that, in the beginning of creation, *ṛta* (eternal order) and *satya* (truth) were born of perfect *tapas* (spiritual fervour) (X. 90.1). *Ṛta* (or *dharma*, the term used in later times), *satya*, and *tapas*, these are the fundamental Vedic values. The sage in the *Taittirīya Upaniṣad*, who in his final instruction to the pupil says, '*Satyaṁ vada, dharmaṁ*

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cara'—speak the truth, follow *dharma,* was teaching the Vedic code of life. The *Atharva-Veda* adds two more values (by amplifying *ṛta* and *satya*) when, in the manner of the Ṛg-Vedic description of different social groups forming different parts of the body of Puruṣa, it asks, referring to Skambha (the ultimate Being): 'In which of His limbs does *tapas* lie, in which limb *ṛta*? Where does *vrata* (dedicated work) lie, and where *śraddhā* (faith)? And in what limb is *satya* securely established?' (X. 7.1).

Ṛta is the eternal order, eternal law, based on fundamental justice in the ethical sense of the term. (*Ṛta* has an aesthetic sense, too, as the order imposed by eternal law on Nature, making her beautiful.) It includes the ethical aspect of truth, the integrity and honesty in conduct, leading to the identification of *ṛta* and *satya.* But *satya* has another aspect: it is Sat, ultimate Reality, as distinguished from the relative reality of phenomena. *Tapas,* spoken of as the power working behind creation, has a positive and not a mere negative content in the Vedas. It is a creative spiritual effort, leading to noble achievement. *Vrata* is self-dedication to an ideal. *Śraddhā* in the Vedas does not imply blind faith; it is, as Śaṅkarācārya calls it, the 'acceptance by true judgement (*satya-buddhyā*) of the word of the scripture and the teacher' (*Vivekacūḍāmaṇi,* 25).

In the great hymn to the earth (from which we have quoted above), the *Atharva-Veda* speaks of the earth, 'the mistress of the past and the future', being upheld by *dharman* (the older form of the word '*dharma*'); and the same hymn says that six principles uphold the earth, thus giving the contents of *dharma* or the moral and spiritual code of life. These six principles comprise the three Ṛg-Vedic ultimates—*satya, ṛta,* and *tapas*—and three others which relate to the religious life of man, viz. *dīkṣā* (consecration), *brahman* (prayer), and *yajña* (sacrifice). While these three refer to the formal side of religion, indicating the ceremonial admission into spiritual life, the chanting of the Vedic *mantras,* and the offering of oblation in the fire, they also carry an inner significance, namely, 'reaching truth beyond untruth', obtaining spiritual knowledge (*Brahmavid,* meaning the possessor of ultimate knowledge), and the spirit of sacrifice or renunciation.

In their own remarkable way, the Vedas equate the Deity with the values, speaking of Him as *satya* or *ṛta* (as for example, in *R.V.,* II. 7.8 and I. 1.5). The *Mahānārāyaṇa Upaniṣad* echoes the *Ṛg-Veda* when it says: 'That they have called *ṛta,* and That *satya,* and That the eternal Brahman of the sages' (I.6).

The *Yajur-Veda* emphatically reiterates the Ṛg-Vedic values: *Ṛtaṁ satyaṁ ṛtaṁ satyam* (XI. 47); and it says: 'Animate truth, animate *dharma*' (*satyaṁ jinva, dharmaṁ jinva*—XV. 16). It places the ideal on the social plane by the exhortation: 'Animate *brahman* (spiritual power), animate *kṣatra* (protective or political power)' (VI. 3).

The Vedas want the two powers to work in harmony: 'That world I would wish to know', says a Yajur-Vedic sage, 'where *brahman* (spiritual power) and *kṣatra* (political power) move in concord' (XX. 25). In terms of social life, the man who pursues spiritual power and *satya* (Brāhmaṇa) and the man who wields political power and follows *ṛta* (Kṣatriya) have to join hands to ensure both spiritual and material survival for human society. The union of *brahman* and *kṣatra* corresponds to the combination of wisdom and valour. The Vedas pray: 'Give to your worshippers... winning intelligence (*medhā*) and unimpaired and indomitable valour (*sahas*)' (*R.V.,* II. 34.7).

The Vedas wish to have a society with two dominant interests—spiritual and political—each to be furthered by people specially devoted to it, thus creating a sort of internal balance of power. The spiritual man (that is what the term 'Brāhmaṇa' means in the Vedas) claims independence for himself of the political power: 'Ye people,' says the officiating Brāhmaṇa to the subjects of a king (at the end of his coronation), 'this is your king; God (Soma) is king over us, followers of spiritual

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knowledge (Brāhmaṇa)' (*Y.V.*, IX. 40). Yet the Brāhmaṇas are to be 'the watchdogs of the State'; 'May we, being stationed in the front, remain wakeful in the State' (*rāṣṭre jāgriyāma*) (*Y.V.*, IX. 23). The Kṣatriya, the political man, is to be not a lord of the people, but a lord of *dharma*, moral law, imposing order on society, even as the *devas* impose order and beauty on Nature.

The *Ṛg-Veda*, working on the concept of the *brahma-kṣatra* leadership, takes a wider view of social life. It prays: 'Animate the spiritual power (*brahman*) and strengthen the intellect; animate the political power (*kṣatra*) and strengthen heroes; animate the milch cow and strengthen the masses of the people; slay the lawless enemy and drive away disease'. (*R.V.*, IX. 35.16-18). Here the Vedas state in a nutshell the whole problem of the collective survival of a society, making full provision for the spiritual and material needs of man. The famous *Puruṣa-sūkta* splits up the masses of people (*viś*) into two groups, the Vaiśya (producer and trader) and the Śūdra (labourer), and says that these, with the Brāhmaṇa and the Kṣatriya, formed different parts of the immolated body of the Puruṣa, while He renounced His absoluteness in order to be manifested through time and space. The *mantra* means that four fundamental types of work have to be done by society, and that all workers are equally divine. The *Bṛhadāraṇyaka Upaniṣad* throws very interesting light on the subject. It says that there was at first only the Brāhmaṇa, but as he felt lonely and ineffectual, the Kṣatriya came into being; still the ineffectuality continued, and so one by one the Vaiśya and the Śūdra came into being. But even the four together found themselves ineffectual till *dharma*, the eternal moral law (*ṛta*), came into being. Therefore *dharma* was supreme (I. 4.11-14). The statement of the Upaniṣad means that none of the four fundamental types of work should be abandoned by society, if it wants to work effectually, and that true work is work done according to *dharma*. So we are led to the details of *karma-yoga*: we are told what *karma* means and how the performance of *karma* becomes *karma-yoga*.

III

Thus a *karma-yogin* flourishes in the world by doing his work according to strict *dharma*. He is efficient (*dakṣa*) no less by his hold on *dharma* than by sheer dexterity (*svapas*). 'Let a man think of wealth', says the *Ṛg-Veda*, 'and strive to win it by the path of *ṛta* and by worship. And let him take counsel with his own inner wisdom (*kratu*), and grasp with spirit still greater ability (*dakṣa*)' (X. 31.2). This means that he has to guide himself by his own inner light, his *kratu* or *medhā* or *dhī*. Like the vista in the forest, like vigour in horses, like milk in cows, like the sun in the sky, God (Varuṇa) has placed *kratu* (intellectual power) within the spirit of man (*R.V.*, V. 85.2). There is a prayer for the conquering power of the intellect (*jaitraṁ kratum—R.V.*, X. 36.10). And the sages pray: 'Win for us intellectual power (*medhā*) and win the light' (*R.V.*, IX. 9.9); 'arouse our intellectual power (*dhī*)' (*R.V.*, III. 62.10); 'give us most brilliant ability (*dakṣa*)' (*R.V.*, VI. 44.9).

It is in the light of his intellect that man has to find the social and spiritual values and discriminate between what is right and what is wrong. The *Bhagavad-Gītā* speaks of the man of the stable intellect (*sthitadhī*), who attains not only *dakṣatā* or efficiency, but also *prajñā* or spiritual realization, the latter leading him beyond the values, beyond the three attributes (*guṇas*). This is the spiritual height reached by the *jñāna-yogin* and the *rāja-yogin*. It is certainly a great thing when such men turn to be men of action. But they are rare. Equally rare is the man of pure *bhakti* who surrenders everything to God and works as His instrument. *Karma-yoga* of the Vedic type deals not with exceptional men, but with society as a whole, including the common man, trying to lift him to the state of *sattva*, the highest of the *guṇas* (qualities), 'which brings light and health', and 'produces attachment to happiness and knowl-

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edge'. Guided by *dhī* (intellect), the Vedic *karma-yogin* constantly strives to find 'what is *ṛta* (right, truth) and what is *anṛta* (wrong, falsehood)' (*R.V.*, I. 105.5). The values and their opposites are generally signified in the Vedas by the use of the prefixes *su* (bene-) and *dus* (male-) respectively, as in the following:

Agni, lead us by the right path (*su-pathā*) to prosperity (*R.V.*, I. 89.1).

We will follow the path of righteousness (*svasti*, i.e. *su asti*) like the sun and the moon (*R.V.*, V. 51.15).

Leave here those who are evil minded (*durevā*), and cross over to powers that are good (*A.V.*, XII. 2.26).

Bar me, Agni, against evil conduct (*duścarita*), and make me a sharer in good conduct (*sucarita*).

I have risen with life, have risen with good life (*su-āyus*) (*Y.V.*, IV. 28).

For goodness, there are also common words like *bhadra, śiva, śaṁ,* etc. Goodness (*śiva*) is not a mere matter of conduct; the Vedas trace it to the will in the inner spirit of man. There are prayers that one's mind may will what is good (*śivasaṅkalpa*). The Vedas speak of love not only as an impulse of the heart which makes the *uśij* or *vena* (lover), but also as an intellectual attitude, the good-mindedness (*saumanas*), which is a steadier quality, e.g. 'May we have goodness of the mind (*sumanasaḥ syāma*) all our days (*viśvadānīm*)' (*R. V.*, VI. 92.47). The Vedas desire mutual friendship between man and all creatures (*sarvāṇi bhūtāni*) through his inner strength (*Y.V.*, XXXVI. 18).

The Vedas, however, discover that with the best of will man may find himself challenged by forces of evil. In such a situation, it is not enough if his intellect (*medhā*) leads him to a cool and correct judgement; his valour (*sahas*) also should be roused to take up the challenge and battle against it with all his physical, mental, and spiritual energy (*vīrya, dakṣatā,* and *ojas*), with a will to victory. The Vedas speak of *manyu,* the militant resistance to evil and injustice. It may be noted that Vedic military valour is roused against the challenger to security, the violator of human values, and the opponent of justice. The Vedic fighter has, as an oriental scholar calls it, 'the defence psychology'. The Vedas describe the ideal noblemen as people 'who conquered those that assailed them unprovoked'. The ideal Kṣatriya is found in Indra: One 'who bends not before the strong or the stiff, nor before the arrogant challenger (*śardhat*) instigated by the wicked foe (*dasyu*)' (*R. V.*, VI. 24.8). The Vedic insistence that war should be defensive and, even then, fought according to *dharma,* so that 'the *devas* may rejoice in the victory' (*R.V.*, VI.75.18), is very significant.

The description of the Vedic Aryans as swooping upon a well-ordered peaceful society had its origin, as Sri Aurobindo says, in the history of the barbarians of northern Europe descending on civilized Greece and Rome. It was presumed that something similar to events in Europe must have happened in India too. Or, it may as well be that the Western historians of ancient India were following the pattern of the conquest of aboriginal tribes by the Aryan races of Europe.

It should, however, be noted that the Vedas are very explicit with regard to the relation with the enemy: 'Whatever enemy wants to slay us, no matter whether he is our own kinsman or a stranger, may all gods discomfit him' (*R. V.*, VI. 75.19). 'Assail the challenging foes, whether they are strangers or kinsmen' (*R. V.*, X. 69.12). The *Bhagavad-Gītā* also takes a similar stand with regard to the kinsmen of Arjuna involved in the battle of Kurukṣetra. The Vedas are uncompromising in their resistance to aggressive forces of evil: 'Subduing the antagonists, subduing all malignities, withstand the man who menaces, withstand the man who teases us' (*R. V.*, X. 174.2).

Indra, standing for *ṛta,* and Vṛtra, who is opposed to it, represent the conflict on the cosmic plane between light and darkness, and between rain and drought; and on the moral plane, between good and evil. Indra's destruc-

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tion of Vṛtra symbolizes the final victory of good over evil. This is the root of Vedic optimism. But it is not an optimism of the fatalistic type (like, for example, the belief of the modern man in human progress as an irresistable process). Vedic optimism implies that the heroism in man based on *dharma* is capable of subduing evil, but it must be put to action. So the following exhortation to Indra is also an exhortation to man:

> 'Go forward, be fearless and fight,
> Thy thunderbolt cannot be subdued.
> Indra, manliness is thy strength.
> Strike the power of evil (Vṛtra), win the waters,
> After acclaiming thy own independent sway (*svārājya*)' (*R. V.*, 1.80.3).

In order to practise our *svadharma* (spiritual ideals of life), we must win *svārājya* (self-rule, free from the trespass of forces opposed to *dharma*). 'The earth elected for Indra and not Vṛtra' (*A. V.*, XII. 1.37).

For man, the first question in a fight is whether it is against evil or not. According to the Vedas, there should be no aggression against innocent people. When, after coronation, the king was ceremonially given a new bow, the priest spoke to the bow: 'Thou art Indra's Vṛtra-slaying weapon.....With thee, may he (the king) kill Vṛtra' (*Y. V.*, X. 8). The fighter must not have any evil in him. He is told: 'Fight, warrior, strong in truth (*satya-śuṣmā*)' (*R. V.*, X. 112.10); and 'Make your mind pure (*bhadra*) in the fight with evil (Vṛtra)' (*R.V.*, II. 26.2). At his consecration, the king is told: 'Thou art Mitra, thou Varuṇa' (*Y. V.*, X. 16)—deities described as 'mighty *kṣatras* who are (manifestations of) the great *ṛta*' (*mahi kṣatrau ṛtam bṛhat*—*R. V.*, V. 68.1).

The Vedic moral idealism about warfare must have been responsible for the absence among Indian Aryans of the practice of enslaving the fallen enemy, so much in evidence among their Western cousins, as well as of other kinds of slavery. It may also be noted that war for *dharma* or *ṛta* did not mean war on behalf of a religious creed or sect; it meant war in accordance with the principles of justice and goodness, which, as we find even in later ages, were followed by Indian warriors, sometimes at their own expense.

(*To be continued*)

INDIA, JAPAN, AND WORLD PEACE

By Swami Ranganathananda

In his book *The Impact of Science on Society*, Bertrand Russell, the eminent British philosopher, refers to the tragedy of the contemporary world in these words: 'Broadly speaking, we are in the middle of a race between human skill as to means and human folly as to ends. Given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and incompetence; but given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow.'

The last three hundred years of human history has rushed human civilization through the epochs of steam and electricity to that of nuclear power. The human mind, disciplined in the methods of science, has gained increasing

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knowledge of the mysteries of Nature and control over its powers. The extent and range of this new source of power is revealed by the famous Einsteinian formula for nuclear energy: $E=MC^2$, which means that the energy contained in a piece of matter is equal to its mass multiplied by the square of the speed of light. This enormous energy which Nature had hidden in the recesses of matter all these millions of years has now yielded its secrets to man.

But just when power has begun to come into his hands in abundance, man has begun to become uncertain about himself and his future. The scientists of the nineteenth century were moved by a passion for the alleviation of human misery and enhancement of human happiness and welfare through the advancement of science and technology. Undoubtedly, a part of the fruits of science is being invested in the enhancement of human life. But the rest of it is being invested, and invested with increasing earnestness of folly, in preparations for the destruction of human civilization itself. This is the tragedy of modern civilization, the combination of enormous power and stupendous folly as Bertrand Russell expresses it. There is evidence of a spirit of heartlessness, absence of compassion, or absence of, what Professor Sorokin, of Harvard University, calls, altruism in modern civilization, which has knowledge and power, but not wisdom. This wisdom is the product of knowledge and power chastened and purified by compassion and the sense of human responsibility.

If the voice of India speaks the language of peace and human fellowship today, it is because of that blending of compassion and human responsibility in her age-old culture and philosophy. It is accordingly not a voice of weakness, but of strength. In her 5,000 or more years of history, India has passed through every gamut of human experience, prosperity and adversity, victory and defeat, freedom and subjection, high-mindedness and small-mindedness. Her great thinkers had churned the butter of wisdom out of the milk of human experience and imparted to its culture certain eternal values, the values of peace and gentleness, humanism and fellowship, tolerance and universality. Śrī Kṛṣṇa (about 1400 B.C.) taught the wonderful doctrine of fearless gentleness in the *Gītā*: 'He is my dear devotee who is fearless himself and also a source of fearlessness to the world at large.' This virtue of fearless gentleness found glorious expressions in later ages in a succession of teachers and exemplars from Buddha in the sixth century B.C. to Gandhi in the twentieth century A.D. It also found a unique expression in the political and State policy of Emperor Aśoka in the third century before Christ. This great emperor, after gaining a resounding victory in a war against one of the States of India, Kaliṅga, was moved by compassion when he learned of the enormous suffering inflicted by the war. He then and there renounced war as an instrument of State policy. Himself the ruler of a vast and powerful kingdom, he befriended his neighbouring States and peoples through an active foreign policy of peace and interchange of culture and thought, and inscribed the principles of this unique foreign policy on rocks and pillars in his vast dominions. The Indian mind got a rare education in peace and tolerance from this emperor, as it had earlier received it from the great spiritual leaders that had preceded him. The sum total of all this national education has been a complete absence of the aggressive spirit in India's long history. India has invaded no foreign country, never drenched her hand in foreign blood, nor enriched herself by exploiting other nations. Her international contacts have moved through the silent channels of culture and commerce, and never through the turbulent storms of violence and war. It is this heritage—ancient, dynamic, and pervasive—that gives authenticity to India's voice on behalf of peace and tolerance among nations today. As such, it is not a freakish product of the modern Indian mind.

India's philosophy has no fear of science or of advancing thought. It knows that the scien-

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tific discipline can and should be applied not only to understand and control the processes and powers of the external physical nature, but also of the internal nature of man. The first is being wonderfully achieved by modern science and technology; but this achievement can never in itself confer happiness or a sense of fulfilment *directly* on men; it can at best create only *conditions* for his happiness. This happiness or fulfilment itself is the product of another discipline and technique which is religion, not as understood in its creedal or dogmatic aspects, but in its essential aspect of spiritual striving and realization. Western civilization has ignored the importance of this discipline, due largely to local historic circumstances. But according to Indian philosophy, both these disciplines of science and religion are complementary and not exclusive. The science of external nature cannot conflict with the science of internal nature, when both are identical disciplines, though with different subject-matters. Their aims also are identical—the enrichment of human life through increasing knowledge and control of nature and life. The modern world is groping towards this great consummation—the synthesis of the greatest values of the human heritage—science and religion, or the science of nature and the science of man. This is the only way by which man's increase of knowledge can be made to be matched by an increase in his wisdom, as demanded by Bertrand Russell, so that happiness shall be his lot and not sorrow.

A healthy manipulation of political policies of nations can help to avert an imminent war by postponing it; this itself is a great gain in the present-day world; and India's political policies have this short term aim before them. This short term objective has found eloquent expression in the principle of '*Pañcaśīla*' or '*Co-existence*'. But this can provide only a breathing time, which should be utilized to eradicate the schism in the soul of modern man through a synthesis of the total heritage of mankind. India hopes to contribute substantially to this consummation in her own silent way through the new spiritual forces released in her being by Sri Ramakrishna (1836-1886) and Swami Vivekananda (1863-1902). Swami Vivekananda, who is acclaimed as one of the most important architects of modern India, expounded this Indian synthesis of all knowledge in a compressed statement of five propositions:

'(1) Each soul is potentially divine.

(2) The goal (of life) is to manifest this divine within, by controlling nature, external (by science) and internal (by religion).

(3) Do this either by (dedicated) work, or worship, or psychic (mental) control, or philosophy, by one, or more, or all of these and be free.

(4) This is the whole of religion.

(5) Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details.'

Touching on the possible contribution of the Indian spirit to human welfare, Will Durant, the American author, writes in the first volume of his five-volume series, *Story of Civilization*: 'It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all our numerals and our decimal system. But these are not the essence of her spirit; they are trifles compared to what we may learn from her in the future. . . . Perhaps in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the calm of the understanding spirit, and a unifying, pacifying love for all living things' (1935 edition, p. 633).

Post-war Japan is confronted with the problem of reassessing her position in the world community and her contribution to the world at large. One of the most difficult choices for emerging nations, as for individuals, is how to invest their surplus psychic energies. From the fifteenth century onwards, Europe started investing her surplus energies in collisions with weaker nations, which took the forms of im-

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perialism, colonialism, and war. It brought sufferings to its victims; but it recoiled on the European nations themselves eventually. The two world wars have acted as boomerangs of such a policy. Europe has recognized the folly of such a policy and has retraced her steps to a great extent, partly no doubt under the pressure of the rising tide of freedom movements in the subject countries. She has also joined the commendable international movements of industrial and economic assistance to backward countries. This policy of help and co-operation among nations in the economic fields holds great promise for the world's future; this is being reinforced by the activities of the UNESCO in the educational and cultural fields. The United Nations itself, in spite of occasional vacillations and fumblings, is contributing to the preservation of world peace by checking aggressive nations, as was demonstrated during the Suez crisis.

There is thus a vast creative field in the international political, economic, educational, and cultural spheres in which a dynamic nation can invest its surplus energies for the good of mankind as a whole.

Japan's sudden emergence as a modern nation at the end of the last century was a source of great inspiration to modern India. But India as a whole watched with dismay and sorrow Japan's following in the footsteps of the imperialist and colonialist nations of the West. This was a tragedy of the first magnitude. India long ago recognized an inherent beauty and goodness in the soul of the Japanese people, matched by the beauty and charm of their country and its landscape. Japan's imperialist policies and wars had marred this inherent beauty of its soul. In this beautiful country inhabited by an intelligent and gifted people, who love beauty, order, courtesy, and good manners, the mood of chauvinistic pride, violence, and war was an utterly unnatural intruder. During its brief intrusion into the national mind, it brought havoc on its neighbours and finally on Japan itself. This small interlude of toying with man's uglier tendencies and its aftermath can be looked upon as a brief worth-while experience, if there emerges out of it a positive national force for peace and co-operation in the world. Let Hiroshima be the symbol of this national resolve; let the deeply touching inscription on its Peace Memorial Grave, 'Rest here in peace: for never again will we repeat the mistake', be inscribed in the hearts of our children of every generation, dedicating them to peace, tolerance, and co-operation. This is the path of glory for Japan today; and it is an undying glory unlike the glory of violence and war. India chose the path of this glory long, long ago, and has dedicated herself to it with a fresh determination on her emergence from political subjection. The glories and victories of peace are greater and purer than those of war. There is enough suffering in the world as it is; why should a nation through its policies and actions add to it? Today, the greatness of a people or a nation will be measured by the contribution it makes to reduce sufferings and tensions and enhance happiness and peace among mankind. This is a road on which India and Japan, both youthful and dynamic, can march together along with other nations similarly resolved, creating a mighty bulwark of peace and fellowship in the modern world.

She (Asia) is working for us. We are working for her. Europe and Asia are the two halves of the Soul. Man *is not* yet. He *will be*. God is resting and has left to us His most beautiful creation—that of the Seventh Day: to free the sleeping forces of the enslaved Spirit; to reawaken God in man; to re-create the Being itself.

—ROMAIN ROLLAND

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PRAJÑĀ

By Dr. K. C. Varadachari

Indian thought has its deep foundations in psychological truths. The very concept of *jña* or knowing is very ancient. Along with its complementary though not synonymous concept of *cit*, it represents the starting-point of knowing and knowledge. A theory of knowledge stems out of a theory of knowing. Later thought has undoubtedly mixed up these two, and indeed so inextricably that it is well-nigh impossible to disentangle the mesh.

The highest Reality has been designated as Sat-Cit-Ānanda. It has also been designated as Jñāna. The method of knowing being *jña*, it follows that the ultimate Being is an object of knowledge (*jñāna*). However, since all is a continuing activity, it follows that the knowing process and knowledge are coexistent.

The ultimate Being or Reality, however, can never be grasped by means of the mind, or senses, as the Upaniṣads say. They may grant knowledge that is but a tithe of the whole, and that too cannot be verbalized or put into words of communication. In other words, it is beyond all knowledge in a sense. The ultimate Being is said to be that in which thought expires, and the knowing agent also. What is that condition? It is the transcendent state of Reality. Thus it is the source of all being (*satya*), of all *caitanya* (*citta*), and of all *ānanda*. It cannot be said to be the potential condition of all actuality, but beyond even the potential condition, what might causally be considered to be the antecedent of the consequents, such as knowledge and knowing.

Thus the ancient psychologists knew of the depths of being correlated with knowing and also as transcending knowing. That the two poises of knowing and known of that which is ultimate to them are derived from that ultimate Being is the truth that they have laboured to communicate to the seeker after the ultimate Being or God or the Absolute. The triadic synthesis results from the Whole or the One within which they are held in unique transcendence.

The *jña* concept leads to derivatives such as *prajñā*, *ajña*, *vijña*, *saṁjñā*, and so on. Each one of these knowings represents a kind of knowing different from the rest. That they may represent several limbs of one integral knowing has not to be ruled out. It is not certainly a fanciful undertaking to seek to know what each one of these represents. A clear study of these several derivative terms or concepts may help to fill in the gaps in our knowledge of the ancient psychology.

Prājña, in a common, non-technical sense, means one who is intelligent or knowing. *Prajñāvādāṁśca bhāṣase*: thou speakest as if thou art wise, or as those who hold to the doctrine of *prajñā*. The second meaning refers to the technical sense of *prajñā*, as that which is a high spiritual attainment. Indeed, in Buddhist thought, we come across *prajñā* as a high state (*prajñāpāramita*). In Upaniṣadic thought, we come across this word significantly in the *Māṇḍūkya Upaniṣad*. *Prājña* refers to the nature of the third state represented by *makāra* (of the Praṇava). It is the state when the mind and the senses, both motor and sensory, are withdrawn from all activity. It is a state of perfect non-objectivity; and obviously, it is the state of self-wraptness. It is not a state of non-being, but of pure being. It is of *suṣupti*. Knowledge or *jña* here seems to have become *pratyak* (self-directed), not *parāñcikhāni* (moving outward to objects of senses). The *pra* of *pratyak* is tagged on to *jña*, and thus it becomes *prajñā* by assimilation. It is said to be the state of *tam* or thatness, though, later on, writers have almost equated it with *layāvastha* or *tamas*, beyond which there is the fourth or *turīya*.

In the *Yoga-Sūtra*, we have significantly the

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states of *samādhi* being described as *samprajñāta* and *asamprajñāta*. The word '*prajñā*' occuring here also seems to refer to the third stage of being without any interference of the *citta-vṛtti*, which operates through the mind and the senses. The *nirodha* of the *citta* (otherwise identified with the operations of the *manas*) is achieved in the *samprajñāta-samādhi*, thanks to the attainment of the inward poise of the *prajñā* —somewhat identical with the *suṣupti* (deep sleep). It is the deep sleep of the senses and not of the Self (Ātman). Whereas in the one who has attained *samādhi* of the *prajñā* state the *citta-vṛtti* does not begin to operate when one comes out of it, for the ordinary man who certainly enjoys this repose in his sleep everyday this *citta-vṛtti* begins to return no sooner than he awakes. The *asamprajñāta-samādhi* is the state of transcendence equivalent to the *turīya* or the fourth. The description of these as having an object and as having no object misses this point of *prajñā*, which is of the quality of absorption of all in the one inward condition of Self.

The concept of *sthitaprajña*, in the second *adhyāya* of the *Gītā*, can throw some significant light on this point. The description of the *sthitaprajña*, one established in *prajñā*, gives the idea that such a person is beyond the sensory dualities of heat and cold, beyond that duality that arises out of gain or loss, honour or shame, victory or defeat. These are all referable to the mind, which is said to be the organ of pleasure and pain or *cetanatā* in respect of objects that are brought to knowledge by it. The transcendence of *manas*, which is verily described as the cause of bondage, is achieved when one enters into the *prajñā* (self-state). This state of *prajñā* looks as if it is night to the others, even as the waking and dream states look as night to one who has entered the *prajñā* or got established there. It is the state that refutes the *ajña* (non-knowing or activity state). It is beyond the threefold knowledge that accrues to one who pursues the *trivarga* (*dharma-artha-kāma*), which seems to be confined to the two states of *viśva* and *taijasa* or *jāgrat* and *svapna*, and which is extolled in the *karmakāṇḍa* of the Vedas.

Thus the *sthitaprajña* is verily one who has achieved the state of *prajñāta-samādhi* of *rāja-yoga*, who has reached the state of transcendence over the waking and dream-constructive consciousness. It is a self-aware consciousness beyond the object-activity consciousness. It is so very different from the other two that it is qualitatively different from their consciousness. Obviously, the state of the self or *jīva* in its disjunction from *manas* and the organs of sense and activity is thus arrived at in this state. That this state should look as *śūnya* or nothingness or night or *pāṣāṇa-tulya* is what had led to many theories about it (*prajñā-vāda*).

The Upaniṣadic seer went beyond this *prajñā* state and announced that that is the real Self or the universal Self or Brahman. It, however, could be arrived at only through the *prajñā* state. The clear and decisive abandonment of the knowing through the senses and through mind is counselled. The inward knowledge is not a communicable knowledge, but it is experienced, and informs all activities even of the senses and the mind. Though, at first, the two kinds of existence are apparently so contrasting that one might well appear as the delusive or shady counter-aspect of the other, it becomes clear that both of them derive their very existence from a third higher state. This higher state, however, cannot be arrived at by any logical synthesis of the lower dualities. That is the reason why it is expressed as the source or cause in a sense that would make clear the fact that all arises from it, though not contained in it in the same manner in which they appear to us. Thus the concept of *vivarta* arises. A reversal of the whole manner of existence and a reversal of the whole method of knowing are necessary. Knowledge by itself cannot do it constituted as it is; its logic is of the finite and of the activity of thought that is projecting outward away from the self. Thus

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the reversal of knowledge is not had through activity, but by inward concentration or devotion to the inmost being beyond knowledge and word (beautifully represented by the words '*manas*' and '*vāc*').

Prajñā, as used in the *Gītā*, thus fully corresponds to the Upaniṣadic concept of *prajñā*. The interpretation of the *sthitaprajña* as one who is almost a *jīvanmukta*, or one who has achieved liberation from *saṁsāric* cycles, i.e. has terminated his future births, and as one who is only awaiting to be released from the *karma* that gets the perishable body going, will also fall in line with the view taken. It is, however, clear that this condition of *sthitaprajña* is almost the very first that has to be attained on the path of divine life, for in putting up this ideal for man—even the ordinary man of duty and knowledge—at the first opportunity, Śrī Kṛṣṇa has shown that it is the peace or *śānti* that this gives that becomes the abode of higher evolution or attainment of the *Brahmanirvāṇa*.

Individual realization precedes God-realization for some; for some others, God-realization includes individual realization. The God-peace or *ānanda* is a matter for grace; individual peace or *śānti* is a matter for individual effort. But one who establishes himself in God even at the cost of abandoning all claims to his own consciousness arrives at that awareness that is doubly sanctified by God-united-soulness.

THE INDIAN IDEALS OF RELIGION AND MORALITY

By Dr. M. Hafiz Syed

The word 'religion', which is in use in the Christian world, is derived from Latin words '*re*' and '*ligare*', which mean to bind back. Therefore it means that which binds human beings to each other in the bonds of love and sympathy, mutual rights and duties. It binds them all also to God; it endeavours to take them back to that world-soul from whom their lower nature makes them stray away in following the objects of the senses. It binds them to, and keeps their minds fixed on, that supreme principle of Unity, in the midst of their daily work, in order to enable them to do that work with proper balance and righteously. The power which binds together the hearts of men to one another by the common bond of God, the all-pervading Self, is the power that gives birth to, nourishes, and maintains a high civilization.

The corresponding Vedic word is '*dharma*', from *dhṛ*, to hold and bind together, which has exactly the same significance. The unity of the universal Self is the ultimate *dharma*, which is the cause and source of all the various aspects and meanings of *dharma*.

In order to understand the relation of morality to religion, it is necessary, according to the Indian ideal, for a man to understand his relation with the source of his being. Before having a clear idea of the source of one's being, one has to find out one's own inherent constitution. According to Śrī Kṛṣṇa, man is not a mere body, the end of which is death, but is more than his perishable vesture. He says: 'It is said that the senses are great; greater than the senses is the mind; greater than the mind is reason (*buddhi*); but what is greater than reason is the Self.' Thus we see that the real nature of man is divine; he is part and parcel of the universal Self. What does religion do for us? In the first place, it gives us some idea of the supreme Reality, whose manifestations

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we are. It reminds us of our close affinity, nay, identity with the universal Being called by various names—Jehovah, God, Īśvara, or Allah.

From our point of view, every religion speaks but one letter of the word of God. Various teachers of humanity, who have come on this earth from time to time, have invariably reminded us of our divine heritage; and they have laid down a code of morality and conduct, based upon their own experiences, for the benefit of mankind. Before accepting the binding force of the moral laws as the expression of divine will, we have to clearly understand that these laws become binding upon us by virtue of our own inner divine life, which is inherently imperishable and which has all the divine qualities latent in it. What is called the science of morality or moral conduct is the expression or reflection of our own inner self, which is Sat-cit-ānanda. We do the right, we sympathize, we serve and love our fellow-beings, not with a view to get any reward or recognition or a place in paradise, but because we are a part of the whole. To hurt a brother man is to hurt our own selves.

The object of morality is to bring about happiness by establishing harmonious relations between all the *jīvas* that belong to any special-area; harmonious relations between the members of a family; harmonious relations between the families that make up a community; harmonious relations between the communities that make up a nation; harmonious relations between the nations that make up humanity; and, finally, harmonious relations between human beings and the other inhabitants of the earth. The great circle goes on spreading outward indefinitely and including larger and larger areas within its circumference. But still, whether the area be large or small, morality aims at the principle of harmonious relations. Thus we have family morality, social morality, national morality, international morality, and human morality. We are always suffering from want of harmony, from jarring wishes, from friction between ourselves and others; from the lack of mutual support, mutual assistance, and mutual sympathy. Where there is harmony, there is happiness; where there is disharmony, there is unhappiness. If we are to go to the root of things, we cannot but seek the help of religion.

There are three principal ways in which mankind has tried to discover what is right and what is wrong. The first is the way of religion. Great sages, the founders and teachers of religions, have laid down certain laws which were seen in their spiritual vision to exist in the nature of things; and these they have declared authoritatively. These, like other laws in nature, can be verified again and again by the use of reason which is purified and free from selfishness and desire. The second way is that of intuition expressing itself as conscience. The third way is that of utilitarianism, which works for the greatest good of the greatest number; but, let us add, the minority is also a part of the whole; and its interests must be guarded, for the majority and the minority form parts of one humanity. The union of the three ways is to be found in the recognition of the basic truth, the Unity of Life. This gives to the religious way its true foundation and the purified reason. It gives to the intuitional way the explanations of the variations of conscience according to the stage of manifestation reached by the One Life in each. It widens the utilitarian way by showing that the ultimate good of each is identical with the ultimate good of all, and that morality must aim at nothing less than that ultimate universal good.

It is religion which gives us the proper basis upon which ethical science may be built. Morality has only this basis on which it is built up, as a house is built on its foundation. Just as a house will become deformed and fall, if it be built on a shaky foundation, so will morality fall if it is not built on a sound basis.

According to Indian thought, ethical science

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is a relative one; it is relative to the man himself and to his surroundings. We have also to ascertain what is good for ourselves and in relation to ourselves and others. What is good for one man may not be good for another man. What is good at one time and at one place may not be good at another time and at another place. Thus we see that the whole fabric of moral life is comparatively relative. It is acknowledged by the great sages of India, more especially by Śrī Kṛṣṇa, that everyone has to follow his own path of development according to his own scale of evolution at which he may have arrived. Relativity of Hindu *dharma* is based on *svadharma*. In the words of Śrī Kṛṣṇa: 'Better is one's own duty, though destitute of merit, than the duty of another, well discharged. Better is death in the discharge of one's own duty; the duty of another is full of danger.'

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

अविरोधश्चन्दनवत् ॥२।३।२४॥

24. There is no contradiction, like sandal-paste.

Just as sandal-paste applied to any particular part of the body gives a pleasant sensation all over the body, the soul, though of atomic size and therefore occupying only one part of the body, may yet experience sensations extending over the entire body.

अवस्थितिवैशेष्यादिति चेत्,
न, अभ्युपगमात् हृदि हि ॥२।३।२५॥

25. If it be said that on account of the particular position (of the sandal-paste in the body the analogy is not correct), (we say) not so, on account of the acceptance (by the scriptures of a special seat for the soul, viz.) in the heart alone.

An objection is raised against the view expressed in the previous *sūtra*. The sandal-paste produces the sensation, as it is in contact with a definite part of the body. But in the case of the soul, we do not know that it occupies a particular part of the body. This view the *sūtra* refutes and says that the scriptures do declare that the soul has a particular abode in the body, viz. the heart. 'The self-effulgent one in the heart' (*Bṛ. U.*, IV. 3.7).

गुणाद्वाऽऽलोकवत् ॥२।३।२६॥

26. Or owing to its quality (viz. intelligence) as light.

In this *sūtra*, the Sūtrakāra gives his view as to how the atomic soul experiences sensations throughout the body. As a light placed in one corner of the room lights the whole room, so the consciousness of the soul, though atomic and seated in the heart, yet pervades the whole body and thus experiences pleasure and pain throughout the body.

व्यतिरेको गन्धवत्तथा च दर्शयति ॥२।३।२७॥

27. There is distinction as in the case of smell; scriptures too declare so.

An objection is raised that, as the soul is mere intelligence, how can intelligence be said to be a quality of the soul with which it can pervade the entire body. This view is refuted. Just as smell experienced as a quality of the earth is distinct from it, so also the knowledge of which we are conscious in statements like 'I know' is different from the knowing subject,

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the 'I'. Scriptures also declare it so. 'This person knows'.

पृथगुपदेशात् ॥२।३।२८॥

28. On account of the separate teaching (by the Śruti texts).

Knowledge is not only perceived as separate from the soul in experiences like 'I know', but it is also declared by the scriptures as separate from the soul. 'For there is no absence of knowing on the part of the knower' (*Bṛ.U.*, IV. 3.30).

How then is the soul said to be mere knowledge in texts like 'Knowledge performs sacrifice' (*Tai.U.*, II. 5)? This is explained in the next *sūtra*.

तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् ॥२।३।२९॥

29. But that declaration (as to the soul's being mere knowledge) is on account of its having that (viz. knowledge) as its essential quality, even as the intelligent Lord (Brahman who, though omniscient, is said to be mere knowledge).

The word 'but' refutes the objection. The self is said to be mere knowledge, because it has knowledge for its essential quality. Similarly, the intelligent Brahman, described by texts as 'By the intelligent supreme Self' (*Bṛ.U.*, IV. 3.21); 'He who is omniscient, all-knowing, etc.' (*Mu.U.*, I. 1.9), is described by Śruti texts as 'truth, knowledge, infinite is Brahman' (*Tai.U.*, II. 1.1), because of Its essential quality of omniscience.

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॥२।३।३०॥

30. And there is no defect (in what has been said in the previous *sūtra*), (as the quality of knowledge exists in the soul) so long as the soul exists; because it is so seen (in the scriptures).

As knowledge exists throughout as its essential quality, there is no harm in designating it as knowledge. It is seen that a cow with broken horns is still called a cow, because the generic character is still found in it as its essential nature. Moreover, like knowledge, the self also is self-manifested; and for that reason also, it is well designated as knowledge.

An objection is raised that knowledge is not an invariable quality of the self, for it is not found in deep sleep. The next *sūtra* answers this objection.

पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॥२।३।३१॥

31. On account of the manifestation (of knowledge in the waking state) being possible only on its existing (potentially in deep-sleep state), like virility etc.

Knowledge exists even in deep-sleep state, though it is not manifest, and it manifests itself in the waking state etc. It is like virility which exists potentially in a child, but manifests only when the child attains youth. Unless it exists potentially in childhood, it cannot manifest itself in youth. Similarly, unless knowledge exists in deep sleep, it cannot manifest itself on awakening. Therefore the soul is a knower and atomic in size. *Bṛ.U.*, II. 4.12 does not declare that the released soul has no knowledge or consciousness whatsoever, but that it has no knowledge of birth, death, pain, etc. experienced in the state of bondage. This is explicitly stated by other texts which describe the state of the released soul. 'The seeing one does not see death nor illness nor pain, (*Chā.U.*, VII. 26.2); 'Not remembering that body in which he was born—seeing these pleasures with the mind, he rejoices' (*Chā.U.*, VIII. 12.3,5).

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ॥२।३।३२॥

32. Otherwise, there would result either perpetual perception and non-perception, or else the limitation of either of the two.

This *sūtra* refutes the view of the Sāṅkhyas who hold that the self is mere knowledge and omnipresent, and also of the Vaiśeṣikas who say that the self is omnipresent and that knowledge is its adventitious quality. If the self is mere knowledge and at the same time omnipresent, then it would result in perpetual simultaneous perception and non-perception or per-

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petual experience of either of the two only to the exclusion of the other. But our experience is otherwise, for we sometimes perceive objects and sometimes do not. To explain, if the soul is the cause of perception and non-perception, then it is either the cause of both, in which case there will be perception and non-perception of an object simultaneously, which is contrary to experience; or else, if it is the cause of one of the two only, then in that case we will be having only perpetual perception or perpetual non-perception to the exclusion of the other, which is also against our common experience. Moreover, if the soul were omnipresent, then there would have been ego-consciousness everywhere and not be confined to the body only. If for any reason the ego-consciousness elsewhere were restricted, then for the very same reason, there would be no ego-consciousness in the body also. All these difficulties are averted if the self is atomic, and has knowledge for its quality. The view of the Vaiśeṣikas also is defective for these very reasons. According to them, knowledge results as a quality in the inert soul when it is connected with the organs. If, as they say, the souls were omnipresent, they would be always connected with all organs, and there would be perpetual knowledge, but this is not so experienced in life.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

The contemplation of Divine Mother as the embodiment of beauty and charm *par excellence* is the chief object of *Saundarya-laharī*. In his devout study on 'Devī Worship in *Saundarya-laharī*,' Professor M. K. Venkatarama Iyer, M.A., describes how the great Śaṅkarācārya portrays the transcendent beauty of the Divine Mother in supreme poetry and offers that divine form as the fit object of worship. . . .

The Vedas are the source and repository of all the philosophical and religious ideas professed by the Hindus, though some of these are to be found there only in their rudimentary form. Traces of the ideal of *karma-yoga*, so fully developed later in the *Gītā*, may also be found in the Vedas. *Karma*, according to the Vedas, has a twofold aim: to help man survive in the struggle for physical existence and to prepare him for the pursuit of higher spiritual ideals. The genesis of *karma-yoga*, as we understand it today, is sought to be traced to this source by Dr. Abinash Chandra Bose, of Delhi, in his well-documented article 'Karma-yoga in the Vedas', the first part of which is given in this issue. The second and concluding part is proposed to be included in the next issue. . . .

'India, Japan, and World Peace' By Swami Ranganathananda, Head of the New Delhi centre of the Ramakrishna Mission, was originally contributed to *Yomiuri Shimbun*, a Japanese daily of Tokyo, during his lecture tour of Japan in September-October 1958. The full text of the article in English is given to our readers for the first time. *Yomiuri Shimbun* published only an abridged version of it in the Japanese language. . . .

The profound psychological analysis of self-consciousness implicit in the Upaniṣadic literature forms the subject of the short article on 'Prajñā' by Dr. K. C. Varadachari, M.A., Ph.D., Reader in Philosophy, Sri Venkateswara University, Tirupati. . . .

According to Indian thought, religion provides the foundation for a moral life, and morality cannot be divorced from religion. Dr. M.

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Hafiz Syed, M.A., Ph.D., D.Litt., the well-known scholar and writer of Allahabad, discusses in his brief article 'The Indian Ideals of Religion and Morality'.

THE PHILOSOPHY OF EDUCATION IN INDIA

Two of our editorials were devoted to the subject of education, in its secular as well as spiritual aspect. While on this subject, we think it useful to present to our readers what an eminent educationist writes about the philosophy of education in India. In a very thoughtful article entitled 'Continuity of Tradition in Indian Educational Thought', published in *The Indo-Asian Culture* for January 1959 (Vol. VII. No. 3), Professor Humayun Kabir, Minister of Scientific Research and Cultural Affairs, Government of India, makes a detailed survey of the educational values that have kept alive our national tradition, as well as of the educational ideas of some of the leaders of contemporary India. The article referred to is based on a lecture Professor Kabir delivered at the Oxford University, and reprinted from *Philosophy East and West* (April 1956), Vol. VI. No. 1. Of the educational values recognized and emphasized in ancient India, Professor Kabir says:

'The philosophy of education in ancient India recognized and stressed three main values. Of these, the first and foremost was the quest for the liberation of the individual from the bondage of evil. Evil is a denial of the good, and arises out of ignorance. Ignorance is a limitation of the ego. In fact, all wants arise out of the sense of limitation. Education was the means to attain freedom from ignorance and, therefore, from limitations. The attainment of knowledge thus released one from the bondage of want and fear. The seers of ancient India were not afraid of living dangerously in thought and action. Their example, even more than their precept, inspired their pupils; and again and again we encounter cases where the students ask the most searching and devastating questions of their teachers. It was not only a national, but also a human loss when this adventurous spirit of Indian education gave place to instruction where learning by rote and submission to authority became its dominant temper.

'The second value which was emphasized was one of tolerance and forbearance. It arose not only out of respect for life as such, but even more out of the recognition that ultimately all individuals are manifestations or moments of the Brahman. Since the Brahman alone is real, and whatever in any sense is is a manifestation of the Brahman, everything is worthy of respect and regard. This had no doubt its obverse in the uncritical regard for even the trivial and the preservation of many elements which were better discarded. On the positive side, however, it did make for a large-hearted acceptance of differences, which is the essence of democracy.

'The third, and in one sense the most characteristic, value of the Indian philosophy of education was the principle of disinterested devotion (*niṣkāma-bhakti*). It arose directly from the striving for freedom from limitations and the regard for individuality. Once the limitations of the self were overcome, the ego became identified in one sense or another with the Absolute. As such, it had no longer either the need or the inclination to think in terms of self-interest. Since this was true of all selves, it was possible to view all action as part of the cosmic process. Each individual is responsible for his actions. Each is master of his destiny. Since he is at the same time also a manifestation of the Brahman, his individual liberty must be reconciled with his function in the totality of the Absolute. This reconciliation is effected through the concept of disinterested devotion and action. This is akin to the Islamic conception of surrender to the will of God. Such surrender does not mean a negation of personality or acquiescence with fatalism, but a deep sense of identification with the will of the Absolute. They alone shall have eternal life who give up the claim for limited personal lives. In the words of the Indian sage, "*Ātmavat sarvabhūteṣu yaḥ paśyati sa paśyati*"—He alone sees who sees all beings as himself (*Vṛddha Cāṇakya*, II. 16).'

Then the learned professor turns his attention to a survey of 'the salient features of the educational philosophies of Tagore, Gandhi, Vivekananda, Aurobindo, and Iqbal'. Coming to Vivekananda, he writes:

'Vivekananda's (1863-1902) main contribution to educational thought lay in his emphasis that education is realization of the perfection already in man. He was strongly of the view that no knowledge comes from outside. Instead of saying that a man learns, we should, according to him, say that he discovers or unveils. In Vivekananda's words, "What a man learns is really what he discovers, by taking the cover off his own soul, which is a mine of infinite knowl-

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edge". According to Vivekananda, all outward experiences only offer the occasion for the development of knowledge which is inherent. The affinity with Plato is perhaps not accidental.

'Vivekananda has thus placed the greatest stress on education as the gradual unfoldment of the intrinsic quality of the individual. He holds that even a child educates itself, and the teacher actually does more harm than good when he thinks that he is teaching the child anything. Vivekananda held that in true education all that we have to do is to ensure that children may learn to apply their own intellect to the proper use of their hands, legs, ears, and eyes.

'It is not surprising that, with this emphasis on calling out the innate qualities of the individual, Vivekananda should lay the greatest stress on the development of character and spirituality. He held that building up a strong body is the first condition for training a strong mind. Physical weakness is, according to him, one of the major causes of human misery. In his picturesque phrase, "One will be nearer to heaven through football than through the study of *Gītā*". In fact, he was a great votary of power and strength, and held that the evocation of mental, intellectual, and spiritual strength is one of the main purposes of education. Nor did he neglect the claims of science. He held that the West has mastered nature through the pursuit of scientific knowledge, and India must not only take full advantage of what the West has achieved, but make scientific contributions of her own.

'Along with this cultivation of the strength of the body and the mind, Vivekananda was a great believer in the education of the heart. According to him, one of the major weaknesses of Western civilization is that it has encouraged intellectual education without taking adequate care of the heart. Vivekananda held that the heart can raise man to planes beyond the reach of intellect. In fact, inspiration is, according to Vivekananda, essentially a function of the heart.'

The rest of the article, from which the above extracts have been quoted, deals with certain problems that education faces in modern India as a result of her contact with the West and the growing integration of the country, as well as the challenge offered by rapid industrialization and urbanization. Concluding his masterly survey, Professor Kabir expresses the hope that 'there is little doubt, however, that the basic values which the Indian philosophy of education shares with the other great educational philosophies of the world will survive and, in fact, be enriched'.

REVIEWS AND NOTICES

LIFE OF ŚRĪ RĀMĀNUJA. By Swami Ramakrishnananda. *Published by Sri Ramakrishna Math, Mylapore, Madras-4. 1959. Pages 273. Price Board Rs. 4; Cloth Rs. 5.*

The publication of the English translation of this moving work on Śrī Rāmānuja is truly a significant event. Śrī Rāmānuja is one of the leading figures in the history of Indian philosophy and religion. Swami Ramakrishnananda was a direct disciple of Sri Ramakrishna— a disciple who lived up to the fascination of the Master, and who was deeply revered by all who knew him for his singular piety, unique *guru-bhakti*, and spirit of complete dedication. The work bears the catholicity and spiritual fervour characteristic of the neo-Vedānta shaped by the lives and teachings of Sri Ramakrishna and his illustrious disciples. It embodies its elevating theme in fitting words.

The book, originally written in Bengali, was designed for the pious readers of Bengal. The author collected materials from several literary sources, both in Tamil and Sanskrit, and built up his narrative keeping faithful to the broad outlines of the traditional biographies. It is right that he keeps clear of historical and sectarian controversies. He surveys Śrīvaiṣṇavism from the earliest Āḷvārs and brings the account up to the great disciples of Śrī Rāmānuja. Each important figure receives worthy presentation in a brief compass. The personality of Śrī Rāmānuja unfolds itself in all its magnificence, and the saintly biographer communicates to us his ardour of devotion.

The place of Śrī Rāmānuja in the evolution of Indian philosophy, and culture must be visualized correctly, and the historical perspective would enable us to appreciate Swami Ramakrishnananda's choice of

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the subject. In the post-Upaniṣadic period of Indian thought, during which the great systems, both *nāstika* and *āstika*, emerged, the principle of *bhakti*, the approach to Reality by way of mystic adoration, received very little recognition. Even the ultra-orthodox schools like the Mīmāṁsaka and Advaita emphasized *karma* or *jñāna*, and the way of *bhakti* present in the earlier literature, Vedic and Upaniṣadic, went inadequately stressed. Naturally, the religion of love left the highway of philosophy, its sobriety and rational purpose, and found vent in Purāṇas, Āgamas, and popular religion. Consequently, the pure *bhakti* often degenerated into cults—sectarian, ritualistic, and sometimes morbidly emotional. Thus the two extremes of godless metaphysics and irrational devotionalism held sway in the field of spiritual culture, impoverishing simultaneously both philosophy and religion. It was in this historical context of double deficiency that Śrī Rāmānuja appeared and boldly introduced the factor of *bhakti* into philosophy. There was, in consequence, a concurrent uplift of philosophy and religion. In this twofold process of elevation, current philosophies were shown to be inadequate on philosophical grounds, and current religious practices were shown to fall short of religious consciousness. All the polemics of Śrī Rāmānuja proceed from the criterion of spiritual truth furnished to him by the synthesis of *Brahmavāda* and *bhakti*, a synthesis the secure establishment of which should be considered the highest triumph of his genius. Philosophy, for him, is a poor thing, if it does not kindle and augment the love of God; and mysticism has no worth, if it is not the culmination of philosophical wisdom.

The translation is readable, and has achieved a high measure of success. The book is enriched by very valuable appendices supplied by Swami Paramatmananda and Swami Adidevananda. They supply supplementary material on both the historical and philosophical aspects. The get-up of the book is fine, and its price is reasonable. The picture of the Ācārya in the book, a photograph of the image at Sriperumbudur considered authentic by tradition, does enhance its beauty. The publication is an altogether welcome addition to the literature on the subject.

PROF. S. S. RAGHAVACHAR

SCIENCE AND THE LOVE OF GOD. BY FRANK J. PIRONE. *Published by Philosophical Library, 15 E. 40th Street, New York-16. Pages 233. Price $ 4.25.*

The author, who is a doctor and a psychiatrist, here presents his conviction that the Christian dogma can explain the facts about our body and mind better than modern scientific theories of evolution and psycho-analysis. The arguments offered by the learned doctor cannot convince any scientific man, but they may please the Roman Catholic Church. The book is dedicated to the Popes of the twentieth century. As such, the book will have an appeal to a very limited circle of readers, though many other persons may find the book very original and challenging. There is, however, no doubt that the modern scientific theories about man cannot explain many facts of our life and that some of our old religious notions may after all be not without some meaning and fruitfulness. But the author does not make this general plea for religion; he is very specific and firm in his belief that the Roman Catholic Church, rather than modern science, can provide us the truth about ourselves.

DR. P. J. CHAUDHURY

SCIENCE VERSUS PHILOSOPHY. BY F. G. CONNOLLY. *Published by Philosophical Library, 15 E. 40th Street, New York-16. Pages 90. Price $ 3.75.*

This book has an appeal to the scholastic philosophers who may be bothered by the question whether science is philosophy or not, and in what precise manner it is related to theology as known to Christian thinking. The author has approached the question with extreme care and scholarship, but his conclusions can have very little value to a modern scientist or philosopher, who will find most of the discussion in the book arid and unprofitable, because the notions of science and philosophy that the author has in his mind are medieval. The modern problem of science *versus* philosophy, which is very exciting and which is discussed in academic circles in various forms, is not at all touched by the author.

DR. P. J. CHAUDHURY

TRUTH AND MEANING. BY DAVID GREENWOOD. *Published by Philosophical Library, 15 E. 40th Street, New York-16. Pages 114. Price $ 3.75.*

This is a very expert work in modern analytical philosophy, and the author has addressed to specialists who, I am sure, will be impressed by his acute thinking. To the ordinary students of philosophy, the last essay of this book will have some appeal. This deals with the pragmatic theory of truth, and the author has very carefully distinguished the different views of the pragmatists. Other essays of the book are on metalanguage, semantics, and sentential calculus, which are extremely thoughtful.

The author's views are independent, and the reviewer personally favours them, though he fears that most modern analysts would disagree with him.

DR. P. J. CHAUDHURY

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LIFE'S HIGHEST BLESSINGS. A TRANSLATION OF THE MAHAMANGALA-SUTTA BY DR. R. L. SONI. FOREWORD BY SIR U. THWIN. *Published by the World Institute of Buddhist Culture, Mandalay, Burma. 1956. Pages 146 and a supplement of 16 pages. Price Rs. 10.*

The work under review gives the transliterated Pali text of the *Mahāmaṅgala-Sutta*, in twelve stanzas, word by word translation, a running translation in English verse, along with notes and comments upon the more important Pali words that occur in the *suttas*. In the following chapters, the author gives a synthetic view of the thirty-eight blessings which are enumerated in the *suttas*, and he points out how the message of the Buddha is of special value in the context of the world problems of today. In his foreword, Sir U. Thwin points out that the *suttas* remind him of the Preamble of the Constitution of the UNESCO. Speaking of peace based on the intellectual and moral solidarity of mankind, the author has brought to his work enthusiasm and earnest study, and he has tried to look at the subject from every point of view.

While one may welcome the idea of ethical idealism as the solvent of life's ills, in so far as it forms the essence of the social function of religion, one does not know to what extent one would be justified in discountenancing the idea of God and grace, inasmuch as it forms a part of both Hindu and Christian thought for centuries. In his interpretation of *brahmacarya*, the author equates it with celibacy, and has nothing to say on its primary significance as the path to Brahman. It is doubtful whether the age-old controversy on Ātman should have found a place in an interpretation of a purely ethical text, meant to guide the common reader.

Inasmuch as the empirical ego is the source of all sorrow and suffering—and upon that all are agreed—whatever leads one along the path of perfection must necessarily lead to individual and social harmony. It is a useful guide to both the introvert and the extrovert. The book contains an index.

PROF. V. A. THIAGARAJAN

WHICH WAY LIES HOPE? BY RICHARD B. GREGG. *Published by Navajivan Publishing House, Ahmedabad. Pages 219. Price Rs. 2.*

Modern science and technology 'wrapped up in industrialism and large scale commerce' are rapidly making their way in Asia and Africa. Asians and Africans are in consequence faced with confusions and conflicts in all walks of life. Vital changes are rapidly transforming them and their parts of the world. The old order is changing everywhere yielding place to the new. A new order is emerging, and it has been attended by the inevitable birth-pang.

We, in India, are 'in the midst of this kaleidoscopic world'. How and on what lines are we to build the India of tomorrow? The author prescribes Gandhiji's programme of decentralized democratic village economy based on agriculture. Big industry and heavy technology are not, however, tabooed. But they must be reduced to the minimum and controlled for the benefit of all. Government must be based on the consent of the governed, and their refusal of consent is to be made effective in the last resort by mass *satyāgraha*.

Many will not agree with the author. He, however, argues his case with ability and sincerity. We are not in a position to say whether Gandhiji's programme will deliver the goods or not. Its potentialities are, however, indisputable. For while '69 years were required for the ideas of Marx and Engels in the Communist Manifesto (1848) to flower in the seizure of power by the Russian Bolsheviks in 1917', to oust 'British power from India by Gandhiji's programme required only 28 years'. *'The spirit has power. Along this way lies hope'* (italics added) (p.206).

PROF. S. B. MOOKHERJI

LANGUAGE STUDY IN INDIAN EDUCATION. BY M. P. DESAI. *Published by Navajivan Publishing House, Ahmedabad. Pages 54. Price 50 nP.*

The language problem in India is one that calls for an immediate solution. But the failure of the government to give a bold and rational lead in the matter, the unreasonableness of the Hindi purists, the impatience of the protagonists of Hindi, the fear and suspicion of the non-Hindi speaking groups, and, last but not the least, the existence of bi-lingual and multi-lingual states, such as Bombay, Punjab, Uttar Pradesh, Bihar, and Kashmir, among others, stand in the way.

The author, Sri M. P. Desai, suggests that English should be immediately replaced by regional languages as the media of instruction in our universities. Some universities have already done this, and others are contemplating to follow suit. Results achieved so far, however, have not been encouraging. The author's suggestions that Hindi should be compulsorily taught up to the first degree (B. A., B. Sc., etc.) course and that all regional languages should be made the media of Public Service Examinations deserve serious consideration. The latter, needless to say, is

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the only way to safeguard the interests of non-Hindi speaking groups. The former suggestion, if acted upon, will facilitate the peaceful acceptance of Hindi as our official national language.

Sri Desai writes with balance and honesty on a rather ticklish problem, and we are thankful to him for his constructive suggestions.

Prof. S. B. MOOKHERJI

NEWS AND REPORTS

THE RAMAKRISHNA MISSION MATRI-BHAVAN, CALCUTTA

REPORT FOR 1957-58

The activities of this institution, which is devoted to the service of expectant mothers, may be classified as follows:

(a) *Ante-natal care*: There is an outdoor clinic where proper advice and suitable treatment in complicated cases are given to expectant mothers free of charge. Total number of cases who received the doctor's instructions: 1957: new cases: 2,389; old cases: 3,076; 1958: new cases: 2,248; old cases: 3,617. Total number of complicated cases treated: 1957: 870; 1958: 1,051. Total number of ante-natal cases treated in the indoor: 1957: 157; 1958: 221.

(b) *Post-natal care*: Every child born under the care of the institution is looked after daily for the first week, then once a fortnight when it is brought to the outdoor clinic. At the clinic, the children are weighed, measured, and thoroughly examined, and the mothers are instructed about proper feeding, habit training, etc. Statistical report of post-natal cases: 1957: Mothers: 1,346; Babies: 3,100; 1958: Mothers: 1,857; Babies: 3,410.

(c) *Hospital Confinement*: Statistical report of hospital confinement:

	1957	1958
Primiparae	270	338
Multiparae	913	1,139
Number of deliveries ..	1,183	1,477

The most important event of the year is the completion of the two-storied building to house the hospital. The cost of the construction came to Rs. 1,83,000. There are 36 beds, half of which are free and kept reserved for poor and deserving patients.

Immediate Needs of the Hospital:

1. Endowment of free beds .. Rs. 6,000 per bed
2. For clearing the debt incurred for the construction of the new building .. Rs. 70,000

SRI RAMAKRISHNA MATH CHARITABLE DISPENSARY MYLAPORE, MADRAS

REPORT FOR 1958

The Dispensary treated 1,42,586 cases in its allopathic and homoeopathic departments. Allopathic: old cases: 84,152; new cases: 37, 912; total: 1,22,064. Homoeopathic: old cases: 13,526; new cases: 6,996; total: 20,522.

Eye Department: Number of patients treated: new: 13,515; old: 3,524; total: 17,039. Number of operations done: 71. Number of refractions done: 93.

E. N. T. Department: Number of patients treated: old: 8,279; new: 3,491; total: 11,770.

X-Ray Department: About 30% of the cases are X-rayed and screened free of all charges. The rest of the cases are charged Rs. 8|- each for X-raying and Rs. 2|- for screening. In all, 303 patients were X-rayed and 83 patients were screened in 1958.

Children's Special Treatment: Medicated milk was distributed to about 9,000 sickly children belonging to the different parts of the city.

Milk Distribution: Milk was also distributed regularly throughout the year to 85,839 under-nourished women and children.

Dental Section: This is a fully equipped department. Details of treatment: Extractions: 2,689; Caries: 1,951; Pyorrhoea: 1,026; total: 5,666.

Laboratory: 629 different kinds of specimens were examined during the year.

Present Need: A permanent endowment fund procuring a monthly income of at least Rs. 1,000 for the maintenance of the dispensary. (*This amount is required for the purchase of medicines, bandage materials, etc.*)

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY PRAVRAJIKA BHARATIPRANA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

Udbodhan

I was then a student in Sister Nivedita's school at 17 Bosepara Lane. One day, after school, Sister Sudhira took four or five of us girls to the Mother's house. The Mother was sitting cross-legged in the Master's room; Kusumdidi was reading a book. As we bowed to her, the Mother said, 'Sit down, my dears'. She asked Sister Sudhira, 'I do hope you are well? So the school is over now? Are these your pupils?'

Sister Sudhira replied, 'Yes, Mother, they are'.

'What nice girls!' Then, observing me she asked: 'From which family does this one come? She looks a nice girl.'

'From a Brahmin family, Mother, they live near here.'

Then the Mother asked Kusumdidi to read from the book. I believe it was a copy of *Kṛṣṇacarit*. The Mother laughed, when she heard the story of how Śrī Kṛṣṇa would steal curds, milk, and cheese.

Everyone said, 'What a naughty boy!'

Our carriage arrived a little later, and we took our leave. The Mother pressed us to come again. ...

We went again. The Mother was resting on a mat spread upon a cot. ... They began to talk about a certain young woman, and the Mother said: 'See, now she won't live in her father-in-law's house, and has come here. She doesn't like her husband, because he has a dark complexion. What! You mean you won't have him just because he is dark! After all, he is your husband. I don't understand this sort of girl. Then, again, I hear his character is

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not very good; that is also another reason for her unwillingness to go to him. What does that matter? He has never neglected you. Anyway, you are married to him. Well, I don't understand all this. What will people say? Let her do what she likes.'

When we took our leave, I said, 'We are going now, Mother', and the Mother said: 'You must not say, "We are going"; say, "We shall come again". Come whenever you have time, my child.'

One Saturday, Sister Sudhira took a few of us to see the Mother, on our way back from Dakshineswar. The Mother was resting upstairs. ... Sister Sudhira began to talk about Dakshineswar. The Mother asked: 'Did you see the music tower there? I lived in the room downstairs. I used to cook underneath the staircase.'

Sister Sudhira replied: 'Yes, Mother, we did. Even now the front is enclosed in matting, and there is a fire-place. The fishwives' baskets are still there on the verandah. I was telling the girls how you lived there. Tell me, Mother, how could you do it? Wasn't it uncomfortable?'

The Mother said: 'No, it was not uncomfortable, except for the bathing and sanitary arrangements. The fishwives were my companions. They used to leave their baskets there when they went to bathe in the river and pick them up on their way home. They would have long conversations with me. At night, I heard the fishermen singing and fishing. So many disciples would come to the Master, and there would be such singing! I would listen to it and wish I was one of his disciples, so that I could live near him and listen to his words. Jogen and Golap know all about it. They would come to see me, and sometimes they stayed with me.'

The Mother, then, looked at Jogen-Ma and said, 'How happy those days were, isn't that so, Jogen?', and she grew somewhat absent-minded.

Jogen-Ma said: 'Such happiness cannot be put into words. Even to think of it today moves my heart.' ...

During our vacation, I went there again with Sister Sudhira. ... A young married woman had embroidered a picture of the child Kṛṣṇa, and presented it to the Mother, as she bowed to her. The Mother asked, 'Did you make it yourself, my daughter?' 'Yes, Mother.' 'Why, it is very nice indeed. What a lovely expression on the face!' She showed the picture around, saying, 'Isn't it nice?' We all said, 'Yes, indeed'. She touched her forehead with it and put it away. Later, when she showed the picture to Golap-Ma, the latter said, 'Yes, it is very well done, only the left arm is a little thicker than the right'. We all laughed. The Mother also laughed and said: 'Now Golap must always pick a fault! Her tastes are different. She has seen and learnt so much that she is very particular. Her handiwork is excellent, and she knows so many kinds of work. All the Master's things are made by her. She makes mosquito curtains, pillows, pillowcases, and everything for the disciples as well. She never has an idle moment.' ...

On *akṣaya-tṛtīyā* day, two of my companions were initiated by the Mother. Fortune did not favour me that day, as I was out of town. A few days later, I went to the Mother's house in the afternoon along with Sister Sudhira. The Mother was to have left for her village, but had not gone as yet. She explained that her youngest sister-in-law was not well; she always improved in the village. And Radhu was to be married. For these reasons, the Mother would have to go very soon.

As we were leaving, the Mother asked us to come again. Jogen-Ma spoke to her about my initiation, and she said, 'Come tomorrow morning'.

When I arrived next morning, she had finished her *pūjā*, and was getting ready for a dip in the Gaṅgā. As soon as she saw me, she said, 'Come, my child, I shall go for my dip

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after initiating you'. After she had given me my *mantra*, she said, 'Place those flowers at my feet'. I was wondering what to say as I offered the flowers. The Mother put them in my hand, saying: 'Say, "I give you all I have", and place them at my feet.' When I had done so, she pointed to the Master's picture and said: 'He will be everything to you. Call upon him, and you will find all.'

After the Mother's bath, Sister Sudhira remarked that we must leave now. The Mother cried: 'Must you go now? Receive the *prasāda* here and go in the afternoon.'

Jogen-Ma was going home, and came to make her obeisance. The Mother placed her hand upon Jogen-Ma's head, blessed her, and said: 'It is very late, could you not eat here? It will mean so much trouble going home and cooking.'

Jogen-Ma answered: 'No, Mother, my mother is there, and she will have everything ready. I shall just go and prepare the food.' The Mother said: 'Then go now, do not delay. The sun is very hot, and you have quite a long way to go.' ...

Some time later, after the Mother had returned from the village, Sister Sudhira and I went to see her. Sister Sudhira said, 'Why, Mother, you have grown dark and thin'.

The Mother replied: 'There are open fields in our village, so we get dark. And we had to work hard too.'

Sister Nivedita came, bowed to the Mother, and took her seat. The Mother enquired after her welfare, and then presented her with a little fan that she herself had made with wool, saying, 'I made this for you'. Sister Nivedita was overjoyed; holding it to her head, to her bosom, she cried, 'How lovely! how beautiful!' She showed it to us, saying, 'Look, what a lovely thing Mother has made for me'. The Mother said: 'See how happy she is with such a simple gift! What simple faith! She is like a goddess incarnate! How devoted she is to Naren, and how she loves this country.'

Sister Nivedita was telling the Mother about her intended visit to Darjeeling. When Radhu came in, the Mother cried, 'Now, bow to your elder sisters, Radhu'. Sister Sudhira protested, 'No, no, why should she do that?' 'Why not,' said the Mother, 'you are her elder sisters.'

A *brahmacārin* came in and asked the Mother if the disciples could come to pay their respects. 'Ask them to come in', said the Mother, and she pulled a wrapper round her person and sat down to receive them. ...

One day, Sister Nivedita said to me: 'The Holy Mother is coming to our school today. You must all rejoice.' The Mother's carriage arrived at four in the afternoon, instead of the morning. Radhu, Golap-Ma, and some others accompanied her. As she stepped down from the carriage, Sister Nivedita prostrated herself before her and then placed seats for them. She gave me flowers to place at the Mother's feet. All the girls made offerings of flowers, and Sister Nivedita introduced each one of them. The Mother asked the girls to sing. They sang and recited a poem. Sweets were brought in, which received her benediction and were then distributed among us.

Sister Nivedita took her round the rooms and showed her the girls' handiwork. The Mother was delighted and praised everything.

The year Sister Nivedita breathed her last, Sister Sudhira, too, fell seriously ill. The Mother was so anxious about her, saying: 'O Master, must Sudhira go? She has still so much to do.'

She would ask some friend: 'Could you get me news of Sudhira? Alas, she is so ill.' When the friend agreed, she would send water blessed by the Master, pomegranates, and so on, saying: 'Give these to her and bring me news of her. I offer *tulasī* leaves to the Master on her account.'

After Sister Sudhira's recovery, we went to the Mother's house—she, Sister Christine, and I. As we sat down after bowing to her, she asked

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Sister Sudhira, 'Have you recovered, my daughter?' Sister Sudhira said that she was quite well, but still careful about her health. The Mother said: 'I was so worried about you. Anyway, now you are well again by the mercy of the Master. Now that Nivedita was gone and you were ill, I kept wondering who would run the school, if you should go too.' Then, looking at Sister Christine, she continued: 'Alas, the two of them were always together, now it will be so sad for her all by herself. We miss her so badly, my child, you must be feeling her loss still more deeply. What a great soul! So many people now weep for her.' And the Mother wept too. Later, she asked Sister Christine many questions about the school. ...

Long after this, I went to see the Mother again, accompanied by a doctor's wife. I was afraid she would not recognize me, as Sister Sudhira was not with us. We went to the Master's room and saw that the Mother had risen after finishing her *pūjā*. As soon as she saw me, she said: 'Well, my daughter, so you have come? You have not been here for a long time. I have been worrying about you. Where are you staying now?' ... My heart was filled with happiness that the Mother had recognized me. ...

THE NATIONAL IDEALS OF INDIA

The national ideals of India are renunciation and service. Intensify her in those channels, and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation.

—SWAMI VIVEKANANDA

I

Whenever our national leaders exhort our people to take up any constructive action or to work for the enrichment of the different departments of our national life, the people are asked to remember and act up to the great traditions of their hoary past. They are counselled to preserve and practise the ideas and ideals which have come down to us from generation to generation. They are recommended to exemplify those values in their individual lives. And they are told that it is a debt that they owe to their forbears and to the land of their birth. This debt faithfully discharged, life on earth is regarded as fruitful, having accomplished its purpose in its brief sojourn here.

What are India's national ideals that these leaders ask us to follow?

A detailed discussion of the subject would take us into the veritable forest of our ancient lore—the Vedas, the Upaniṣads, the Itihāsas and Purāṇas, the Dharma-śāstras, and other allied literature—even a cursory survey of which is well nigh impossible in the brief space set before us. We shall not attempt the impossible, but focus our attention only on those ever-shining and unforgettable landmarks which still shed light on our path and point to the undying character of the past glorious tradition.

In truth, one aspiring to lead an edifying and virtuous life need not have recourse to a multitude of ideals. One ideal alone will do to inspire and stir the soul. But speaking of a vast country with millions of people, there is bound to be idiosyncratic diversity among individuals, whose tastes and temperaments, personal predilections and preferences are certain to differ.

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Hence our wise ancestors, who had a penetrating vision of the future and a profound insight into the workings of human nature, evolved and perfected a variety of ideals to suit diverse aptitudes and presented them before the nation, so that the coming generations might live by and up to them in future.

These ideals that are before the nation are concerned with both the spiritual and the secular life of man. In so far as the spiritual goal of man is concerned, it was the unshakable faith of our forefathers, the *ṛṣis* from whom we trace our descent, that any one path, if pursued truthfully and ardently, would lead to one common goal, which could be reached by all the others as well, provided they were taken up seriously and followed sincerely and devotedly.

As for human conduct in the context of family life or social group, the ancients set up certain norms for man to measure his growth and progress. These ideals have been presented to us not in dry metaphysical language, but through illuminating character-studies and arresting stories. Our immortal Itihāsas and Purāṇas are replete with such studies and stories. We have in them picturesque portrayals of perfect human characters in every social relationship and situation, and they are shown to be the noblest exemplars in such relationships and masters of such situations. And these stories and parables have been handed down to newer and newer generations through the corridor of time, for them to assimilate and follow them in their individual as well as communal lives.

The two great national epics of India, the *Rāmāyaṇa* and the *Mahābhārata,* furnish outstanding examples of human character at its highest and in diverse roles. In the *Rāmāyaṇa,* Rāma is portrayed as a unique man; and the *Mahābhārata* has been an unfailing and perennial source of spiritual strength to the nation through the centuries. These two epics have been verily woven into the texture of millions of Indians in every generation for thousands of years. They contain in them true representations of human characters in ideal relationships and circumstances, which the common man seeks and strives to follow. We have in these epics portrayals of the ideal man and the ideal woman, the ideal father and the ideal son, the ideal mother and the ideal daughter, the ideal brother and the ideal sister, the ideal husband and the ideal wife, the ideal teacher and the ideal student, the ideal master and the ideal servant, the ideal king and the ideal citizen, the ideal society and the ideal social relationship, and, in fact, the ideal of every conceivable aspect of individual or group life in a community.

In trying situations and surroundings, these heroes and heroines of the epics are depicted as emerging successfully, holding fast to the rules of *dharma* and strictly adhering to the accepted principles of social ethics and personal morality. Not only did they observe scrupulously the code of *dharma,* but by their behaviour and conduct, the code of *dharma* itself became further strengthened and stabilized. And these ideals have come down to us in all their native splendour and vividness through scores of centuries, and are living and pulsating in the life of the nation.

II

The *Rāmāyaṇa* presents the character of Rāma, 'the ancient idol of the heroic ages, the embodiment of truth, of morality, the ideal son, the ideal husband, the ideal father, and above all, the ideal king. . . . No language can be purer, none chaster, none more beautiful, and at the same time simpler, than the language in which the great poet (Vālmīki) has depicted the life of Rāma' (*The Complete Works of Swami Vivekananda,* Vol. III. p. 255). We have there shining characters of Bharata and Lakṣmaṇa, who uphold the ideal of fraternal faithfulness and affection, and remain loyal to Rāma through thick and thin. And, again, we have the unique character of Sītā, the ideal wife, 'whose character was depicted once and for all'. 'She is the very type of the true In-

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dian woman, for all the Indian ideals of a perfected woman have grown out of that one life of Sītā; and here she stands these thousands of years, commanding the worship of every man, woman, and child throughout the length and breadth of the land of Āryāvarta. There she will always be, this glorious Sītā, purer than purity itself, all patience, and all suffering, ... the ever chaste and ever pure wife, she, the ideal of the people, the ideal of the gods, the great Sītā, our national god she must always remain. ... Sītā has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman; we are all children of Sītā. Any attempt to modernize our women, if it tries to take our women away from that ideal of Sītā, is immediately a failure, as we see every day. The women of India must grow and develop in the footprints of Sītā, and that is the only way' (*ibid.*, Vol. III. pp. 255-56).

The bigger epic, the *Mahābhārata,* pictures to us 'a rich civilization and a highly evolved society which, though of an older world, strangely resembles the India of our own time with the same values and ideals'. The *Mahābhārata* is not merely an Itihāsa. It is a whole code of life. It is a philosophy of social and ethical relations, as well as a philosophy of speculative thought, having the *Bhagavad-Gītā* as its heart. 'The characters of the epic move with the vitality of real life. It is difficult to find anywhere such vivid portraiture on so ample a canvas. Bhīṣma, the perfect knight; the venerable Droṇa; the vain but chivalrous Karṇa; Duryodhana, whose perverse pride is redeemed by great courage in adversity; the high-souled Pāṇḍavas, with god-like strength as well as power of suffering; Draupadī, most unfortunate of queens; Kuntī, the worthy mother of heroes; Gāndhārī, the devoted wife ... these are some of the immortal figures on that crowded but never confused canvas. Then there is great Kṛṣṇa himself, most energetic of men, whose divinity scintillates through a cloud of very human characteristics. His high purposefulness pervades the whole epic' (C. Rajagopalachari, *Mahābhārata,* Bhavan's Book University, Bombay, Preface to Second Edition, p. viii).

Besides, we find in the *Mahābhārata* narratives and legends of sages and seers; aphorisms in which are preached doctrines of devotion to God; fables, parables, and fairy tales; moral stories which are intended to illustrate the philosophy of an ethical life. In the didactic sections, which include the *Śāntiparvan* and the *Anuśāsanaparvan,* we come across numerous stories which introduce discussions on law, morality, and ethics. In fact, the former *parvan* is well known as the 'manual of philosophy'; and the latter, the 'manual of law'.

Thus, on the vast canvas of our Itihāsa-Purāṇas, which are looked upon as the fifth Veda, have been painted in bright colours and presented in bold relief the kingly acts of Rāma; the brotherly affection of Bharata and Lakṣmaṇa; the chastity of Sītā, Sāvitrī, and Damayantī; the generosity of Karṇa; the compassion of Śibi; the righteousness of Yudhiṣṭhira; the self-abnegation and steadfast vow of Bhīṣma; the fortitude and truthfulness of Nala and Hariścandra; the saintliness of Vasiṣṭha and Viśvāmitra; the devotion to God of Dhruva and Prahlāda; the self-sacrifice of Bali and Dadhīci; the patient suffering of Sītā and Kuntī; the extraordinary physical prowess of Bhīma and other heroes; and the devout service of Hanuman. These ideals, which have been preserved in the national memory in their pure form, have served as beacon lights through the ages and illumined the path of conduct of waverers and wanderers. Through countless tales of courage, forbearance, nobility, generosity, self-sacrifice, and valour, these Itihāsa-Purāṇas have left their indelible impress on the national character of India. India lives as long as these ideals permeate her being and shine in the hearts of her millions. Indians can forget them only at their peril.

III

This mighty stream of our national ideals has flowed through vast fertile plains some-

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times and through rocky narrow creeks at other times, occasioned by historical circumstances. India's has been a chequered history, but her soul has stood and survived all the vicissitudes that visited her. Whenever the life-giving waters of this stream flowed through fertile plains, they threw up rich harvest of men and women of character, whose memory we cherish till today. The continuity of the long string of noble sons and daughters of India has never been snapped, though the stream had to enter narrow creeks sometimes because of extraneous causes. All that she did on such occasions was to withdraw from the open field for the time being, preserving her life force intact in a safe and secluded place. The flow was maintained nevertheless, but however feeble, perish it never did.

One such unhappy interregnum, rather prolonged, in the history of our national life came in the wake of the political subjection of India under a foreign power in recent past. This was one of the most painful chapters in Indian history, which denationalized the spirit of the nation to an alarming degree. A country with hundreds of millions of people, with almost inexhaustible resources of every sort bestowed on her by Nature in all bounty, was ruled by an alien power that had scant respect for the eternal values and traditions of this sacred land. The material wealth of the nation was mercilessly exploited, leaving behind poverty and pestilence, famine and death on an unprecedented scale. Foreigners coming to shake the pagoda tree made rapid fortune overnight and left the country impoverished and her people ill-fed and ill-clothed. 'The glory that was Ind' lost her lustre, and she lay prostrate before the military might of her alien master.

The home of gentleness and goodness, which human beings cherish, became devastated and was left in ruins and debris. The land of compassion and spiritual solicitude was losing the memory of her great past and groaning under the heavy heels of authority of the power that ruled. The sacred motherland of Rāma, Kṛṣṇa, Buddha, the Ālvārs, the Nāyanmārs, Śaṅkara, Rāmānuja, Madhva, Rāmānanda, Caitanya, Śaṅkara Deva, Kabīrdās, Mīrābāī, Tulasīdās, Jñāneśvar, Tukārām, Rāmadās, Purandaradās, Sūradās, Nānak, Dādu, and scores of other mystics and saints—this motherland of ours looked as if she was going to cease to be creative.

New values purely based on the material aspect of life began to appear on the board. New methods and aims of education were introduced, which were all geared up to aid and sustain the ruling power. New ways of living and new attitudes began to develop, considering old values and ideals to be anachronistic and out of tune with the mood and temper of the modern man and the spirit of the present age. Lacking the independence of judgement and freedom of choice, people rushed to clutch at the new hopes that were held before them. It appeared as if all trace of national pride was being blotted out from the heart of the nation. The children of the soil were becoming strangers and aliens in the land of their birth. There was no freedom of any sort left to the masses of people; they became just hewers of wood and drawers of water, obediently carrying out the dictates of their foreign masters. Thus India began to drift aimlessly, and entered a very gloomy chapter in her long history. In the long, unbroken stream of her spiritual life, in her age-long tradition and culture which had given her a peculiar characteristic all her own, a vacuum was thus created, offering a challenge to her very existence.

But nature abhors a vacuum. A remedy certainly comes to cure that which is unnatural and unhealthy. To the challenge that the nation encountered, the response rose from within the heart of the nation itself. It sprang up in the shape of a massive upsurge, and its tidal waves rolled over the length and breadth of the whole country. Even from the beginnings of the nineteenth century, deep beneath the changes that were taking place on the surface could be heard the rumblings of a spiritual and

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cultural renaissance. A galaxy of sensitive minds and giant intellectuals, fully imbued with the spirit of India, appeared on the Indian scene and inaugurated a great renaissance which hardly had any parallel in her past history. In every department of our national life, mighty giants arose, who were deeply rooted in the traditions of the past and yet modern enough to understand and assimilate the new trends of modern knowledge and scientific advancement. New movements were initiated which very soon enveloped the entire country. Fresh life was infused into every sphere of her being. A new awakening, as it were, dawned on the national mind of India, and the mighty leviathan rose to her feet again.

Naturally, the cry for political freedom came first and foremost. Without that first condition, no plan or programme could be launched to work for the progress and prosperity of the nation. Freedom is the first and indispensable condition for growth. This is as much true of the nation as of the individual. Man cannot attain a true and full development except in an atmosphere of freedom. So also a nation cannot grow to its full stature except in freedom. Political freedom confers freedom of thought and action. In bondage, the soul of the nation was benumbed; there was no scope for individual initiative; there was no independence of judgement or freedom of choice; and no opportunity for the nation's spirit to express itself. After a long struggle, India became free. With the dawn of independence, she has begun to assert herself, once again bringing her inherent and undying characteristics to the fore.

The saga of India's freedom struggle during the first half of this century, which was inspired by a number of self-sacrificing and spiritually great men and women, will go down as a most memorable chapter in her history. Political freedom has been achieved, and India has become the master of her own destiny to shape her future as she likes. She has now the opportunity to fashion herself in accordance with her age-old ambitions and aspirations, without any let or hindrance, and in tune with her national genius. India cannot afford to lose sight of her spiritual goal, while she works for the improvement of the material condition of her people.

IV

In the new India of today, when we are planning for the economic and social betterment of our fellow-countrymen, through the various five-year plans, community projects, and national extension services, it is the duty of those men who are at the helm of affairs to keep before them the time-honoured ideals of the *Rāmāyaṇa* and the *Mahābhārata* as their guiding principles and spread them broadcast throughout the country, so that men and women, young and old, learned and illiterate may assimilate them and act according to those noble ideals. If, on the contrary, anyone hopes to build up India on any other foundation, imitating the concepts that are foreign to her genius, such efforts will be in vain. They can never take root on the soil of India. The Indian concepts of the dignity of man and the harmony of individual efforts and social relations are based on certain fundamental spiritual values, and the nation can be built only on the basis of these values and ideals.

In one of the most magnificent and memorable utterances, Swami Vivekananda, the patriot monk of modern India, reminds his compatriots of the unforgettable national ideals of India. Says he: 'Oh India! Forget not—that the ideal of thy womanhood is Sītā, Sāvitrī, Damayantī; forget not—that the God thou worshippest is the great Ascetic of ascetics, the all renouncing Śaṅkara, the Lord of Umā; forget not—that thy marriage, thy wealth, thy life are not for sense pleasure, are not for thy individual personal happiness; forget not—that thou art born as a sacrifice to the Mother's altar; forget not—that thy social order is but the reflex of infinite universal motherhood; forget not—that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, thy brothers' (*The Complete Works of Swami Vivekananda*, Vol. IV. p. 412-13).

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These national ideals of India, which are meant for her own salvation as well as for the service of the world at large, are there before the country. Let us follow them in all sincerity and create opportunities for the growing and coming generations to hear them and follow them, too. Let free India dream of these ideals, think of them constantly, assimilate them in her life, and bring them into play in her thought and action. Only thus will India rise to fulfil her role and destiny, by preserving and pursuing the spiritual values of *dharma*, which are our national ideals, and not by working on the social and material plane alone.

THE PARAMAHAMSA AND PRIESTHOOD

By Swami Chidbhavananda

Many are the Masters who have deigned to bless this earth by their sojourn. Consciously or unconsciously, human beings are wending their way towards divinity. They are on a long pilgrimage. And these Masters play the role of guides, leading the pilgrims along the intricate path. At all times, they infuse new life into the veins of the weary pilgrims. The way-weary have merely to switch themselves on to their inspiring message of hope for self-fulfilment. It is through the life that the Masters live that they discharge the sacred function of rejuvenating. They never preach what they have not practised. The earthly careers of these Masters have not all been of the same pattern. In different environments and under varying conditions have they lived their exemplary lives. It is the earth-bound who make a distinction between avocation and avocation. They praise one as congenial and pleasant and denounce another as troublesome and demeaning. The Masters on the other hand do not uphold one set of avocations as noble and decry another as ignoble. All callings which are indispensable to life, individual and collective, are made sacred by the touch of the Masters' personality. Among the world-saviours, one chose to come of royal birth, converted a seeming exile of fourteen years into a covetable opportunity, and became a lasting model of kingship. While royalty is associated with ease and luxury, this prince transformed it into a life of austerity, service, and spiritual profundity. Another of the saviours placed himself in a pastoral environment. He utilized that very setting to teach the lesson that life is a jovial play. Yet another was begotten of a humble carpenter. That situation was more than sufficient for him to reveal the intrinsic principles behind the evanescent earthly life. Varieties of backgrounds and situations have in this manner been utilized by the great ones for delivering their message.

In the galaxy of harbingers of peace and benediction, the latest is Sri Ramakrishna. He was with us just the other day. And the flow of time has not carried away the events of his life far beyond the memory of this generation. If not directly with the Paramahamsa himself, the writer has had the blessed privilege of closely associating with a few whom the Paramahamsa shaped as his apostles. The exemplary life that these apostles lived makes one wonder in awe what mighty austerity the Master must have passed through in order to make these disciples the spiritual giants that they were. We shall attempt here to take a peep into the earthly life he chose to live.

INHERENT TENDENCY

In his boyhood, the Paramahamsa was known as Gadadhar. He was the son of Kshudiram

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Chatterjee, an embodiment of exalted Vedic culture and refinement. From the fifth year onwards, the responsibilities of life, one after another, came on the growing boy. But Gadadhar felt quite at home in every one of them. He imbibed the exemplary family culture and traditions as a matter of course. He took to book-learning with equal ease, but the precocious boy soon saw its emptiness and dropped it. Worship was the pastime in which he delighted most. About sixteen years of his life were lived in a profundity of divine innocence.

His eldest brother Ramkumar Chatterjee was much concerned about the future of this divinely indifferent youth. His father had long since died. Ramkumar had settled in the metropolis of Calcutta to eke out a livelihood. For this purpose, he had opened a Sanskrit school there. In addition, he functioned as a priest performing the ceremonial worship of the family deities in a few homes. He soon felt the need for an assistant in his sacred occupation. The thought came to him of his youngest brother who, in his village home, seemed to be drifting aimlessly along. And with his mother's permission he brought over the carefree youth from the rural to the urban setting. It was characteristic of Gadadhar that he attuned himself to situations as they presented themselves. He neither sought nor avoided. Therefore he readily responded to his brother's summons. The calm rural environment that had been his now gave place to the bustle of city life. It was not long before he was placed in charge of the ritualistic worship in a few family shrines. The youth found no difficulty in attuning himself to this new work. He took to it with ease, born as he was in the priestly line.

THE PRIESTLY FUNCTION

The priest is to society what the gardener is to the growing plant. He is different from the preceptor. The preceptor is he who imparts knowledge, sacred and secular. The priest is he who officiates on behalf of others in ritual. This ritual is to society what the husk is to the gram. Divine worship or social ceremony done by one on behalf of another constitutes priestcraft. Religious worship consists of several aspects. Rituals and the attendant paraphernalia form one aspect. Repeating the Lord's name, meditation, adoration, prayer, and such other things form another aspect. He who is not trained or is not able to do these himself may request another competent person to have them done on his behalf. The priest is he who serves in this way. It is evident that rendering aid in the worship of the Lord is a venerable act. This leads the votary and the officiating priest Godward.

Next in sanctity to this reverent ritual comes the ceremony of initiating into pupilhood (*upanayana*). This ceremony, when properly understood and performed, induces the pupil to be awakened and to be led towards the ideal. This amounts to being reborn in spirit. A regenerate outlook on life is created through this ceremony in the mind of the pupil. The priest's task is nothing short of this. There is yet another priestly function, and that is dedicating the child to learning. This helps a new chapter to be opened in the child's life. All these are religious duties vested in the priest. On the social side also, he has indispensable duties to discharge. Birth, marriage, death—these are inevitable events in life. It is the priest who gives a stamp to these events. Thus, at all the vital stages of a man's life, the priest comes in. The priest's service to society is therefore something we cannot do without. A priest is truly the prop of society. Priesthood is nothing peculiar to India. All countries and all religions have this institution in some form or other.

A HAZARDOUS PROFESSION

A concomitant to the law of natural selection is the law of *varṇa-dharma* or natural division of society according to innate tendencies and their expression. On this basis, all humanity can be assorted into four groups. This

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grouping, however, lends itself to reshuffling whenever and wherever necessary. An individual can cross the line by recasting his nature and work. Of the four groups, Śūdras are they who render unskilled physical labour and have no initiative in them. Artisans, cultivators, and merchants who add to the wealth of society are Vaiśyas. Administrators and protectors of society come under the head Kṣatriya. Brāhmaṇas are they who are the repository of culture and impart religion to society. In an ideal society, the responsibility of an individual rises in accordance with rank. More responsibility is vested with members in the higher rungs. In the ladder of social structure, the Śūdra stands on the bottom rung. His duties are simple, with practically no responsibility. Protection and privilege are assured to him. If at all he slips from his duty, it is only from the bottom rung, and the fall counts for little. On the topmost rung of the ladder is the priest. And he is entrusted with the most difficult of all responsibilities—the moral and spiritual welfare of the people. If he slips from his position, the fall is both his and society's, and the resulting loss is incalculable. 'Sufficient unto the day is the evil thereof' is the maxim in regard to the earthly possession of a spiritual man. In tune with this ideal, India has not given top rank to material possession. A priest is he who is satisfied just with the daily needs, and his entire attention and energy are directed to the moral and religious needs of society.

Any avocation in itself is neither meritorious nor base. It is the spirit of the person that makes it noble or ignoble. When performed with the best of attitudes and directed to the common weal, any profession becomes an act of worship. If a man becomes self-centred and serves not others disinterestedly, his work is no worship. Let us compare tilling with worship. Ploughing and producing food is no doubt a valued occupation. While toiling day in and day out, the tiller does not get conceited over his avocation. He depends on Providence. The showers he gets, he attributes to the grace of the Almighty. The harvest he reaps, he attributes to the bounty of Mother Earth. This harvest he shares with others. The money-value of his produce is nothing compared with the life-fostering manna he releases to society. To the extent he does this for common good, his work is worship. But even if he happens to develop egoism, there is not much of a fall in him, the egoism being on the material plane.

God-pursuit and officiating at worship on others' behalf are the sole concern of a priest. He discharges this sacred duty for its own sake. Whatever remuneration comes to him unsought satisfies him. Rare indeed are the priests who come up to this high standard. If worldly considerations enter the minds of the priests, a fall is inevitable. Blessed are they who, while occupying this hazardous spiritual position, save themselves from a fall. The difficulty with most of the priests is that they do not rely on God as spontaneously and fully as the tiller relies on the producing earth. Unconsciously, the priest transfers his allegiance from the invisible Maker to the visible and seemingly all-powerful money. Here begins his fall. This is followed by another set-back in the form of failing earnestness and of a desire to grab from his worshipper-customers. No tiller ever proves false to his profession, but the priest is ever prone to this risk. When he does not whole-heartedly serve the worshippers, he is faithless to the holy office he holds. Imparting spiritual knowledge to the rising generation is a priestly duty, which is next only to that of serving the Deity. The occasion for this is the *upanayana* ceremony. When the priest lends himself to performing this in a bartering spirit, he goes down another step, for no holy man is expected to trade in knowledge. Again, ceremonies connected with marriage and appeasing the departed souls may be regarded more secular than sacred. It is evident that both of them are associated with the wheel of birth and death. The priest has a duty to discharge here as well. If he does it as a service to society, he escapes being tainted, but when he takes to it solely as a money-making affair, his fourth and last fall occurs. Thus the priestly

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function is like trying to walk on the edge of a razor unhurt.

THE PARAMAHAMSA'S MODE

Risky as the path of the priest is in spiritual pursuit, Sri Ramakrishna took to it knowingly. He did not, however, seek it, but when circumstances drew him into it, he did not avoid it. At his brother's wish and persuasion, he took to the ritualistic worship of the family deities in a few homes. It was an occupation suited to his temperament, for he had no concern in life other than giving himself over to God. Unmindful of the passage of time, he was preoccupied with worship. His absorption in it was so deep that he was often unaware of the other worshippers round him. Nor did he ever give a thought to what his brother accepted as the priestly fee. His mind never for a moment interested itself in the pecuniary aspect. The thought of bodily needs never crossed his mind. Worship was everything to him. The fervour he showed was immeasurable. The joy that welled up in him filled other hearts too. They who were spectators of his worship got themselves lost in it. Charmed and entranced, they beheld it with awe. Even persons with a lukewarm interest in ritualistic worship became wholly engrossed and turned ardent advocates. They gave vent to their feelings saying, 'This indeed is worship'. They saw that the worshipping priest had become the very process of worship. The heart of everyone there got inundated with surging devotion. What Sri Ramakrishna did was much more than a mere priestly act. In and through it, he distributed the ambrosia of spirituality to the mundane world.

In the hands of the unworthy, priestcraft is no more than futile formalism. The sceptic very often scoffs at it. The economist views it as a huge waste. The busy worldling regards it as a sham resulting in killing time. The practical-minded man holds it as a jugglery hoodwinking the unwary. The blazing sun of Sri Ramakrishna displaced all this mist. And the plan and purpose of priestcraft in linking men with God stood revealed.

THE TEMPLE PROVIDENTIALLY DESIGNED FOR HIM

At the time when Sri Ramakrishna had moved to the metropolis, a temple dedicated to Kālī, the Mother of the Universe, was being constructed at Dakshineswar, on the east bank of the Gaṅgā, four miles to the north of Calcutta. It may truly be said that this temple was providentially provided for Sri Ramakrishna as the earthly setting for his divine drama. There are in it shrines dedicated to Śakti, Śiva, and Viṣṇu. Facilities for the practice of various kinds of spiritual *sādhanās* were amply provided for there. At the dedication of the temple and after, Ramkumar, the elder brother of Sri Ramakrishna, held the post of the chief priest. Sri Ramakrishna agreed to stay with him at Dakshineswar, because the temple was on the bank of the Gaṅgā. In this happy setting, this other-worldly youth had a happy time, going through his own daily religious routine. But he could not long escape the notice of the temple authorities, who requested him also to occupy a priestly post. But the youth, at first, curtly declined the offer. There were two reasons behind his refusal. Firstly, he who gets employed as a paid subordinate surrenders his independence. Secondly, he who gets engrossed in the care of costly temple jewels loses his devotion. Sri Ramakrishna's conviction was that he who is preoccupied with safeguarding jewellery and other costly paraphernalia sinks gradually into worldliness. But the temple authorities had good reasons for trying to engage this young man particularly. Sagacious as they were, they knew that if a person of the youth's calibre took up the temple worship, the temple would get tangibly imbued with sanctity, much as they had longed and prayed for.

Finally, an arrangement was made removing the difficulty that had confronted Sri Ramakrishna. The duty of adorning the Deity

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everyday with costly jewels, guarding them, and taking them to safe custody was all entrusted to an attendant. Sri Ramakrishna had only to engage himself in the actual worship of the Deity. He was free to do the service in any manner he chose, even deviating from traditional methods, and no one was to question him. When these facilities were provided, he had no objection to taking up this sacred occupation.

WORSHIPPER LOST IN WORSHIP

Seemingly, Sri Ramakrishna was now engaged as a priest in the Kālī temple at Dakshineswar. But how he took to it was the thing that mattered. This occupation was quite in tune with his temperament. He viewed it as a rare privilege bestowed on him. He went heart and soul into it. The best among ordinary priests do honestly discharge the duties of their office. Their one aim is to render a good account of themselves and live the normal and comfortable religious life. But Sri Ramakrishna was of a different calibre, and went to the extreme. He offered his entire being as an oblation in the sacrificial fire of Mother-worship. He was lost to any thought of a life of ease; body-consciousness got blotted out; the world itself was forgotten; oblivious was he to earthly existence; he was completely immersed in the worship. Gathering flowers, making garlands, washing shrine utensils, cleaning the sanctum, getting ready the offerings, conducting the service with fervour, chanting hymns with a melting heart—acts such as these claimed him all for themselves. His mind took no note of the passage of time. The worshipper became worship itself.

WORSHIP CROSSING SCRIPTURAL TRADITION

As the devotion in him increased, Sri Ramakrishna's worship took a strange turn. Injunctions enjoined by the scriptures were one by one stepped over. Formulae pertaining to worship were dropped out. Sri Ramakrishna behaved exactly like a baby playing with its mother. While offering flowers to the Deity, he would place a few on his own person. Those very flowers would again go to decorate the Mother! Taking a little of the sacramental food to the Mother's mouth, he would lovingly implore, 'Eat, Mother, eat'. 'Should I too eat?' he would say and help himself to a little of the offering. Holding the forepart of the *sāri* adorning the Mother, he would play running round Her. Having helped the Mother to Her bed, he would also lie on it, as if yielding to Mother's wish. He would toss and roll and laugh, as if he was tickled and teased by the Mother. All this was unpardonable sacrilege in the eyes of the tradition-bound priests. They hastened to the foundress of the temple and charged the seeming madcap with sacrilege of the worst sort. But she knew quite well that Sri Ramakrishna was extraordinary in every way. Along with a few enlightened individuals well-versed in temple-lore, the members of the foundress's family made a surprise visit just as the daily worship was going on. They observed all that was being done by the alleged madcap. The truth, undistorted and untwisted, now presented itself to them. They found Sri Ramakrishna saturated with *parā-bhakti*, love supreme. They saw how ritualistic injunctions were all transcended in that state. The sanctuary was bathed in a celestial aura, because of him. The visitors who came doubting stood charmed and entranced.

ATTITUDE TO PAID OFFICE

It is a weakness of human nature to worry about the future; while the rest of creation betrays no apprehension for the morrow, the poor human being alone is unduly disturbed about it. As a boy matures in age, this anxiety is being injected into him. All concern, then, is about schooling for a job and earning a pittance. But Sri Ramakrishna proved an exception in this care-burdened world. He was free like the fowls of the air, while his elders quite like

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themselves worried about his future. Devotion to the Lord was the one thing that possessed him. Even while he was engaged in the worship of the family deities in several houses in Calcutta, the adoration of God was his only concern, whereas his brother looked into the remunerative side of it. In this respect, the precocious youth stood in striking relief to the rest of mankind.

For the office Sri Ramakrishna held in the temple, a salary of seven rupees per month was fixed. With residence and other facilities provided, that paltry sum was quite sufficient in those days for a decent living by a temple priest. But the surprising part of it was that Sri Ramakrishna did not know for a long time that he was holding a paid office. His brother and later his nephew signed the acquittance and received his salary. But a time came, when his kith and kin quitted the temple and he himself had to sign. But he refused to conform to that business procedure. Neither did he care to receive the cash. If, however, the acceptance of the fee was incumbent, he suggested that it be placed in the niche in his room. That money was there, available to any associate of his. Indifferent was he thus to both income and expenditure. The small income that came his way was the common property of his devotees. Even when he stopped functioning as a priest, this small sum was coming to him like a pension. But never for a moment did he view himself as employed. A serf is he who labours purely for money considerations. A saint is he to whom work is worship; whatever he does is homage to the Divine.

A SLAP ON THE PATRON'S CHEEK

At an enormous cost, Rani Rasmani had founded the Kālī temple at Dakshineswar. It was she, again, who employed and supported Sri Ramakrishna. Still she did not view him as just one among the ordinary priests. She was fully convinced that he was a saintly character in constant communion with the Mother. It was her genuine piety and devotion that helped her to this conclusion. She often came to the temple to get inspired by the unique mode of worship of this young priest. As was her wont, Rani Rasmani was one day seated in the sanctum of Mother Kālī. Absorbed though she was in holy contemplation, the passing thought of a litigation in which she was then involved stole into her heart. No sooner had her mind become a party to that thought than a sharp slap landed on her cheek. The person responsible for this stunning onslaught was none other than that paid subordinate, Ramakrishna! The attendants who heard of this strange mishap rushed to the spot, and came to know that the lunatic-priest had dared to assault their mistress. They were at the point of pouncing on the impudent offender. But the victim herself intervened and ordered them back. She confessed that the punishment that came to her was well-deserved. She realized that the Cosmic Mother in Her compassion had corrected her with the holy priest as Her instrument; for the sanctum was not the place for a temporal thought staining the mind of the devotee. The employer-employee complex tarnished not the mind of either the priest or the proprietress.

TYPES OF LIFE CAREER

Craft is of three kinds: handicraft, statecraft, and priestcraft. There is no human effort that does not come under the purview of any one of these. And all the three are equally efficacious for self-regeneration. Of the three, handicraft is the easiest, involving as it does the least strain or complex in the mind. The edict '*Yogaḥ karmasu kauśalam*'—*Yoga* is dexterity in work—is eminently applicable to this. Those who take to this are the Śūdra and the Vaiśya, those who labour and those who add to the wealth. Gross and material though handicraft appears to be, it is as potent as the two other crafts for self-emancipation. Among the world-saviours, Kṛṣṇa was a cowherd, Jesus a carpenter, and Mohammed a camel-driver,

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and all these avocations come under handicraft. Statecraft, too, has its own place in collective life. It is, indeed, closely intertwined with the social fabric. The recorded history of mankind has so far taken more note of this craft than of the other two. Among the Redeemers, Rāma and Kṛṣṇa were the high lights of statecraft; they made statecraft a potent means for ensuring social solidarity and achieving self-perfection. *Dhruvā nīti*—sound polity—emanates from the tuning of the personal effort to the cosmic plan. By conforming to this principle, statesmen, diplomats, and administrators have in various periods of history brought prosperity to society. All their endeavours come under the *kṣatriya-svadharma* or the function of the ruling class. Through sound polity alone can Rāmarājya (Kingdom of Heaven on earth) be established.

Obscure and uneventful though priestcraft seems to be, it is undoubtedly the most complicated and of the highest potency. The priest engaged in rituals really functions on the mental plane. Devoid of proper attitude, ritualistic observances are merely mechanical. It is the attitude that makes or mars the priest's career. The function of the priest is to instil the right attitude. Priesthood is as indispensable as any other order in society. Among all peoples and in all religions, it has rightly assumed an important place. What the prophet gives through philosophy, and the epic-writer through mythology, the priest gives through concrete and comprehensible ritual. The priest satisfies the ordinary man's spiritual need more than the other two do. Through religious rituals, the priest reminds man of his inviolable link with the Maker. Through social rites and ceremonies, he renews mental contact between the living and the departed relations. Life is thus being shaped at all stages and levels through rituals, technically known as *saṁskāras*. Thought-imprints and tendency-stamps sealed on the mind through rituals go by the name of *saṁskāras*. They bring life-building ideas and soul-awakening emotions to man, the pilgrim. The loyal execution of all these rituals is the prerogative of the priest. The living and enlightening effect of these rituals on the mind of man is too profound to be ignored or disregarded.

Twice-born or regenerate is he who performs his duty as an act of *yajña* (sacrifice). Indeed, he does sacrifice all through life by contributing more to society than he takes from it. At every stage when the balance is struck, he is found to be a bounteous giver and never a self-seeking exploiter. Those among the twice-born who function in the economic sphere serve more the public sector than the private. Ideal rulers and administrators should have no concern other than the interest of the State. And the ideal priest is he who brings to society a cultural contribution through rituals, while all that he accepts from society is his bare sustenance. Of the three crafts, that of the priest is the most exacting. If, consciously or unconsciously, he takes more from society than just his need, he degenerates. Because of this eminence in moral and spiritual evolution, when the priest happens to fall, the fall is indeed great. The stench that a degenerate priestcraft produces is revolting to the thinking public, if not to the credulous. And history has shown this to be true all over the world. Among the factors that contribute to the rise and spread of atheism and irreligion, the foremost is perhaps a degenerate priesthood. The pages of history are full of instances wherein the State was obliged to take the cudgel against degenerate forms of priestcraft.

Sri Ramakrishna undertook to function as a priest, beset though the profession is with innumerable dangers and difficulties. He did not of course seek it. Rather it came seeking him. The wordly-minded view priesthood as a profession. It is, again, these worldly-minded who make an anxious inquiry into the relative profitableness of each profession. The mere bread-winning priest naturally abuses his position and exploits the credulous. The Paramahamsa, on the other hand, took it as a rare opportunity to serve God. And he discharged his duty reli-

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giously, thereby making himself supremely worthy of divine grace. For the grace of God descends only on them who are utterly indifferent to worldly interests.

That man cannot serve God and mammon is literally true. One is antithesis to the other. It may be wondered as to how it is at all possible to get on in this world without making a provision for a living. All living beings breathe and get on without giving a thought to the supply of air. This is possible because of Nature's bounty. Nature provides for the spiritual aspirants much more unfailingly than it supplies air to beings. This happens in the case of those who are absorbed in spiritual pursuit to the exclusion of everything else. Even the risk of death by starvation counts little to them. To such determined souls, provision and protection do come unsought. Incomprehensible though this higher law of life may appear to be, it is inviolable at all times. Lives of saints and sages bear ample testimony to this. Sri Ramakrishna is of this galaxy. The newly dedicated temple at Dakshineswar received a sanctity and a holy atmosphere through his worship there. It is not the edifice, but the resident saint that makes the temple holy by breathing an air of holiness. The habitation of the enlightened becomes a sanctuary. Contrarily, holy places where the priests make a trade of their profession become defiled and desecrated. With a whip in hand the young Christ chased such traders out of the Father's house. 'Whatever you do, whatever you eat, whatever you offer as sacrifice, whatever you give as gift, whatever you do as austerity, do it as an act of dedication to Me' is Śri Kṛṣṇa's injunction to the aspirant. The life-work of a priest of a high order is to attune himself to this commandment. After his getting established in it, it devolves on him to bring society also to his line of action. With such a befitting attitude to life and labour, the entire career gets sublimely transformed. This is the invaluable contribution of a model priest to society. The Paramahamsa unobtrusively functioned as one such. His seemingly earthly occupation proved verily to be a spiritual feast to all those who contacted him. Like a good shepherd, he tended and led many to Divinity. 'Thou shalt not do anything base. Thou shalt do only what ennobles', enjoins the scripture. Is the practice of priestcraft debasing or ennobling? Done the Pharisee way, it is debasing. Done the Paramahamsa way, it is ennobling; it brings benediction to one and all. Hazardous as walking on the edge of a razor is this priestly profession. But the priest Ramakrishna who walked it over became nothing short of a Paramahamsa.

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

Better is one's own Dharma, (though) imperfect than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil.

— *Śrīmad Bhagavad-Gītā*

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THE SIGNIFICANCE OF THE WORSHIP OF SARASVATĪ

By Sri Kailas Chandra Kar

When we view the world through our mind and intellect, it appears in reality to be a change of forms constituting a progressive manifestation of the perfection associated with the supreme Reality. Power and pleasure are facets of that perfection, and their appeal to man is almost automatic. But experience has shown that love of mere power and pleasure often leads to intoxication and produces aggressors and injurers of the human race. Religious teachers and books therefore emphasize the importance of knowledge as its third facet; and these three, namely, power, pleasure, and knowledge, are symbolized by goddesses Kālikā, Lakṣmī, and Sarasvatī.

The same thing may be stated in a different and a little more elaborate way. The ultimate aim of man is to realize the supreme Self. Though this supreme Self or Reality appears in myriads of forms, yet it is absolutely pure, and transcends the imperfections associated with time, space, and materiality. Ever free and perfect, it can be neither conceived by the mind nor expressed in words. Sages have sought to conceive it in three aspects—Sat, Cit, and Ānanda—Existence, Knowledge, and Bliss. What prevents us from realizing its true nature is the presence of diverse false notions. This is called ignorance, and it can be removed only by its direct opposite, that is, right knowledge. It is natural to conclude that this right knowledge or enlightenment is derived as a grace from *cit-śakti* of the supreme Being. And it is this knowledge aspect of the supreme Being that is symbolized in Sarasvatī.

In the *Devīmāhātmya* or the *Caṇḍī*, the Mother Goddess has been first referred to as 'supreme knowledge, who confers liberation', and then conceived as Mahā-Sarasvatī, the presiding deity of its last nine chapters. She is invested with the double function of giving enlightenment as well as destroying the forces of evil that overpower man and lead him astray. She has been represented in a martial form, wielding various weapons. It is of interest to point out in this connection the similarity of the Greek Minerva with this concept of the Devī. Minerva, according to Greek mythology, is the goddess of both learning and war. The mild and simple form of Devī Sarasvatī, who also goes by the name of Śāradā, has been evolved gradually through various stages by an elaborate process of transformation in ideological thinking.

The Sarasvatī *pūjā* has its special significance. Man is born with a desire to know. He is to know his environment; he is to know himself. But the aim is not to be taken as a bifurcated one. Knowledge of the environment is needed only as an auxiliary to the knowledge of himself, which enables man to realize the supreme Self. But a gradual widening of the range of his knowledge of the environment has led him on to extend his domain more and more into the phenomenal world, and this urge has now grown into a passion, out of all proportions with his craving for the knowledge of the Self and the realization of the highest Truth. Lured and intoxicated by piecemeal successes in the physical world, he is out to conquer nature and thereby get at Reality; but nature is infinite, and so the attempt is a wild-goose chase.

On the other hand, sustained attempt at knowing one's own self, i.e. spiritual development, is regarded by Indian sages and seers as the only way to the realization of the supreme Reality. The process leads to the discovery of human values and the true relation between man and man. It thus engenders in man a feeling of mutual love and sympathy and a spirit to strive for the betterment of the condition of his fellowmen. If his impulse for unlocking the secrets of nature came from this

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philanthropic urge, the startling discoveries of the physical sciences would add enormously to the happiness of man; but, as we see, it is detached from its moorings, and hence these achievements are exploited not so much for improving the lot of man as for adding to his cup of misery.

In Indian spiritual and cultural lore, the physical sciences have, of course, been recognized and evaluated, but only to the extent of what they are worth in the prospect of the spiritual well-being of man, and no more. In the *Mahābhārata,* we find that the skill displayed by the builder of the royal city of Indraprastha is no doubt appreciated, but the engineer himself is dubbed a demon and given the name Mayadānava. According to the Indian standpoint, the standard of the civilization and culture of a nation is to be measured not by the variety and quantity of nuclear weapons it holds in stock, nor by the number of rockets it has shot into the interstellar region, but by the liberality of the heart of its people and by its endeavours for the amelioration of the condition of the suffering and distressed humanity.

The development of this philanthropic attitude is, however, not possible without the dawning of right knowledge. Devī Śāradā is the giver of this enlightenment. Her worship can therefore be immensely helpful in this respect, if it be undertaken and executed in the true spirit. The main significance of the worship of Sarasvatī lies in this.

Here, we may refer to a special feature of the festival. Apart from the symbolic side of it, it is non-sectarian in outlook, inasmuch as it is prompted more by an instinctive love for knowledge and illumination than by the special recipe of a particular creed. Even those who are opposed to symbol worship of any kind may participate in it in spirit. The occasion may thus be utilized to foster the growth of an intellectual comradeship, irrespective of caste, community, and creed.

We may now turn to a description of the image of Sarasvatī. The goddess has for her vehicle a swan, which is endowed with the capacity of separating milk from water. This indicates that a true devotee of the goddess, in other words, a sincere student seeking knowledge, must have the discernment to know the substance from the trash.

The goddess herself is represented as playing on the *vīṇā.* Music, as we know, connotes rhythm, harmony, and discipline, and the idea seems to be that the music emanating from the goddess's *vīṇā* is controlling and conducting the universe in a rhythmical, harmonious, and disciplined manner. The idea found its echo in the Pythagorean theory of the music of the spheres, though in a modified form.

The colour of the goddess and everything connected with her—even her lotus seat and carrier swan—has been conceived to be white. Now, white is the symbol of purity and peace, and so it is in the fitness of things that the goddess of knowledge is presented in white colour.

Besides, as the physicist knows, white is neither a primary nor a secondary colour, but a composite one produced by the blending of all the seven colours of the spectrum. On this basis, the whiteness of the goddess may be interpreted in another way. Every individual has his own peculiar light or angle of vision. Community life may therefore be likened, in the words of Shelley, to 'a dome of many-coloured glass'. The dispersed lights lead to one common origin, which is no other than the goddess of enlightenment herself. She has therefore been fittingly conceived in white, the source of all the different lights fused together.

If we could visualize this truth, in spite of the diversity of thoughts, there would be community of feelings; and the achievements of the head, instead of proving Frankenstein's monsters, would serve to stimulate and strengthen the heart, thus producing balanced personalities and ushering in the millennium so eagerly longed for by suffering humanity.

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KARMA-YOGA IN THE VEDAS—2

By Dr. Abinash Chandra Bose

(*Continued from previous issue*)

IV

Corresponding to the *brahma-kṣatra* union on the social plane, there is the Vedic ideal of *brahmacarya-gārhasthya* combination in individual life. The Vedas want that everyone should be a Brāhmaṇa before he starts on his life, by passing through the discipline and education that the student receives at the *āśrama* of the teacher. It is said, 'The king protects his state by *brahmacarya*', 'The maiden receives a youthful husband by *brahmacarya*', and so on. Whatever the family one came from, the *brahmacārin* was educated free, having, however, to beg in the neighbouring villages to keep the *āśrama* going (a custom that made the student fully conscious of his social obligations). Though detached from the city, the *brahmacārin's* was not the cloistered virtue, because he had to meet the people, including womenfolk, at their homes, and was put on his mettle in his dealings with them. He was trained to cultivate a filial or fraternal attitude towards women.

The sublimation of the sex instinct, an important part of the observance of *brahmacarya*, is believed by the Vedas to contribute to intellectual vigour, just as it is found to make for physical energy and valour. The subjects for studies included both spiritual science (*brahma-vidyā*) and political and military science (*kṣatriya-vidyā*) (*Chāndogya Upaniṣad*, VII. 1.2).

As everybody was required to be a Brāhmaṇa through *brahmacarya*, so was he expected to quit himself like a *kṣatriya* in the *gṛhastha-āśrama* (household life). The home was a state in miniature, with a dual rule, that of the man and wife (*dampatī*, two masters of the household). Or, rather, as Vedic idealism would have it, it was to be a state ruled over by a queen, instead of by a king. The newly married wife was told, as she crossed the threshold of her husband's home: 'Be a queen over your father-in-law, mother-in-law, sisters-in-law, and brothers-in-law.' 'Like a woman in the household, gracious to all' is a comparison for the Deity in the Vedas (*R.V.*, I.66.5). This exalted opinion about the woman is typical of the Vedas. They speak of the holy grace (*bhaga*, base of the terms '*subhaga*' and '*bhagavat*', the latter applied in later ages to the Deity) of the maiden (*R.V.*, I.163.8) and of her pure lustre (*varcas*) (*A.V.*, XII.1.25). They deify young womanhood in Uṣas. They find divine purity in the faithful and loving wife (*R.V.*, I.73.3; X.71.4). They worship the Deity as Mother. They appreciate the woman's intellectual attainments. The bride is invited to address the *vidatha*, religious assembly (*R.V.*, X.85.26), in which it was the ambition of sages to speak eloquently (*R.V.*, II.1.16).

The Vedic ideal is that of a monogamous union. The Ṛg-Vedic concept is amplified in the *Atharva-Veda*, which blesses the married couple thus: 'Join this couple, Indra, like a pair of *cakravāka* birds' (XIV.2.64). Modern observers have confirmed the Vedic idea of the existence of monogamy among birds.[1] The bridegroom uses two other significant analogies in an address to the bride: 'I am song (*sāman*), thou art verse (*ṛc*); I am heaven, thou art earth' (*ibid.*, XIV.2.71). In later Vedic literature, this address is desired to be repeated as a sacred formula by the husband seeking noble parenthood.

The Vedas compare the ideal home to a lotus lake (*puṣkariṇī*), and say that it is 'dec-

[1] It may also be noted that it is in bird life and not in animal life that the male and female co-operate in building the nest and feeding the young.

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orated and wonderful like the divine mansion' (*R.V.*, X.107.10). It is to be the sweet home, 'on which man sojourning contemplates and in which love abounds' (*Y.V.*, III.42). Man and wife have jointly to perform the ritualistic worship with united minds (*samanasā*), surrounded by sons and daughters (*R.V.*, VIII.31.8). Children, the link between the ancestors and future generations, receive tender care. *Marut devatās* are compared to 'children at play, having fine mothers' (*R.V.*, X.78.6). The Divinity has been spoken of as a child, whom the hymns of the worshippers kiss (*R.V.*, IX.85.11). The home had the sacred domestic fire (*gārhapatya-agni*), symbolizing divine presence. At this home, the guest, usually a sage, was treated as a god (like the mother and father).

The family formed a little republic. 'May your drink be the same (*samānī*) and your food be common,' says the *Atharva-Veda* to the members of a family, 'I bind you together with one common bond; united, gather ye round the (sacrificial) fire like the spokes of a wheel round its nave' (II.30.6). The Vedas use the prefix '*saṁ*' to indicate unity. The members of a family are asked to have unity of heart and mind (*sahṛdaya, saṁmansya*); to 'love one another as the cow loves the calf she has borne' (*ibid.*, III.30); and being 'unanimous and united in purpose, to speak words with goodness of heart (*bhadrā*)' (*ibid.*). The foundation of family concord is to be laid in the deep mutual affection of man and wife. The married couple pray to the Divine to 'unite their hearts' and 'bind them close' (*R.V.*, X.85.47). They are blessed to 'enjoy happiness together following *ṛta* and speaking *ṛta* (law, truth)' (*A.V.*, XIV.1.31).

According to the Vedic conception, the family serves as a prototype for the society as a whole. Like the members of the family, the members of the society, too, should live in mutual love and fellowship. 'Assemble (*saṁgacchadhvam*), speak with one another, and know one another's mind,' says the Ṛg-Vedic sage, 'a common purpose do I lay before you, worship with your common oblation' and 'common be your aim and your hearts united, your mind be one, so that all may live happily together' (*R.V.*, X.191). The *Atharva-Veda* begins this hymn with: 'Agree and hold together' (VI.64.1); in another hymn, it says: 'Let us have concord with our own people and concord with strangers' (VII.52.1).

The Vedas denounce the selfish man: 'One who eats alone sins alone' (*R.V.*, X.117.6). They encourage friendship: 'Give us a home, give us a friend (*mitra*)' (*R.V.*, II.11.14). The Deity is addressed as a 'household friend (*damunas*)' (*R.V.*, V.4.5); and they demand fidelity to the wise comrade (*sakhā*) (*R.V.*, X.71.6). The Vedas, which demand the self-determination of the individual, also want him to render due service to the collective life of the people. The Vedas describe an ideal son as *karmaṇya* (fit for work), *sādanya* (fit for the home), *vidathya* (fit for the religious assembly), and *sabheya* (fit for the political council) (*R.V.*, I.91.20).

V

It is in the context of the Vedic concern about the people as a whole and its collectivistic ideology that we can properly understand the significance of the Vedic *karma-kāṇḍa* or ritualism. It is formalized worship in terms of the Vedic text, believed to be the sacred revealed word, accompanied by the offering of libation or oblation in the sacrificial fire. We stated above how both the family and the society were attempted to be united through the common worship. The public worship was performed in the open in temporary structures that seem to have been well decorated. 'Adorn Him with the *yajña* (ritual), as they adorn a child (*śiśuṁ na*)' (*R.V.*, IX.104.1). Instrumental and vocal music was also associated with the *yajña*.

The *yajña* was believed to purify both heaven and earth (*R.V.*, I.133.1). The *yajña* came to be called *ṛta*, because it also had effect on moral life. Certain rituals were purificatory,

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and atoned for sins. With minor exceptions, the Vedas pray for happiness 'here and now'. 'Bestow on us today wide room and bliss (*svasti*)' is a Ṛg-Vedic prayer (IX.84.1); elsewhere the worshippers say, 'We have prevailed this day (*adya*) and won; we are made free from sin' (X.164.5). The ritual asserted the Vedic values: the *soma* libation is desired to flow 'speaking *ṛta*, speaking truth, performing truthful acts, speaking faith (*śraddhā*)', as it is 'poured with words of *ṛta*, with *satya*, with *śraddhā*, with *tapas*' (*R.V.*, IX.113.2,4). The followers of *rāja-yoga* who objected to the *karma-kāṇḍa* were right, in so far as the rare souls capable of success in that path were concerned; but the more fruitful pursuit for the masses of people was the formalized worship performed before them by qualified priests, who were often sages from the forests. The *soma* libation poured in streams of *ṛta* was expected to Aryanize all (*R.V.*, IX.63.5).

The Vedic offerings are made to the *devas*, manifestations of the Absolute on the relative plane in terms of *vibhūti-yoga*, sons of Brahmaṇaspati (Lord of the Vedas) as the Vedas call them (*R.V.*, II.26.3). A Ṛg-Vedic sage, speaking of the 'generation of the gods', 'so that one may see them when these hymns are chanted in a future age', traces their origin to an earlier age, when Brahmaṇaspati created existence out of non-existence. 'Dakṣa (active Power) was born of Aditi (Infinity), and Aditi was born of Dakṣa', and 'after her were born the blessed (*bhadra*) *devas*, sharers of immortal life.' 'They stood in the deep closely clasping one another', and 'thence, as of dancers, a thick cloud of dust (*reṇu*) arose', 'when they caused all existing things to grow' (*R.V.*, X.72). *Devas* are therefore divine manifestations on the relative plane. The *Ṛg-Veda* says that they enjoy the offerings all together (*saṁ-janana*) (X.191.2), and that 'the sages speak of the One Reality in many ways' (I.164.46), indicating the unitary concept of Divinity behind them. So man calls one deity by the other's name (*A.V.*, X.7.31).

The *Bhagavad-Gītā* connects *karma-yoga* with the *devas* (III). Śrī Śaṅkarācārya, too, thinks of Īśvara on the relative plane, as distinguished from the absolute Brahman. He is reminiscent of the defence of *karma-yoga* in the *Yajur-Veda*, which says that 'all this should be understood as inhabited by the Lord (*Īś*)' and 'performing action here, men should wish to live a hundred years' (*Y.V.*, XL.1,2). (Do the Vedas suggest that, like the home of man inhabited by the Deity, the universe, too, is inhabited by the Lord of Creation?) The Vedic *devas* are not individualized gods of polytheism. They are perfect embodiments of spiritual values and 'are never remiss' (*R.V.*, X.66.12). In typical Vedic style, they are described as 'not clothed, yet not naked' (*avasanāḥ anagnāḥ*, *R.V.*, III.1.6), placing them beyond the categories of ordinary knowledge and establishing *karma-yoga* on the same spiritual foundation as other *yogas*.

One argument against *karma-kāṇḍa* is that it is exclusively an expression of desire for material things and for heaven. Possibly, at the time the *Bhagavad-Gītā* was written, it was so. But the fact cannot be ignored that, of more than twenty thousand *mantras* of the four Vedas, the one *mantra* that has been preserved in the memory of the society as a whole, the Ṛg-Vedic *mantra* in the *gāyatrī* metre, asks neither for material things nor for heaven: it is a meditation (*dhīmahi*) on divine glory and a prayer for the rousing of *dhī*, the intellectual power, the inner light in man to guide him along the right path in life.

The people who carried on the oral tradition of the Vedas may have been amply rewarded for their labours in early ages by public veneration and liberal *dakṣiṇas*, the priest's fees; but hard times followed during foreign invasion and occupation. Still, in poverty and privation, and often surrounded by hostile forces, they carried on their great self-appointed task. To do so for millenniums is almost a superhuman act of faith, unequalled in human history. This faith is a measure of the power of the mighty words they repeated from day to day,

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generation after generation, and of the spirit that informs those words.[2]

VI

The difference between the Vedic and the later outlook on life has attracted much notice. The Vedic zest for life came to be replaced by a distressing sense of the hollowness of earthly things. The integral personality of the Vedic man, comprising both body and soul, became a split personality, body being found to be an enemy of soul. *Tapas*, the creative fervour, turned into a process of self-mortification. No longer would a penitent worshipper seek 'atonement for sins against the gods, sins against men, sins against the fathers, and *sins against myself* ... committed knowingly or unknowingly' (*Y.V.*, VIII.13). Ambivalence came to rule the mind; people indulging in worldly pleasures found a compensation by denouncing the world. The Vedic unitary society of four functional groups (*varṇas*) gave place in later times to a federal society of innumerable hereditary castes, some of them being obviously transformations of tribes, local or foreign. Under Buddhism and post-Buddhistic Hindu ideology, the function of the Kṣatriya with his militant career was attempted to be eliminated from the social scheme. Buddha wanted to replace hereditary Brāhmaṇas by new Brāhmaṇas, earning their status by the renunciation of the world and by asceticism (*Dhammapada*, 26). The process resulted in the admission of many Kṣatriyas and others to the new order. When Buddhism was absorbed in the parent body, most of these neo-Brāhmaṇas presumably joined the old Brāhmaṇa ranks, though some of them did so as sub-castes. It was not surprising therefore that the new law-givers declared that society consisted of only Brāhmaṇas and Śūdras.

The householder's life, too, suffered in status in later ages. The acquisition of political power and wealth by man was reflected in the subjugation and exploitation of the weaker sex. The woman, the centre of the Vedic home—'the wife is the home', says a Vedic poet (*R.V.*, III.53.4)—also suffered in her prestige, owing to the ascetic rejection of the householder's life. No wonder that the new lawmakers should disqualify the woman for the study of the Vedas or the pursuit of the Vedic learning, and that the concept of the dual mastery of the household by man and wife (*dampatī*) should be substituted by the doctrine of the husband becoming the master and lord and god to the wife.

It is not without interest that Kālidāsa, the Vedic revivalist, emphasized both the function of the Kṣatriya and the dignity of domestic life in his great poems and dramas. The Vedic ideal was well interpreted by the Purāṇic concept of divine parents (Kālidāsa's '*pitarau*') with a family of two sons, one a Brāhmaṇa (Gaṇapati in the Vedas is a descriptive term for Brahmaṇaspati, lord of Brahman or the Vedas), and the other a Kṣatriya (Kārttikeya, or Kumāra of Kālidāsa, resembles the Vedic Indra, as a destroyer of the demon enemy of the *devas*).

In later times, a note of fatalism was struck by the doctrine of *karma*, apparently unknown to the Vedas, which finds man passing through a number of lives, carrying with him unseen (*adṛṣṭa*) the residue of his actions, and accounting for them by happiness or misery in succeeding lives. A certain passivity overtook the popular mind, and evil was facilely rationalized as an effect, of which the cause was to be traced in the *karma* of a previous life. This brought to the people a sense of predetermination, which had a paralysing effect on their will. All this worked against the Vedic faith in man's power to be able to combat all evils. In fact, the epic flush on the face of man in the

[2] It is not without significance that Emperor Aśoka, when naming the holy men of his realm in his stone edicts, mentions the Brāhmaṇa first and then the Buddhist Śramaṇa. It may be recalled that the Vedic sage, while going out to 'speak the sacred word' to his 'own people and to the stranger', prayed to be 'dear to gods' (*priyo devānām—Y.V.*, XXXV.2), an expression found in Aśoka's stone edicts, describing the preaching monarch himself.

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Vedic age passed away, leaving behind an infinite sadness that came with the anguished realization of the tragedy of life—the misery of decay and disease, the cruel depredations of death, the triumph of vice and injustice over virtue, the sudden subversion of happiness and peace, and other similar evils grimly stalking the earth. Many in revulsion fled the world in search of the cessation of pain. Negation of life became the watchword of religion. Even apologists for *karma-yoga* tolerated the world as a necessary evil, counselling people to go through the routine of life without taking any initiative, without hope, and with stoical nonchalance.

But, in spite of this mood of depression and despair, the Vedic tradition persisted in the lives of people. It was in evidence in the career of the Kṣatriya heroes of India, nurtured by the stories of the *Rāmāyaṇa*, the *Mahābhārata*, and the Purāṇas (though sometimes quite anti-Vedic), all of which supported the heroic ideal of life. The masses of people, too, had their firm hold on the essentials of *dharma*, and swore by them. The Vedic line of sages, too, remained unbroken, though often they worked in silence and obscurity. But, occasionally, some of them emerged out of this silence and obscurity with a dynamic programme for the regeneration of the world, with the Vedic concept of gathering the people together (*loka-saṅgraha*) in collective spiritual effort, so wonderfully illustrated in the career of the great Śaṅkarācārya. Thus, in spite of the mood of depression and the destructive intellectual forces working from within and without, the Vedic tradition has persisted, and the Vedic religion and culture has lived with a vitality that has been the wonder of all students of religion. The Vedas were sealed books for many centuries, but not altogether so; for, as late as the fourteenth century, Sāyaṇācārya wrote his famous commentary on them, which, though often anachronistic, has given the key to the interpretation of the Vedas.

The Vedic *jñāna-*, *rāja-*, and *bhakti-yogas* have been substantially preserved both in theory and practice. The Vedic *vibhūti-yoga*—the approach to the Divine through the beauty and splendour of the universe, contemplating the glory of universal Nature, like the dawn, the sunrise, the night, etc.—has found an interesting substitute in the contemplation of the beauty and glory of the land of India through the establishment, by gifted men, of sacred shrines in some of its loveliest spots. But *karma-yoga* of the Vedic conception has received a great set-back. The approach to the Divine by giving a full account of the *vibhūti* or glory that is in man in the form of wisdom and courage, supported by a consciousness of the perpetual presence of Divine grace, and by trying to deserve it through the development of his own inner strength—this Vedic view of *karma-yoga* has not received general acceptance.

Across the centuries, the Vedas assert to man: 'Manliness is really thy strength.' Not to withdraw from the world, but to 'go forward, be fearless, and fight', with an unbending resolve to force on matter the yoke of the spirit—to make *satya* and *ṛta* prevail over the hostile impulses of animal life, to make *tapas* and *vrata* as well as *medhā* and *sahas* build institutions, laws, states, and a happy world-life—this is what the Vedic *karma-yoga* requires of man. It arouses not a selfish desire for individual release from the pain of existence, but a heroic will to collective well-being, here and hereafter, as is prayed for through the grand *yajñas* that are described in the *karma-kāṇḍa* of the Vedas.

Karma-yoga is put on its mettle to find a solution for the ills of life. We have a noble prayer for the man of pure knowledge: 'Lead me from unreality to reality, from darkness to light, from death to immortal life.' For the *karma-yogin*, we may find Vedic texts partly similar to this, but with a significant difference: 'Sages have discovered in the unreal a friend of the real' (*R.V.*, X.129.4); 'Even in blinding darkness, he finds a light' (*R.V.*, I.100.8, spoken of Indra); 'His shadow is im-

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mortal life and death' (*R.V.*, X.121.2, spoken of Hiraṇyagarbha, the Creator). To sustain its patience and indomitable energy, *karma-yoga* draws upon all other *yogas*. From the Vedic point of view, the different *yogas* with their specific points of view finally merge in one another. And not only does action find its consummation in knowledge (as the *Gītā* says), but knowledge, too, seeks a practical realization in terms of concrete action.

THE SĀṄKHYA DARŚANA

By Brahmachari Suryachaitanya

The word that is used in India to denote philosophy is *darśana*. *Darśana* means 'that by which (It) is seen'. It is the science by which the highest truth is seen and known. Hence in Indian philosophy, it at once indicates a religion and a philosophy. *Darśana* also means realization. Every system of Indian philosophy is looked upon as a *darśana*, since it helps us to realize the truth. This presupposes a theoretical knowledge of the truth, to realize which efforts are made. Hence *darśana* means a theoretical knowledge of the truth, as also the way leading to the realization of the same.

The Sāṅkhya Darśana derives its name from the word '*saṅkhya*', which may mean either intelligence (*buddhi*) or perfect knowledge (*saṁyag-jñāna*), or number. Either because this philosophy arrives at the ultimate truth purely by reasoning, which is a mark of intelligence, or because the knowledge preached is perfect, or since it unambiguously enumerates the ultimate cosmic principles, it is so known.

Sage Kapila is said to be the founder of this system. The story of his life is shrouded in mystery, though some argue that the Kapila of the *Śvetāśvatara Upaniṣad*, where it obviously refers to the 'red-eyed one' or Hiraṇyagarbha and not to the sage Kapila, or the Kapila of the *Mahābhārata* or the *Bhāgavata*, who, according to them, are identical, is the author of this system. He is believed to have lived about the sixth century B.C.

It is supposed to be the oldest philosophical system of India, and there are people who try to find the germs of its philosophy even in some of the ancient Upaniṣads. Maybe, it was at first an independent thought running parallel to the Upaniṣads. But later on, when the latter's influence became overwhelming, it imperceptibly glided into the same channel. Be that as it may, it is doubtless a very influential system, and has greatly affected later Indian thought.

Unfortunately, all the original works of the author-trinity of this system (Kapila, Pañcaśikha, and Āsuri) have been lost,[1] so much so that the earliest available work, the *Sāṅkhya-kārikā* of Īśvarakṛṣṇa, is of as late an origin as the fourth century A.D. The works of Vācaspati, Vijñānabhikṣu, and Aniruddha are of still later origin.

The Sāṅkhya system is generally coupled with the Yoga system of Patañjali, the main difference between the two being the latter's acceptance of God, as against the former's non-acceptance. The two are so closely connected that the Yoga is often called the theistic Sāṅkhya. The Sāṅkhya presents before us the ideal, while the Yoga shows us the path leading to that ideal; the Sāṅkhya is philosophy, while the Yoga is religion; the Sāṅkhya is

[1] A small book named *Pañcaśikha-sūtram* has been printed in Calcutta. It is not known whether this is the original work of Pañcaśikha.

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theory, while the Yoga is practice. Hence there is sufficient reason to believe that the twin systems have originated from a common source, which must have contained the elements of both.

EPISTEMOLOGY

Every system of philosophy is based on certain fundamental concepts, and the most important of them is its theory of knowledge, which may vary from system to system. The accepted sources of knowledge range from a minimum of one in the Cārvāka system to a maximum of six in the Mīmāṁsā and the Advaita Vedānta.

The Sāṅkhya accepts only three valid sources of knowledge, viz. *pratyakṣa* (direct perception), *anumāna* (inference), and *śabda* (verbal testimony), as against the six adopted by the Mīmāṁsā and the Advaita Vedānta, since, according to it, the other three are included in the three enumerated above.

Pratyakṣa is the direct cognition of an object through its contact with a sense-organ. Thus seeing, hearing, smelling, touching, and tasting, all come under *pratyakṣa*. When we see a table, it produces certain modifications in our sense-organ, which are analysed and synthesized by our mind. The activity of our mind and the sense-organ induces our intellect (*buddhi*) to assume the shape of the table. Since the intellect is an unconscious principle, it is unable to perceive the table by itself. But, it being the purest instrument, the consciousness of the self (Puruṣa) is reflected in it, and thus the unconscious modification of the intellect into the shape of the table becomes a conscious perception.[2]

Anumāna is the inference based on the knowledge of the coexistence of a mark and the object in which the mark inheres. The existence of the mark and the object by themselves, or their mere coexistence in one case, will not suffice for inference. Inference is possible only when we know that an invariable relation exists between the mark and the object. The most common example that is given for *anumāna* is the inference of fire by seeing smoke. If a hill is smoky, it is inferred to contain fire, since we know that smoke is *always* associated with fire.

Śabda is the incontrovertible verbal statement of authoritative persons, and it is not confined to the scriptures like the Vedas only. But the Vedas, being uncreated are absolutely free from all defects, to which man-made products are subject; hence the Vedas are given the highest place. They are the only authority regarding supersensuous things, which cannot be known through *pratyakṣa* and *anumāna*.

THEORY OF CAUSATION

The theory of causation, Satkāryavāda as it is termed, is the bedrock of the Sāṅkhya metaphysics. That which exists (*sat*) has become the effect (*kārya*)—that is what it means. Conversely, the effect pre-exists in the (material) cause. Pot pre-exists in clay; cloth, in the threads; and ornaments, in gold. The Sāṅkhya advances quite a few arguments in favour of this doctrine. Let us examine them one by one.

1. That which does not exist can never be brought into existence, try however you may. Thus, oil can never be got out of sand. Man can never grow horns. If the effect did not pre-exist in the cause, no amount of effort could produce that effect. Hence the effect pre-exists in the cause.
2. To produce a certain effect, only *its* material cause is to be sought for. Thus, to get curds, one seeks milk and never water. If there were no such causal re-

[2] This is one view. But there are others who hold that there is a reciprocal reflection of the modified intellect in the self resulting in perception. The necessity of explaining the experience of pain and pleasure by the self induced them to hold this latter view.

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lation, anything could have been produced out of anything else. Gold could have been produced out of grass, or silver, or sand, or dust. Hence the effect pre-exists in the cause.

3. Every cause produces only that effect of which it is capable. Thus, clay can produce a pot, but never a cloth. Hence the effect pre-exists in the cause.

4. The effect is not really different from the material cause. Thus, a cloth is not really different from the threads which make it. If the cause exists, then the effect must also exist. Hence the effect pre-exists in the cause.

Satkāryavāda has two aspects. The first stresses that there is a *real* change when an effect is produced out of a cause, whereas the second holds that the change is only *apparent*. The former, known as Pariṇāmavāda, is favoured by the Sāṅkhya, and the latter, called Vivartavāda, is maintained by the Advaita Vedānta.

PRAKṚTI AND PURUṢA

Prakṛti: The Sāṅkhya is a philosophy of dualistic realism. It admits of two ultimate realities, Prakṛti (matter) and Puruṣa (spirit or soul or self), whose existence is sought to be established through reasoning alone. The following are the proofs that the Sāṅkhya advances to establish Prakṛti:

1. All the objects of this world are seen to be limited and finite. Therefore, there must be something which is unlimited and infinite, out of which all these have sprung up.

2. By seeing the *liṅga* or the mark in the effect, the cause can always be established. Thus, when we see a young *brahmacārin* engaged in religious rites, we can infer that his parents are Brāhmaṇas. Similarly, since all the objects of this world have the threefold characteristics of pleasure, pain, and indifference, we can infer that there is a common root cause which also has the same three characteristics.

3. All effects proceed from the activity of some cause, which contains their potentiality within itself. The world of objects, which are effects, must therefore be implicitly contained in some root cause.

4. In this world, we see that there is a distinct division of cause and effect. What the effect can do, the cause cannot, and *vice versa*. Hence there must be a final cause different from all these effects, and out of which they have been produced.

5. Whatever is produced must also be destroyed. But destruction means going back to the cause. Since all objects of this world are created, they must also be destroyed, and there must be an ultimate ground to which they return after destruction, or better, dissolution.

What is the nature of this Prakṛti? It is the insentient uncaused cause, the matrix in which this universe of diversity is cast, eternal omnipresent power of tremendous potentiality, but too subtle to be perceived. It is the aggregate of the three *guṇas* (*sattva*, *rajas*, and *tamas*) in a state of equilibrium. It evolves and dissolves the world in a cyclic order. Its evolution and involution are teleological, and they are meant for the enjoyment of the Puruṣa, who has got into bondage by wrongly identifying himself with it.

Guṇas: The word '*guṇa*' has a threefold meaning. It means (i) quality or attribute, (ii) subservient, and (iii) strand or rope connoting bondage. In the Sāṅkhya, *guṇas* do not mean attributes, but the substance that constitutes Prakṛti. They are subservient to the ends of the Puruṣa, and, being intertwined like the strands of a rope, they bind the Puruṣa to the world. Since Prakṛti is imperceptible and since the *guṇas* constitute Prakṛti, they are also equally imperceptible, and their existence

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as well as their nature have to be inferred from the nature of their products, viz. the objects of this world.

All the objects of this world can be classified into three categories: (i) those that give pleasure, (ii) those that give pain, and (iii) those that give neither. Even the self-same object sometimes gives pleasure, sometimes pain, and neither at other times. This shows that there are three fundamental constituents of this world, whose natures are, respectively, pleasure, pain, and indifference. It is these that are named *sattva*, *rajas*, and *tamas*.

Sattva is light and bright; it is responsible for the experience of pleasure and happiness; and its tendency is always to soar higher and higher. It is *sattva*, again, that makes the intellect sharp and the sense acute.

Tamas is quite the opposite of *sattva*. It is heavy, and always gravitates towards the lower regions and veils the truth. It dulls the intellect and blunts the senses.

Rajas, which is in between these two, is a balancing factor, as it were. It is in perpetual motion, always exciting, and is responsible for all experiences of pain and passion.

The three *guṇas* co-operate like the constituents of a lamp, viz. oil, wick, and the flame, to evolve into this world.

Puruṣa: Though Prakṛti explains all things material, it cannot explain life, it cannot explain consciousness. Hence we have to admit of the existence of an eternal conscious principle side by side with Prakṛti. This principle is Puruṣa. His existence is proved in the following way:

1. All the things of this world are meant for the use of some living and conscious being. So, there must be someone who enjoys all this.
2. Prakṛti, made of the three *guṇas*, is heterogeneous, in opposition to which there must be something which is homogeneous.
3. No activity of this world takes place without the supervision of a conscious being. Hence there must be a conscious supervisor of all the activities of Prakṛti.
4. Some people are seen in this world to be trying for permanent liberation from all suffering and sorrow. Also in saints, seers, and saviours of mankind, we find an urge for liberating others. Such things are not possible for any product of nature or Prakṛti. Only a conscious being can do that.

If Prakṛti is unconscious, Puruṣa is conscious, consciousness being not an attribute, but his very essence. If Prakṛti is always active, Puruṣa is perpetually passive. If Prakṛti creates, Puruṣa enjoys what it creates.

Puruṣas are many, and the Sāṅkhya adduces the following arguments to prove the plurality of Puruṣas.

1. Since birth, death, and the sense-organs are allotted to all individuals severally, by the birth or the death of one, all are not born or do not die; similarly, the defect in one's sense-organ does not affect the sense-organs of the others.
2. All persons do not engage themselves in the same activity at the same time. Some are engaged in *dharma* and some in *adharma*.
3. Some are found to be *sāttvika* by nature and are happy and contented. There are others, of *rājasika* and *tāmasika* natures, always greedy, restless, and unhappy.

If there were only one Puruṣa as some contend, how could the above-cited be possible? Hence the souls or Puruṣas must necessarily be numerous, nay, infinite in number.

EVOLUTION

In order that the Puruṣa may witness his several modifications, as also to help liberate himself from bondage, Prakṛti evolves itself into

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this world. By undergoing various experiences in this world, the Puruṣa gradually realizes his true nature and gets liberated.

Prakṛti is blind, and Puruṣa is inactive. As such, how can this teleological evolution proceed out of them? Just as a lame man and a blind man can co-operate with each other to move out of the wild forest in which they have been trapped—the lame man guiding the blind man who carries him—Puruṣa and Prakṛti co-operate with each other to evolve this complex world. Their conjunction is not a real conjunction, but an effective one. Just as thought moves the body, the proximity of the Puruṣa moves Prakṛti to evolve itself.

Before creation begins, the three *guṇas* constituting Prakṛti will be in a state of equilibrium. The presence of the Puruṣa upsets that equilibrium, and a tremendous commotion sets forth in the bosom of Prakṛti. Then the preponderance of one and subordination of the other *guṇas* in different proportions will ensue, which will result in the orderly evolution of this world.

Out of the twenty-three cosmic principles that evolve out of Prakṛti, seven are 'productive-products',[3] and the rest, products only.

The first evolute in the order of evolution is *mahat* or *buddhi*. It is intelligence characterized by determination. Out of that is produced *ahaṅkāra* or egoism, the pride and conceit of individuality. It is the feeling that 'I alone preside, and have power over all that is perceived and known, and all the objects of senses are for my use', and so on. Out of the *sāttvic* aspect of *ahaṅkāra* proceed the mind, the five sense-organs, and the five motor-organs. Out of the *tāmasic* aspect of the same are produced the five subtle elements which, in turn, give rise to the five gross elements of earth, water, etc. It should be remembered that it is *rajas* that is responsible for activating the other two *guṇas* and that the Puruṣa is associated with evolution at every stage, right from the *mahat* up to the last created object. All other objects of the world are produced out of these twenty-four fundamental cosmic principles.

[3] A 'productive-product' is one which is itself a product of evolution and is responsible for further evolution. For example, sugar is a 'productive-product', since it is the product of sugar-cane and is responsible for the production of peppermints. *Mahat* or *buddhi* (intellect), *ahaṅkāra* (egoism), and the five subtle elements of earth, water, fire, air, and ether are the seven 'productive-products'.

BONDAGE AND LIBERATION OF THE PURUṢA

Really speaking, the Puruṣa is neither bound nor is liberated, and has no transmigration. He is pure consciousness, absolutely unattached, and is the eternal witness of Prakṛti's modifications. But due to *aviveka* or indiscrimination, he identifies himself with *buddhi*, *ahaṅkāra*, and *manas*, where he is successively and successfully reflected. This identification is extended up to the stage where he feels himself one with all the aspects of the body-mind mechanism. Consequently, he assumes the authorship of many actions, good and bad, undergoes transmigration through the bodies of gods, men, and animals, experiences pleasure and pain arising out of contact with the sense objects, and, when the intensity of pain increases beyond certain limits, turns towards the means of release, through which he attains liberation once for all.

What is the way by following which complete emancipation is attained? It lies through the constant study and meditation upon the principles expounded in this *darśana*, finally coming to the incontrovertible conclusion, through direct experience, about the true nature of the self. It has been left to the Yoga system to work out the details of the path leading to liberation.

In emancipation, nothing new is attained. The Puruṣa just realizes his true nature, just what he has always been. He realizes that he is eternal consciousness, but there is no element of bliss or *ānanda* in him, as some are prone

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to say. In the final emancipation, there is complete and absolute cessation of all pain and misery, *but no positive joy or bliss.*

When he thus realizes his true nature, he sees through the trick played by Prakṛti, as a consequence of which Prakṛti withdraws itself from him completely—just as a dancer withdraws herself from the stage after playing her role—and no more creation takes place as far as he is concerned.

By following the prescribed path, the Puruṣa can realize his true identity even while enmeshed in the body (*jīvanmukta*), and the body continues for some time—even as the rotation of the potter's wheel continues after the pot has been made, due to the past momentum—after the fall of which complete and absolute emancipation (*videhamukti*) is attained.

THE PROBLEM OF GOD

The Sāṅkhya has no place for God. That is why it is often termed as Nirīśvara Sāṅkhya, as opposed to the Yoga system which goes by the name of Seśvara Sāṅkhya. The following are the arguments put forward by the Nirīśvara Sāṅkhyas in support of their doctrine of the denial of God.

1. God is pictured by the theists to be the creator of this world. But it has been conclusively proved that Prakṛti is the ultimate material cause, and hence the bringing in of another entity like God is quite unnecessary. Prakṛti, though unintelligent, creates this world spontaneously, just as milk flows unconsciously through the udder of the cow for the nourishment of its calf, or just as water of a river flows by itself.
2. Since the Puruṣas supply the necessary incentive to, and their *karma* guides the exact manner of, creation, the admittance of a third factor like God is unnecessary and impossible to maintain.
3. Moreover, no sane being can be supposed to have created this hell of a world, and if he has, he is no sane being, much less a god!
4. No one in this world is seen to act unless he has something to gain thereby. If God acts to create this world, what is His motive? If He had no motive, He would not have created; if He had, He becomes selfish thereby and hence no God.
5. Also, the belief in God is inconsistent with the distinctive reality and immortality of the Puruṣas. If the latter be included in God as His parts, then they should have at least some of His divine powers, which they do not have. If they are created by Him, they must be subjected to destruction. Hence, from all points of view, the conception is unnecessary and untenable.

CONCLUSION

Though the Sāṅkhya is considered to be the oldest philosophical system—even as old as the Upaniṣads—it has come in for quite bitter criticism at the hands of the other systems, especially the Advaita Vedānta, which considers it to be one of the chief adversaries. The criticism of the Sāṅkhya may be grouped under three heads:

1. The refutation of the theory that Prakṛti is the first cause of this creation.
2. The impossibility of creation in the manner stated by it.
3. The incongruity of the conception of a 'joyless' *mukti.*

1. *The refutation of the theory that Prakṛti is the first cause of this creation*: When one looks at this wonderfully well-designed world, one cannot help marvelling at the acute and enormous intelligence of the Being responsible for this creation. How can any sane man hold that a dead, inert being like Prakṛti, with not a ray of intelligence even by accident, can be responsible for this creation? Moreover, the

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Vedas, whose authority is valued highest even by the Sāṅkhya, implicitly declare that the first cause is an intelligent Being, when they attribute thinking, feeling, and willing to It.

Even granting Prakṛti this capacity to create, that its creation has a purpose behind it is ununderstandable. The stock example that the Sāṅkhya gives is that Prakṛti creates this world unconsciously even as the milk of a cow flows through its udder unconsciously for the sake of nourishing its calf. But in this example, the cow is a living and conscious being, which loves its calf, and not unconscious like Prakṛti. Again, it will not pass milk into its udder unless it sees the calf and the calf suckles it. Hence, Prakṛti as described by the Sāṅkhya cannot be the first cause of this world.

2. *The impossibility of creation in the manner stated by it*: A hypothesis should always be based on observed facts. Otherwise, it becomes a vain imagination. In this practical world of ours, we observe that anything that is made requires a maker apart from the material. The Sāṅkhya accepts Prakṛti as the material, but rejects a maker. Puruṣa does not come into the picture, since he is absolutely unattached in the process of creation. Hence it is against logic and common sense to say that the unconscious Prakṛti creates by itself.

Granting that Prakṛti does the whole of creation by itself, the manner in which it begins the process is highly controversial. Prakṛti, before it becomes modified, is defined as the condition of 'no-inter-reaction' among the three *guṇas*. But the very nature of *rajas* is to be active and to activate the other two. Hence, either Prakṛti as defined by the Sāṅkhya—as a condition of 'no-inter-reaction' among the three *guṇas*—cannot exist or creation becomes a continuous and eternal process with no respite, as the *guṇas* are always acting and reacting.

Accepting that such an 'internal quiet' is possible, what is the direct cause that sets the wheel of creation rolling? It cannot be the Puruṣa, by his very definition. Neither can it be *karma*, since that leads to begging the question. Moreover, *karma* is as inert as Prakṛti, and all the arguments advanced against Prakṛti will hold good for *karma* also.

Hence the Sāṅkhya solution for the problem of creation is far from satisfactory.

3. *The incongruity of the conception of a 'joyless' mukti*: Again, its conception of *mukti* or liberation is as queer as its first cause is illogical. It says that liberation is absolute deliverance from all sorrow, and does not consist of positive joy. In that case, what is the difference between a liberated soul and a rock? Whoever wishes to have such a joyless state? If it be said that what man longs for is really relief from pain and sorrow, we may say that unless man himself is of the nature of happiness, joy, and bliss, how can he desire for relief from pain and sorrow which are obstacles to the enjoyment of that inner joy?

Also, in the Sāṅkhya, there are a few contradictory and illogical statements. Sometimes the senses are listed as seven and sometimes as eleven. In one place, the subtle elements are said to be produced from *mahat*, and in another place, from *ahaṅkāra*. Again, what is described in *sūtra* 66 of Īśvarakṛṣṇa's *Sāṅkhya-kārikā* is out of tune with its own definition of Puruṣa and Prakṛti. On the whole, though the Sāṅkhya is logically inconsistent and unsatisfactory, its value as a system of self-culture for the attainment of liberation must not be underrated.

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ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 5

THE INDIVIDUAL SOUL IS AN AGENT.

कर्ता, शास्त्रार्थवत्त्वात् ॥२।३।३३॥

33. (The soul is) an agent, on account of scriptural (injunctions) having a meaning on that ground only.

The question is taken up whether the soul is an agent or not. The opponent holds that it is not an agent, but a mere enjoyer, and that Prakṛti alone is the agent, for the scriptures so declare. 'The soul neither slays nor is it slain' (*Ka. U.*, I.2.19); 'The *guṇas* of Prakṛti perform all actions. With the understanding deluded by egoism, man thinks, "I am the doer"' (*Gītā*, III. 27); 'When the seer beholds no agent other than the *guṇas*' (*Gītā*, XIV. 19); 'Prakṛti is the cause in the production of the body and the senses, while the soul is the cause in the experience of pleasure and pain' (*Gītā*, XIII.20). So it is clear from these texts that the soul is not an agent.

The *sūtra* refutes this and says that the soul is an agent, for only on that basis do the scriptural injunctions like 'he who desires heaven should sacrifice', 'one who desires liberation should meditate on Brahman', etc. have a sense. The scriptures prompt a person who desires certain things to perform certain acts, as a result of which he would realize what he desires. An intelligent self alone can have desires and not inert Prakṛti, and the scriptural injunctions can influence only a sentient being to action and not inert Prakṛti. So the individual self is an agent. *Kaṭha Upaniṣad*, I.2.19 means only that the soul is eternal, and it is not meant to teach anything about the agency of the soul. *Gītā*, III.27 means that the activity of the self in the state of bondage (*saṁsāra*) is not due to its own nature, but due to its contact with the *guṇas*.

उपादानाद्विहारोपदेशाच्च ॥२।३।३४॥

34. And on account of (the Śruti) teaching its taking (the organs) and wandering about.

'It, taking the organs, moves about as it pleases in its own body' (*Bṛ. U.*, II.1.18). This text, which describes that the soul takes the organs and wanders about in the dream state, clearly shows that it is an agent.

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॥२।३।३५॥

35. Also on account of (the scriptures) mentioning (the soul as an agent) with respect to action. If it were not so, the reference (would have been) of a different kind.

'Intelligence performs sacrifices, and it also performs all acts' (*Tai. U.*, II.5). Here 'intelligence' refers to the soul, thereby showing that the soul is an agent. It may be objected that the word 'intelligence' refers not to the soul, but to the internal organ (*buddhi*). In that case, the scriptures would have used the word not in the nominative case, but in the instrumental case, as 'by intelligence'.

उपलब्धिवदनियमः ॥२।३।३६॥

36. (There would be) no definite rule, as in the case of consciousness.

If the self were not an agent, but only an enjoyer, then the same difficulty that was shown in *sūtra* 32 with respect to consciousness would arise here also. If the soul were merely an enjoyer and not an agent, and Prakṛti alone were the agent, then, as all souls are equally connected with Prakṛti, all actions would result in the enjoyment of all souls or of none. Even if the internal organs be different in different souls, still as all the souls are infinite and all-pervading, they will be equally connected with all internal organs, and so there would be no distribution of results of actions.

शक्तिविपर्ययात् ॥२।३।३७॥

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37. On account of the inversion of the power (of enjoyment).

An agent alone enjoys the results of his actions. If the soul be a non-agent, and Prakṛti be the agent, then the results of actions would be enjoyed by Prakṛti and not by the soul. So there will be an inversion of the power of enjoyment. Further, if the soul be not an enjoyer, there would be no proof of its existence.

समाध्यभावाच्च ॥२।३।३८॥

38. And on account of the impossibility of *samādhi*.

If the internal organ were the agent, then *samādhi* would be impossible. For in *samādhi* the meditating person realizes his difference from Prakṛti. This experience would be impossible for the internal organ, inasmuch as it is a product of Prakṛti. So we have to accept that the soul is an agent.

यथा च तक्षोभयथा ॥२।३।३९॥

39. And even as a carpenter is both.

An objection is raised that if the soul is an agent, and as the instruments of action are always present, there would result eternal activity on the part of the soul. This *sūtra* refutes it and says that, just as a carpenter, though possessing the instruments, may or may not be active according to his desire, the intelligent self also is sometimes active and sometimes not, as it pleases it. On the other hand, if the internal organ were the agent, it would be constantly acting, as, unlike a sentient soul, it cannot perform or refrain from action according to its desire, since it is incapable of such a desire, being insentient.

Topic 6

THE SOUL IN ITS ACTIVITY IS DEPENDENT ON THE LORD.

परात्तु तच्छ्रुतेः ॥२।३।४०॥

40. But (that agency of the soul) is from the highest Lord, that being declared by the scriptures.

The question is raised whether this agency of the soul is independent or dependent on something else. The opponent holds that the agency of the soul is independent, for otherwise, if the soul were not a free agent, the scriptural injunctions will have no meaning. One who is free to do or not to do can alone be impelled by the injunctions and be liable for punishment and reward.

The word 'but' refutes this *prima facie* view, and the *sūtra* declares that the agency of the soul is dependent on the highest Lord, for the Śruti declares this. 'The supreme Lord, the Self of all, residing within all souls controls them as their inner Self'; 'He who dwells within the self, but is within it, ... and who controls the self from within' etc. (*Bṛ.U.*, III.7.22). The Smṛti also says the same thing: *Vide Gītā*, XVIII.61.

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः ॥२।३।४१॥

41. But according to the efforts made (by the soul) (the Lord makes it act); (thus only would) injunctions and prohibitions etc. be relevant.

An objection is raised that, if the agency of the soul is dependent on the Lord, scriptural injunctions and prohibitions will be meaningless. This *sūtra* explains the position by refuting this objection. The Lord makes the soul act by granting it permission, taking into consideration the efforts put forth by it; but action is not possible for the soul without this permission of the Lord. Though the Lord's permission is essential, yet the responsibility for the initial volition is the soul's; hence injunctions and prohibitions etc. have a scope. The text 'He makes those whom He will raise do good deeds' etc. (*Kau.U.*, III.8) does not mean that the Lord Himself makes man do good and evil actions, but it means that the Lord favours or rewards those who are resolved to be virtuous by aiding them in this resolve, and *vice versa*. He makes those who are resolved on evil actions take greater delight in such actions which take them downwards. 'To them, ever stead-

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fast and serving Me with affection, I give that *buddhi-yoga* by which they come unto Me' (*Gītā*, X.10); 'Those malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of *asuras* only in these worlds' (*Gītā*, XVI.19).

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

Under the caption 'At the Feet of the Holy Mother', we have been presenting to our readers serially the English version of select portions from *Śrī Śrī Māyer Kathā*, which is in two volumes in Bengali and contains the spiritual instructions received at the feet of Sri Sarada Devi, the Holy Mother, by some of her disciples. The section recorded by Swami Arupananda having come to an end, we begin with this issue the reminiscences recorded by Pravrajika Bharatiprana, who was formerly known as Sarala Devi. Our translator, as before, is Srimati Leela Mazumdar. ...

Priestly function is one of the noblest professions, if performed in the true spirit. Performed in the Pharisee way, it is debasing; performed in the way Sri Ramakrishna did it, it becomes ennobling. The priest, then, becomes the good shepherd that tends and leads many to Divinity. How Sri Ramakrishna accepted the profession of a priest at the Dakshineswar Kāli temple, and how he converted that into an opportunity to carry on the intense spiritual *sādhanās* of his divine life, is recounted in the article on 'The Paramahamsa and Priesthood' by Swami Chidbhavananda, Head of the Ramakrishna Mission Tapovanam, Tirupparaitturai, Tiruchi District, Madras State. ...

The worship of Sarasvatī, the goddess of knowledge and enlightenment, is prevalent all over India. In some parts of the country, it is observed in spring; and in some others, in autumn. 'The Significance of the Worship of Sarasvatī' is the subject of a short article by Sri Kailas Chandra Kar, B.A., B.T., of Shillong. ...

Dr. Abinash Chandra Bose, of Delhi, concludes in this issue his scholarly article on 'Karma-yoga in the Vedas'. ...

'The Sāṅkhya Darśana' by Brahmachari Suryachaitanya, of the Ramakrishna Order, is a clear and simple presentation of the essential concepts of the Sāṅkhya system of Indian philosophy.

SRI RAMAKRISHNA AND THE INDIAN CONTRIBUTION TO WORLD HARMONY

The *Vedanta for East and West* (Vol. VIII, No. 5, May-June 1959), published by the Ramakrishna Vedanta Centre, London, carries an article by Dr. Arnold Toynbee entitled 'Sri Ramakrishna and the Indian Contribution to World Harmony'. This article is the text of the address which the well-known historian gave at the Ramakrishna Anniversary celebrated in London early this year. Coming from an eminent scholar and historian of the standing of Dr. Toynbee, the views expressed by him in the article on Hinduism, in general, and Sri Ramakrishna, in particular, have a significance and a value which deserve our earnest attention. A few noteworthy extracts from Dr. Toynbee's article are given here for the benefit of our readers.

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'I have several things in my mind which I should like to put before you: firstly, ... one is deeply concerned, because religion is the most important concern of every human being who passes through this world. Secondly, religion knows no barriers of nationality. It may speak through a Hindu mouth or through a Christian one or through a Muslim one; but, if the message does truly come from the source of truth, it speaks to each one of us direct. Thirdly, this (latter point) is the special insight of Hinduism, and the special gift that Indian religion has to give to the world.

'Some of the religions that have arisen to the West of India are inclined to say, "We have the truth". Hinduism would not dispute this, but it would go on to say: "Yes, you have the truth; we have it too, but neither of us has the *whole* truth or the same piece of it. No human being ever can have the *whole* truth, because truth has an infinite number of sides to it. One human being will get one glimpse of the truth, another will get a different glimpse. The two glimpses are different, but both are illuminating. Also, two glimpses are *more* than twice as illuminating as one glimpse. Truth is one, but there are many approaches to it. These different views do not conflict; they supplement each other."

'This recognition of the many-sidedness of religious insight and experience was part of Sri Ramakrishna's message. It was also part of his life, because—if I am right—his life and his message cannot be distinguished from each other. He gave his message by living as he did.

'The goal of Sri Ramakrishna's life was union with God. Having been born in India as a Hindu, he approached this goal first along the Hindu road. Later, he approached it along the Muslim road and then along the Christian road as well. But all the time he was also a Hindu.

'A Muslim or a Christian might say: "You can't do that. You can't take our road unless you give up all others, because ours is the *only* right one." A Hindu will say: "I *can* take all these roads and many more, because they are not mutually exclusive."

'On this point, I myself believe that Hinduism has seen further into the truth than the Western religions have. I also believe that this Indian understanding of the truth is of supreme significance and value for the human race today (italics ours).

'Of course, it always has been, and always will be, right and good that we should appreciate and value other people's glimpses of truth as well as our own; but this is particularly important today, when the peoples of the world are facing each other at close quarters, armed with fearful weapons. In this situation, the exclusive-minded, intolerant temper is not *more wrong* than it has been in the past; it has always been as wrong as it could be, but today it is more *dangerous* than it has ever been. *The Hindu attitude is the opposite of exclusive-mindedness; and this is India's contribution to world harmony* (italics ours).

'Sri Ramakrishna was in this world for half a century: 1836-1886. Look up one of the conventional histories of India dealing with those years. You may not find the name Sri Ramakrishna in the index. You will find a lot about war and politics; the establishment of British rule over India; the Indian Mutiny. You will find something about economics; the digging of irrigation canals; the building of roads and railways.

'Now open a life of Sri Ramakrishna. Fortunately, he had a disciple who did for him what Boswell did for Dr. Johnson. This book is a very full record of his conversations, with a great deal too about his religious experiences, recorded at first-hand by an eye-witness. You will find that this book—it is called *The Gospel of Sri Ramakrishna*—mentions none of the things that fill the conventional history books about India in those same fifty years. ...

'Outwardly, his (Sri Ramakrishna's) life might seem uneventful. Yet in its own field—

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the field of religion—his life was more active, and more effective, than the lives of his contemporaries—Indian and English—who were building the framework of modern India in Sri Ramakrishna's lifetime. Perhaps Sri Ramakrishna's life was even more *modern* than theirs, in the sense that his work may have a still greater future than their work may be going to have. ...

'There can be few people alive today who are old enough to have known Sri Ramakrishna personally. Most of us today can know him only at second hand, in the way we know, say, Socrates or the Buddha or Christ or Mohammed. But we can measure his spiritual power, like theirs, indirectly by seeing the force and impetus of the religious movement which he set in motion.

'In history books written 50 years or 100 years from now, I do not think Sri Ramakrishna's name will be missing (not that it very much matters what does and what does not get a mention). Future histories of India and of the world will, I am sure, have much to say about the practical achievements of modern India. I am thinking particularly of the community development work. This is helping the peasants, in the hundreds of thousands of Indian villages, to realize that they can do something, by their own efforts, to make their lives better. Making them better means making them better materially as a means to making them better spiritually—and this brings us back to religion and to Sri Ramakrishna.

'One last word: Indian ideals and Western ideals are not mutually exclusive. There is room for them both, and need for them both. Put them together, and they will be able, between them, to do great things for humanity.'

REVIEWS AND NOTICES

THE SOMA-HYMNS OF THE ṚG-VEDA: A FRESH INTERPRETATION, PART I (ṚV., IX. 1-15). BY S. S. BHAWE, M.A., LL.B., PH.D. *Published by Professor G. H. Bhatt, Director, Oriental Institute, Baroda. 1957. Pages 105. Price Rs. 4.*

The Maharaja Sayajirao University of Baroda has started a Research Series which proposes to include 'a fresh interpretation and translation of the *Ṛg-Veda* into English, making use of the results of the Vedic research accumulated for the last twenty-five years and more' (Author's Preface, p. 6). The Reader and Head of the Department of Sanskrit now presents, as the third in the M. S. University of Baroda Research Series, the first fifteen *sūktas* of the ninth *maṇḍala* of the *Ṛg-Veda* with his notes, translation, two appendices, and index to words and phrases.

The self-appraisal of the Vedas—*anantāḥ vai vedāḥ*—may be applied not only to its traditional limitlessness, but also to the possibility of its interpretations. The age and nature of the Veda is such that we have to consider every new interpretation as a stepping stone to a better one, and so directly or indirectly every attempt in the line is heartily welcome, though they necessarily differ as the product of the mental climate of different authors. *Bhāṣyakāras* of old who openly admitted '*svapadāni ca varṇyante bhāṣyam*' cannot be accused of lack of linguistic fidelity beyond their admitted range. Illuministic interpretations side-step linguistic facts; and so they cannot satisfy the sincere, rigorous, painstaking scholar who aims at an exact understanding of the ancestry of each Vedic vocable and its syntactic potency in all available contexts by the process of comparison and valid inference. The greater the precision he aims at, the less presumingly certain he can afford to be.

Dr. Bhawe here gives a token of the new enterprise in Vedic exegesis. An honest attempt at 'a truer rendering of the original than what has hitherto been possible', a vigilant endeavour in making the interpretation 'truer to the language and spirit of the original', an increased attention to limit the imported content in the translation near zero, a decided prefer-

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ence of linguistic accuracy to poetic phraseology, greater utilization of pertinent data supplied by Pāṇini, Veṅkaṭamādhava, and Sāyaṇa than it has been the practice in academic Vedic research, a thorough examination of the work done by Western Indologists in the field and a bold departure from their findings when there are reasons for it, and new admission into the focus of Vedic interpretation linguistic facts revealed by recent researches into languages cognate to the Vedic—these are claimed by this publication as its specific features, and in a very large measure that claim is substantiated by the contents.

Appendix I gives a tiny sample of brevity and clarity in translation, and appendix II displays how even competent translators are consciously or unconsciously beguiled into *avyāpti* and *ativyāpti* in their task; how long and strong the tentacles of ignorance, prejudice, and oversight are; and how even gigantic intellectuals of Sāyaṇa's stature could not have gained the degree of clarity which redrafting, revision, verification, and collation on an extensive scale enable modern savants to achieve by pooling together resources from a very wide range extending over a wider area and longer period.

The reproduction of the text along with the translation would have made the volume complete for reference, and better typographic distinctiveness for the notes would have facilitated quick grasp of the speciality of the interpretation offered in this book. The volume is a welcome addition to the libraries that take interest in Indology and individuals who value precise scholarship.

SWAMI VIMALANANDA

MANU DHARMA ŚĀSTRA. A SOCIOLOGICAL AND HISTORICAL STUDY. BY KEWAL MOTWANI. *Published by Ganesh & Co. (Madras) Private Ltd., Madras 17. 1958. Pages xxviii+384. Price Rs. 15.*

This is a challenging book embracing two slightly different but connected topics. The work demands attention, first, for the recipe it gives for the ills of society—the doctrines of Manu in a refurbished form; and secondly, the claims of priority and antiquity made on behalf of this well-known traditional code.

The first part, entitled 'Manu's Social Theory', purports to 'present a connected, over-all picture of the teachings of Manu' (p. xi), and to find 'a foothold for the teachings of Manu in the modern garb of sociology in Indian education and for sociological point of view in the study of our past and in the planning of our future' (p. xiv). The second part, under the heading 'Manu: A Forgotten Page of Human History', has a separate Preface and Introduction, and it narrates 'the story of his (Manu's) impact on the world' (p. xiii), and the Aryanization of the world, amplified by a long array of citations, references, inferences, digressions, and conjectures.

The nine chapters comprising Part I are Introduction, Title of the Text, The Scope and Contents, Ideological Foundations, The Educational Institution, The Family-Economic Institution, The Political Institution, The Religious Institution, and Social Progress. The author has won his material on Manu from Bühler's translation of *Manu Smṛti* and presented analytically and descriptively the main topics of *Manu Saṁhitā*, comprising cosmogony, unfoldment of life, the nature of the soul, human personality, merit and demerit as progressive and retarding forces in life, the social mechanism and inner significance of *varṇāśrama-dharma*, elimination of competition by fixing social duty and status based on birth and fitness, respective functions of the leaders and members of family and State, marriage, training, good conduct, and allied topics, as seen through an understanding of the science of sociology. As an appreciative and complimentary presentation of the essential doctrines of Manu, this part forms the heart of the book.

Part II is, in a way, an Introduction to Part I, in so far as it tries to prove the universality of Manu through the theory of cultural diffusion. However, in these pages the author shows no sign of his faith in independent origin of similar cultures, to which modern sociology sometimes makes reference. The six telltale chapter heads of this part are: Introduction; The Āryāvarta, Sanskrit, and Chronology; The Aryans and Manu in the Far East; Manu in India, West Asia, and Europe; Manu in the East and South Asia; and Manu and Modern Thinkers. This part has a scope extending beyond the theme 'Manu', inasmuch as it is a portrayal of the spread of the Aryan Vedic Sanskrit—all practically identified—culture complex on the surface of our planet.

An idea of the historiographic perspective evidenced in the book may be gathered from the following: 'The Vedas are the earliest extant literature of the Hindus, as a matter of that, of the whole world, and the Manu Dharma Śāstra is contemporaneous with the Vedas' (p. 203). 'The countries now named Tibet, Mongolia, and Great Tartary were also considered by the ancient writers as India' (p. 205). The Vedas, Vedāṅgas, and Manu Dharma Śāstra were composed in this region called 'pre-Vedic India' (p. 205), who people spoke Sanskrit (p. 207). 'When the Āryans dispersed from their ancestral home in Central Asia, they took with them their Sanskrit language and literature which, among other parts, included the Manu Dharma Śāstra' (p. 218), which is 'the earliest, the best organized and planned struc-

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ture of social thought in the history of humanity' (p. 229). 'It is not improbable that the emigrant Āryans reduced the original Manu Dharma Śāstra from its bulky size of 100,000 to its present dimension of 2,600 verses or so, so that it could be easily carried in memory by the emigrants on their unknown journeys' (p. 219). Manu has been a highly honoured figure in the life of humanity long before Gautama Buddha 'who lived 2500 B.C.' (p. 352). He is 'the maker of civilizations since the time of recorded history of man' and 'the patron saint of social thinkers, philosophers, and planners' (p. xii). 'Contemporary of the Vedas, Manu enters the life of every nation through its heritage of social life and thought' (p. 14). The Laws of Manu, 'first written in India in the Vedic language ten thousand years ago', is referred to in a manuscript written and buried in a canister in the Chinese Wall in Mongolia and which was brought to London (p. 232). The author's troubles to trace the manuscript unfortunately failed, because none alive today could tell where it is now deposited. Manu appears in various countries in different onomastic disguises—Vivahant (Iran), Mina (Egypt), Minos (Crete), Manes (Ionia), and Moses (Palestine). All social thinkers in the West are Manu's intellectual offspring (p. 6). Hammurabi drew upon Manu, when he was preparing his code (p. 283), and the Justinian Code is indebted to Manu (p. 304). Roman, Germanic, Russian, Siberian, Scandinavian, and even English codes have been impressed by it—not to speak of the honoured place Manu has gained in Japan, Malaya, Burma, Champa, Cambodia, Indonesia, Bali, Ceylon, and Philippine Islands.

The spread of Manu is only a part of the diffusion of Vedic culture, which is elaborated side by side. Sanskrit learning had a seat in Babylon (p. 282). Chaldeans, Phoenicians, and Jews got their learning from the Brahmins (p. 282). Assyrians were quite familiar with Sanskrit, and had a deep-seated love for, and appreciation of, it (p. 284). The Hebrews knew Sanskrit (p. 288). The delta of the Nile was called Kardama-Sthāna, and there was a temple dedicated to Lakṣmī (p. 273); so also there was another Lakṣmī temple at Pompei (p. 301). Some of the findings of older authorities brought to light in these pages with approval are specially noteworthy. According to Kulluka Bhaṭṭa, Manu-Vina emigrated, till he came to the shore of Masra or Egypt (p. 270). Manu was the founder of the First Dynasty of Egypt (p. 272). 'In Sanskrit, Uṣ is fire or heat, and God is Īśvara' (p. 283), and Egyptian Osiris is 'a fire-enchanter'. Christ lived in India for a time; and the *Īśā Upaniṣad* some attribute to Jesus Christ (p. 306), who is mentioned also in the *Viṣṇu Purāṇa*. Sāyaṇa lived in the tenth century A.D. (p. 208).

Dr. Motwani mainly relies upon 'tradition and workability' to fix value for his theories about the racial and literary antiquities. He quotes many Western scholars who support his *parti pris* and declares his allegiance to those who have 'put up a valiant fight against the purely empirical, chauvinistic, partisan point of view adopted by the Sanskritists in the West led by Max Müller' (p. 211). The conclusions of archaeologists, ethnologists, and Indologists who have differed from him and who have collected their data and conducted their investigations under 'serious limitations' are rejected, because their findings are 'incomplete and partisan'. The arguments and conclusions of Indian Sanskritists trained by Western savants are not acceptable, because the latter could not have understood the psychology behind the Indian tradition, though they 'claimed omniscience' (p. 193). The author has drawn his own conclusions from their researches, but he has mainly taken the lead supplied by Madame H. P. Blavatsky, 'unquestionably the greatest Indologist the world has known' (p. 195), and Sri Aurobindo, whose realization of the wisdom of the Vedas as a living experience, mastery of Sanskrit, and outstanding interpretative ability render his pronouncements authoritative and preferable to the 'misleading interpretation' (p. 212) of the Vedas by the Westerners. The author's leaning towards illuminism and suspicion of academic researches are clearly disclosed by his emotional predilection.

The ordinary reader can find much useful knowledge in the first part of the book that helps the individual and society to grow to a higher stature in a smooth and divine way. But this beautifully printed book of over a hundred thousand words, meant to 'revive the teachings and the memory of Manu' (p. xvi), is a bouquet of flowers and leaves in which the personality of Manu is left in a charming confusion leaving only his fragrance, because the term 'Manu' here signifies not only one author or law-giver—'the only Teacher among the elect' (p. 14)—and an archetypal man, but also a species, an office, a mystic personality, and a principle. The book is dedicated to Manus of the past, the present, and the future; there are references to many Manus holding office in different ages; there is mention of Manu, the pre-Vedic archetypal man; there is allusion to Manu mentioned repeatedly in the *Ṛg-Veda*, a 'female Manu' (p. 301); and the Manu who is 'a living force in the life of every civilized human being that breathes on the face of this earth today' (p. 14)—a unity in diversity and diversity in unity.

The book contains five Appendices, three of which are extracts from Sri Aurobindo's writings, and two a short glossary and bibliography. But there is no index. Typography is excellent and format attractive.

SWAMI VIMALANANDA

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ELEVEN YEARS OF BIBLE BIBLIOGRAPHY. EDITED BY H. H. ROWLEY. *Published by the Falcon's Wing Press, Indian Hills, Colorado. Pages 804. Price $ 7.50.*

The span of human life is short, but the horizon of knowledge is ever increasing with the passage of time. Nevertheless, a seeker of knowledge is ever anxious to get it within the periphery of his view. The volume under review is a comprehensive bibliography of the books on the Old Testament covering the period 1946-56. Brief but penetrating notices of the works published, a valuable index subject-wise and author-wise, a short description of each title, showing the area of discourse and quality of each book included, and the classification of headings under which the books are listed in this admirable bibliography will undoubtedly fulfil a vital need of scholars and librarians alike.

We are sure, the book will serve as a companion not only to students of the Old Testament, but also to those carrying on extensive research work on Biblical studies. Moreover, it is a remarkable compendium of spiritual analysis, which by itself makes it a standard work of reference on the subject, worthy of being placed on the same shelf with the monumental *Cambridge Bibliography of English Literature.*

PROFESSOR SAMBHUNATH BASAK

JOURNAL OF A SCIENTICIAN. BY PIERO MODIGLIANI. *Published by Philosophical Library, 15 E. 40th Street, New York-16. Pages 136. Price $ 3.75.*

Here, an Italian settled in America and a practising scientist, and an industrialist, gives evidence of his rich imagination, love of humanity, and artistic temperament by writing very pleasantly, though often in a rather slipshod fashion, on various subjects from physico-economics to old bottles. His main theme seems to be an appeal for a closer relationship between science and general human happiness. In an age when the scientists tend to be mere technicians and tools in the hands of politicians, we need men like our present author and books like these. We hope to get a more serious book from the author in future on topics which he has touched very lightly in the present work.

DR. P. J. CHAUDHURY

A GANDHI ANTHOLOGY (BOOK II). COMPILED BY VALJI GOVINDJI DESAI. *Published by Navajivan Publishing House, Ahmedabad. Pages 96. Price As. 8.*

The volume under review is a collection of Gandhiji's sayings and writings on prohibition, basic education, government's duty to rural areas, *satyāgraha*, Truth, the aim of life, machinery, men and women, and the like. We need many more compilations of this type—let us call them handbooks of Gandhian thought—to save the Father of the Nation from over-zealous and unthinking admirers and 'disciples'.

PROF. S. B. MOOKHERJI

WHY KHADI AND VILLAGE INDUSTRIES? EDITED BY VITHALDAS KOTHARI. *Published by Navajivan Publishing House, Ahmedabad. Pages 88. Price Re. 1.*

Khadi and village industries occupy 'a unique and marginal importance' in our national economy. Hundreds of government servants are under training for the National Extension Service programme. They must have a general idea of Khadi and village industries and their how and why as well. The compilation under review will go a long way to enlighten the general reader, as well as the official cadre for the Community Development Project and the National Extension Service programme.

PROF. S. B. MOOKHERJI

SARVODAYA. BY M. K. GANDHI. *Published by Navajivan Publishing House, Ahmedabad. Pages 70. Price 40 nP.*

The brochure, attributed to Mahatma Gandhi, is, in fact, a collection of his writings on Sarvodaya together with those of some of the leading exponents of Gandhian thought. The inaccuracy is undesirable.

Sarvodaya (*sarva+udaya*), i.e. the good of all, is Gandhiji's own Sanskrit equivalent for what Ruskin wanted to communicate through that immortal masterpiece of his, viz. *Unto This Last.* Sarvodaya was the corner-stone of Gandhiji's philosophy since the days when he wrote his *Hind Swaraj* half a century ago.

Ends and means were equally important to Gandhiji. They were to him mutually convertible terms. Hence he sought to solve the problems of humanity by peaceful, non-violent means. He did not visualize the 'greatest good of the greatest number' at the cost of others, but the greatest good of *all.* Common men and women all over the world would welcome the Gandhian solution for the ills that afflict humanity today, and that way lies hope.

PROF. S. B. MOOKHERJI

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NEWS AND REPORTS

THE VEDANTA SOCIETY PORTLAND (OREGON), U.S.A.

Commemorative Service Held in Honour of Swami Devatmananda

In September 1958, a commemorative service was held at the Society in memory of Swami Devatmananda, who passed away at the Belur Math on the 8th August 1958. The Swami was the leader of the Vedanta Society of Portland for nearly twenty-two years. During this long period, he had gathered a large number of friends, admirers, and devotees for the cause of Vedānta in the United States. Genial, kindly, and sociable, the Swami had endeared himself to many because of the qualities of his head and heart.

Among the several friends and admirers of Swami Devatmananda, monastic and lay, who sent letters on the occasion of the commemorative service, regarding the Swami's work in America, were Swami Prabhavananda, Swami Nirvanananda, Swami Ashokananda, Swami Akhilananda, Swami Nikhilananda, and Edith B. Soule.

Those who personally participated in the function and paid tributes to the memory of Swami Devatmananda were the following: Swami Aseshananda, Swami Vividishananda, Mr. Ralph Thom, Mrs. Lotta Rader, Mrs. Agnes Swanson, and Miss Olsen.

The service ended by praying for eternal peace to the departed soul, and for divine help and guidance to work for the cause that was dear to the heart of Swami Devatmananda.

THE RAMAKRISHNA MISSION (CEYLON BRANCH), COLOMBO

The International Cultural Centre

Dr. Rajendra Prasad, President of India, laid the foundation-stone of the building to house the International Cultural Centre of the Ramakrishna Mission, at Colombo, on June 17, 1959. The Centre, when completed, would consist of an auditorium, a students' home, a reading room and library, and an international guest house, and would fulfil a long-felt need for spacious accommodation to carry on the ever increasing cultural and religious activities of the Colombo centre. The Government of India has given a grant of Rs. 75,000 towards the implementation of the scheme, and the Government of Ceylon Rs 25,000.

The foundation-stone laying ceremony was attended by a distinguished gathering of well over 2,000 people. After laying the foundation-stone, Dr. Rajendra Prasad addressed an open air meeting. In the course of his address, he feelingly recalled the visit of Swami Vivekananda to Colombo in 1897 after his triumphal tour of the United States of America and England, where he had spent nearly four years spreading the Indian message of peace and harmony. Dr. Rajendra Prasad said: 'Swami Vivekananda was a great savant and saint, and his sermons and preachings made an abiding effect on those who heard him. The Ramakrishna Mission, which was founded soon after (his return from the West), has a team of selfless workers pledged to a life of simplicity and piety. By propagating the gospel as enunciated by Paramahamsa Ramakrishna Deva and Swami Vivekananda, and enforced no less by their own example, the workers of the Mission have sought in India and in many a foreign land to bring members of the human society closer through service and by fostering the spirit of unity and harmony among all sections of human society.'

Speaking appreciatively of the work carried on by the Ramakrishna Mission in various parts of the world, he said: 'To be associated with the Ramakrishna Mission in any capacity and its activities in any country is an honour and a privilege which anyone subscribing to the high ideals of the Mission will greatly value. ... In the present age with its emphasis on show and glamour, one might wonder how a world-wide organization can survive by making a virtue of unobtrusiveness and apparent self-denial. But, in all earnestness, I would suggest that a movement does not necessarily live on placards and noisy tomtomming. The real soul of a movement is the spirit which animates those who are behind it, the depth of their convictions, and their devotion to the cause they have espoused. I would refer you to the great movements of the world which scaled the snowy peaks and crossed the deep oceans in ages when speed was measured only in terms of horses on surface and roughly-hewn canoes on the seas. Ideas and movements had then wings which even in the present supersonic age occasion surprise and admiration. The energy responsible for those achievements lay within human hearts, so that the absence of the present-day means of advertisement and propaganda could have no adverse effect on the progress of those movements.

'I venture to think that, though we are now equipped with an advanced and complicated machinery for the propagation of views and ideas, there is nothing which may be said to supersede, in importance, the inner faith and spirit of those engaged in work of humanitarian nature. For this reason, I have

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always had great respect for the Ramakrishna Mission. The spirit of dedication which is the chief characteristic of every worker of the Mission is, to my mind, its biggest asset, though advantages to be gained from material equipment have their own importance and should not be spurned.'

Before concluding his speech, Dr. Prasad said: 'Apart from rendering service to those who need it, such organizations do a lot, though silently and imperceptibly, to bring men and nations closer. Their ideal of humanitarian service serves to emphasize the basic unity of the human society. The importance of such work cannot be over-emphasized, particularly in modern times when tension threatens to become a part of human nature and a feature of international relationship. Therefore, the least that one can do is to encourage such organizations and to wish them well.'

PASSING AWAY OF SWAMI ATMABODHANANDA

With deep sorrow we have to announce that Swami Atmabodhananda, a trustee of the Ramakrishna Math, Belur (and a member of the Governing Body of the Ramakrishna Mission) and the President of the Ramakrishna Math (Udbodhan Office), Baghbazar, Calcutta passed away at 11-48 a.m. on Wednesday the 9th September. He was 68. For some years past he had been suffering from high blood-pressure and diabetes, and during the last few months had developed kidney trouble. Though at intervals he felt better as a result of careful medical treatment, his condition suddenly became very grave shortly before noon of the 9th. His consciousness did not fail him almost till the end, nor did ill health deter him from paying the closest attention, as ever, to the daily affairs of the institution under his care.

Known as Sri Satyendra Chandra Chowdhury in his pre-monastic life, Swami Atmabodhananda was born in the district of Mymensingh, East Bengal in the year 1891. Even in his boyhood he was devoted to the service of the poor and needy. Foreign domination of his country also pained his heart and attracted him towards ameliorating her condition. And a sense of the evanescence of life once drew him away to Hardwar. In the year 1914 he joined the Ramakrishna Mission Home of Service at Varanasi, and next year he was posted to the Advaita Ashrama, Mayavati.

During these years he had the privilege of coming in close contact with the direct disciples of Sri Ramakrishna. He was ordained into Sannyasa in 1920 by his guru Swami Brahamananda, the first President of the Ramakrishna Math and Mission. In the same year, the Advaita Ashrama Publication Department was opened in Calcutta and was entrusted to his charge. In 1926 he was made an Assistant Secretary of the newly formed Working Committee of the Ramakrishna Math and Mission at its headquarters, Belur. In 1929 he became Manager of the Udbodhan Office, and in the following year he was appointed President of that centre. Since then till the day of his passing away he was shouldering this onerous task. Concurrently, he was the Secretary of the Sister Nivedita Girls' School, Calcutta from 1929 to 1945. He was also prominently associated with several other institutions inside and outside the Order and greatly benefited them by his sound counsel. Incidentally, he was a trustee of the Advaita Ashrama, Mayavati from 1923 till the last.

Swami Atmabodhananda's devotion to duty, sense of responsibility, and administrative talent are worthy of emulation. He had an artistic taste in matters concerning publication. His kind and sympathetic treatment of all who came in contact with him, particularly his neighbours, will be long remembered with gratitude by them.

The void created in the Ramakrishna Order by his departure will be difficult to fill up. May his soul rest in peace!

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY PRAVRAJIKA BHARATIPRANA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

Varanasi

Wishing to be near the Mother during the Christmas holidays, Sister Sudhira took some of us to Varanasi. When we went to see the Mother, she spoke of various things and then asked after Jogen-Ma, adding: 'It is so sad that she could not come with us. She was very ill. The Master and the Mother (Goddess) have spared her. I was so anxious about her.'...

We spent a number of days at Varanasi, living in a separate rented house. One evening, as Sister Sudhira and I sat near the Mother, she said: 'Whoever has called upon the Master once has nothing more to fear. If one calls upon him repeatedly, he becomes compassionate; and so a devoted attachment comes into being. This love for love's sake should be hidden from all eyes. The *gopīs* of Vrajadhāma experienced it; they knew nothing but Kṛṣṇa. Nilakantha used to sing, "One must guard with care this jewel of love".' The Mother herself sang the song in such a sweet voice that it still rings in my ears. At the end of the song, the Mother said: 'How beautiful are Nilakantha's songs! The Master loved them. When he was at Dakshineswar, Nilakantha would sometimes come to him and sing. We were so happy in those days. All sorts of people would come to him. A regular joy-fair seemed to have opened at Dakshineswar.'...

One afternoon, the Mother picked us up at three to go and see the home for old women. As soon as we descended from the carriage on arrival, a young married woman came and took the Mother upstairs. All the old ladies placed flowers at the Mother's feet and bowed to her.

The Mother cried: 'What is this? These are all (holy women) living in retirement at Varanasi; why should they bow to me?'

The young woman said: 'Why, so they should, Mother. You are supporting them.'

'There are Viśvanātha and Annapūrṇā to do

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that, my child. I suppose you look after these old ladies?'

'Yes, Mother, as the Lord wills.'

'That is good. To care for these homeless old ladies is to care for the Lord. What a fine work these boys (of the Ramakrishna Mission) have built up!' The Mother asked after each of them, and inspected their rooms before we came back.

One evening, after returning from Sarnath, we went to the Mother's house and found her lying down with Radhu at her side. When the latter had listened to our description of Sarnath, she cried, 'Let us go and see it, Mother'.

The Mother said: 'How can I go, my dear? Have I any feet to carry me sightseeing? I can't even go to see Viśvanātha. I feel like going, too, when I see these people going, but my feet are useless. How can I go? Now I can do nothing. When my feet were strong, I walked all the way from our village to Dakshineswar. I was a great walker in those days. When we went to Vrindaban after the departure of the Master, I went everywhere on foot.'

One day, we went to the Mother's house and saw a woman sitting near her with a daughter of about ten or eleven years. The woman was very poor....She said: 'I am in great distress, Mother. You can just ask them (the monks of the Ramakrishna Mission) to do something for me.'

The Mother replied: 'I can suggest to them. They beg for money, you know, my dear. Who can keep count of the people they help? Must they not spend as they think best?' The Mother gave her a rupee and a cloth and said, 'Have your meal here today'. The Mother was on the terrace, and cooking was being done below. The woman said, 'My daughter remarks that the cooking is giving out a fine smell'.

The Mother said: 'Now, hear that! Should one speak like that? It has all to be offered to the Master.'

When *prasāda* was being served, the Mother gave direction for giving them plentifully.... When they had departed, the Mother said: 'Quite a number of people of this kind come to me and say, "Please ask your boys to help me". How can I ask them to do anything? Should they not act as they think best? Methinks, my dear, all the poor everywhere have collected here (in Varanasi). How can they cope with it all?...How hard they work! It all depends on His will, my dear. He knows what things He does and how.'

Another evening, when we went to see the Mother, she began to speak of Devabrata Maharaj (Swami Prajnananda) and Sachin (Swami Chinmayananda),[1] who had to go away all of a sudden.

The Mother said: 'Alas, Devabrata went away today. The government had promised to give help regarding the land next to the Sevashrama, but they objected to their presence; so Rakhal (Swami Brahmananda) asked them to leave. They are innocent as you know, but still they are dogged like this. The poor boys did not even eat before they left.'

Sister Sudhira replied, 'Brother and Sachin ate at our place, Mother, before leaving'.

The Mother cried: 'Oh, they did? I am so glad; I was upset about it.'

Sister Sudhira said: 'Wherever brother goes, they are after him. That is why he says, "Look, here are my in-laws! I must go and meet them".'

The Mother said: 'Yes, indeed, the nationalist movement ended long ago, but still they pursue him.'...

Udbodhan

It is Jagaddhātrī *pūjā* today. Devotees have been arriving since morning. They are cele-

[1] They were suspected of anti-government activities before renouncing the world. Sister Sudhira was Devabrata's younger sister.

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brating the *pūjā* at Jogen-Ma's house also. She came in the morning and left immediately after inviting the Mother. A disciple came and bowed to her saying, 'Mother, your humble son will be gratified if you graciously visit his home'. The Mother answered: 'Very well, I shall try to go in the evening. Please come then, I shall go if possible.'

We went to Jogen-Ma's place with the Mother at noon and paid our respects to the goddess. The Mother had taken no food all day, because of the *pūjā* at her own (village) home. When everything was over at about four in the afternoon, the Mother partook of the consecrated food and rested for a while.

The disciple then came to fetch her. The Mother said, 'He was so eager that I should go; I must pay them a visit'. The house was not far off. As soon as the Mother stepped down from the carriage, they washed her feet and preserved the water. It was a small, broken-down house. We bowed to the image and went inside. ...An old lady began to talk to her: 'Mother, please bless my son. He is so eager to celebrate this *pūjā*, but he has no proper house or anything. He has managed somehow all by himself.'

The Mother answered: 'He has done it all very nicely, indeed. Now that the Mother of the world has come to your home, your son will have his house and everything else. Your son is a good man and very devout.' ...

After we had returned, Nalini began to complain: 'What a house, Mother; there was hardly any room to sit. How ever did they manage to celebrate the *pūjā* in such a house?'

The Mother answered: 'What more could they do? They are poor, but they have brought the Mother to their home. He is a Brahmin and devout. The Mother in Her mercy has set foot in his home.' ...

The Mother was sitting in her room another evening. The Master's disciple Purna Babu was very ill; there was no hope. His mother had arrived. As soon as she saw her, the Mother cried: 'There she is, pestering me everyday to make him well! I know he won't live; still I have to say he will recover, only to comfort them.' ...To the old lady she said: 'What can I do, mother? Ask the Master. He will make him well.'

'You can do it if you like, Mother.'

'No, I can only let him know.'

Later, she said to us: 'The Master told them that he would not live if he married. She wouldn't listen to him, but married the boy off for fear of his becoming a *sannyāsin*.'

A few days later, the Mother, Jogen-Ma, and the others were resting after evening prayers. The Mother was dozing off, when she said, 'So Purna is dead, Jogen?' Jogen-Ma was astonished: 'Who told you so, Mother?' 'I was asleep, and thought I heard someone say so.' Jogen-Ma then said: 'Yes, he passed away in the evening. They did not inform you.' That evening, she spoke only of Purna Babu and grieved for him.

When the Master was ill at Dakshineswar, the Mother had cared for him. Later, the disciples brought him over to Calcutta for treatment. At this time, one day, Golap-Ma had casually remarked to Jogen-Ma, 'I think the Master is displeased with the Mother, and has gone away to Calcutta'. When the Mother heard this from Jogen-Ma, she took a carriage to Calcutta and, going to the Master, wept and said, 'Is it true that you came away here, because you are displeased with me?' The Master asked, 'Who said so?' 'Golap.' The Master was angry: 'What! She dares to say these things and make you weep? Does she not know who you are? Where is she? Let her come.' Then the Mother grew calm again and returned to Dakshineswar. Later, when Golap-Ma came to the Master, he rebuked her severely: 'What did you say to make her weep? Don't you know who she is? Go immediately and beg for her forgiveness.'

Golap-Ma immediately walked all the way to

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Dakshineswar and wept before the Mother: 'The Master is angry with me. I did not realize what I was saying.' The Mother said nothing, but laughed and patted her three times on the back crying, 'O Golap! O Golap! O Golap!'; and Golap-Ma was immediately comforted. She herself told me this story. . . .

In 1918, Golap-Ma fell seriously ill. It was then that I heard the Mother praying to the Master: 'O Master, make her well. I cannot live here without Golap and Jogen. How can I stay here without them?'

Then she said to us: 'Jogen and Golap know about all the stages of my life. Golap has no inhibitions, no conceit. And look at Jogen. In those days, she would fall into such deep meditation that, if a fly settled inside her eye, she was not aware of it. Those who pray for them are blessed indeed.' . . .

One evening, the Mother said to us: 'Do you know, everyone says that I worry about Radhu all the time, that I am too deeply attached to her? If there was not this attachment, this body would not have survived the Master. It is for the achievement of his own purpose that he has caused this attachment. When I grow indifferent to her, this body will not last.'

LEST WE FORGET OURSELVES

Na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ—Not by work, not by progeny, not by wealth (they have attained immortality). Some have attained immortality by renunciation.

—*Mahānārāyaṇopaniṣad*, XII.14.

I

A foreign dignitary who visited India a couple of years ago, after going round the country and seeing her various nation-building activities, said that the whole of India looked like a huge factory! Evidently, he must have been impressed by the giant strides that free India has taken in her industrial development during the short period of twelve years. True, anyone going round the country and witnessing the progress that India is making in building up a new economic pattern and a new social order is sure to be profoundly impressed by what he sees. There is an upsurge of a new life in every sphere, and vast developments are rapidly changing the face of India. In her two five-year plans, she has aimed at and executed large undertakings, the fruits of which are either already being reaped or will be reaped very soon. Adequate attention is being bestowed on almost every aspect of our socio-economic life; and within the limited resources at the disposal of the nation, schemes of work are being formulated and executed in gradual stages.

Ten or twelve years in the life of a nation is but a small period. But what has been achieved in this brief period, particularly viewed against the background of what India was on the eve of independence—with partition of the country and its tragic consequence of large-scale refugee relief and rehabilitation on the one hand, and the immense problem of Kashmir on the other—viewed against this background, it really called forth tremendous courage, vision, and ambition on the part of those who were guiding the destinies of the country. Starting with the most basic needs of our common people, viz. food, cloth, and shelter, up to the highly advanced pursuits of scientific research, everything is being directed towards the one purpose of conferring better material benefits to the nation, and is being undertaken with care and zest.

One may turn any side, or go to any part of

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the country, one will come across either a huge multi-purpose project, or a vast irrigation system, or a large-scale industrial enterprise, or an immense factory, where hundreds and thousands of people are busily engaged in our national reconstruction. Indeed, India looks like a huge factory!

One's heart is filled with joy to see that the nation is throbbing with a new life, and intense activity is visible everywhere. Men and money are being freely used to explore and exploit the natural resources that are scattered over the hills and planes, forests and fields of our vast territory. Life-giving waters are being brought to thirsty deserts, and man-made mountains are being built up to harness the irrigation-cum-power potential of mighty rivers, by the ingenuity of man. Fast communications have developed connecting the different parts of the country, bringing people closer to each other, and opening up wider opportunities to know each other better for mutual benefit and exchange of ideas. The political unity of the nation is being tangibly felt and visibly seen in the context of the new change that is taking place all over the country, notwithstanding the differences that are there in our regional peculiarities and characteristics.

Compared to what the country had been in pre-independence days, the progress that India has made today is something that even a robust optimist would have hesitated to conjure up. A country whose material resources had been systematically drained away, leaving her millions on the verge of poverty, has begun to march ahead with faith and determination, and is taking long strides towards progress and prosperity. Hardly twelve years have passed; and within this short period, her all-round progress has been phenomenal, which has impressed the people all over the world. India has become, as it were, a model for many under-developed countries in Asia, Africa, and South-East Asia, which have become politically free only recently. India has men and women of talents and vast natural resources. What she requires now, so far as her material advancement is concerned, is the proper and intelligent use of those talents and resources by means of honest and hard labour.

India is on the march. After a long period of political hibernation, which was forced on her by historical circumstances, she has emerged out to take her rightful place in the comity of nations and to contribute her mite to the general welfare and prosperity of mankind.

Looking at this physical aspect of India, we feel justly proud. It is a very hopeful and impressive picture of India, indeed. It does not require a prophet to foresee that, at the pace she is advancing today, she will very soon become economically viable and stable, and her people can look forward to a bright future so far as their material needs are concerned. That is assured by the way the plans are becoming successful and yielding fruits.

II

At this juncture, when every effort is being directed in full blast towards her national development, India cannot afford to neglect the need of the spiritual regeneration of her people as well. This is the time for India to pause and think. She must lay due stress on the spiritual values to be pursued by her people, and plan for their spiritual growth *pari passu* with their material development. For, if this aspect of her reconstruction is overlooked, and all the energies of the nation are bent only in the direction of the social and economic aspects, then India, too, may go the way of the other countries which have pursued only material values and neglected the moral and the spiritual. In the absence of the soul-purifying influence that flows from the pursuit of spiritual values, their social body has become afflicted with diverse kinds of unwholesome and debasing evils.

India should take care that those evils do not creep into her body social, by working intelligently and with foresight. The spectacle

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that the other countries present seems to point out that if one concentrates one's energies only on the acquisition of material wealth and physical comfort, one's soul becomes impoverished and weak. As the country advances outwardly, making enormous progress and amassing great wealth, its soul becomes poorer in spiritual worth, and fails to offer succour and solace to her people in times of distress and difficulty. On the one side, there is affluent prosperity flowing over their land; and on the other, there is the distressing impoverishment of the spiritual essence in man.

In the background of such a situation, when we turn to the picture of India that is in the making, a few questions would naturally arise in our mind. Is it that the material regeneration of a country must invariably lead to the moral degeneration of its people? Is the latter inevitable in the context of the former? Should it be that, as a nation progresses materially, evils should creep into individual and social lives as a matter of course? Must the two always coexist and go together hand in hand? Cannot man acquire wealth and happiness and at the same time be moral, just, and pure? Cannot a society or a nation materially prosper, with all scientific knowledge and technological advancement, and at the same time be free from all the moral and social evils? What is the answer?

India's answer is and ought to be that such an ideal of life, where material prosperity can be combined with justice, morality, and equity, is possible, and should be the aim of every individual and every society. That had always been the aim of her life, national as well as individual. She had always held the view that man, while he pursues the social and economic values for building up a healthy and prosperous condition of life for himself and his fellow-beings, should acquire everything through just and fair means. Morality was the basis of the social structure. Anything that was not done according to the accepted code of moral conduct was looked down upon and censured in no uncertain terms. The whole of society would come down upon that group or that individual who resorted to unjust and immoral ways to grow rich. The rod of *dharma* (*daṇḍa*) was ever watchful, and regulated the conduct of men and women. The entire scheme of life was so planned and directed that the sense of justice and fair play grew spontaneously in the minds of men and women. And for the recalcitrant, the disloyal, and the wayward, the rod was not spared, and the hand of law came down upon them heavily, inexorably, and without mercy.

Herein lies the lesson that India has to relearn in the context of what is happening at present in the fields of her social and economic development. If she is to grow up according to her genius, she has to recapture those ideals which have sustained her through thousands of years. If she remains true to those ideals, she will not only grow more prosperous, but will also have a future more glorious than the past. If, unfortunately, she forgets those ideals and values which have coursed through her veins for centuries, she will cease to be herself with her own characteristic way and goal of life; she is not going to be the India of what her great sages and seers had visualized her to be. We must therefore be very vigilant, lest we forget ourselves.

Amidst the cloud of dust that has been raised by the intense activity that is going on in full swing all over the country, and in the enthusiasm and ambition of our leaders to provide better conditions of life for our millions as quickly as possible, the vision of the nation as regards the basic approach to life's problems and attitudes seems to have become somewhat blurred. But when the dust settles down—and it must settle down soon—when there is time and opportunity for calm thinking about both the past and the future of India, it is our firm belief that the nation will not proceed on a wrong path, but will realize her ancient values and restore them to their respective places of respect and importance.

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In this important work of national reconstruction, in which we must aspire to bring about a harmony between modern scientific attitude, mood, and temper with the spiritual genius of India, we can take a valuable lesson from the experience of the so-called scientifically advanced and highly industrialized countries of the world—a lesson to avoid the pitfalls in which they find themselves trapped. The experience of others may help us in two ways. If their experience has been good and made them better morally and spiritually, we can emulate them. If the contrary is the case, we can avoid the wrong steps taken by them and be wary with regard to our plans and programmes.

What is their experience, as we see it? In those highly industrialized and scientifically advanced countries, if one only dives deep into the hearts of earnest men and women, one would discover that their souls are seized with a sense of despair and despondency. There is a deep urge in their hearts to get at an unknown source from which would flow spiritual solace and mental peace. They have had worldly goods to their fill; they have been floating in the river of plenty. There has been material affluence, and ample provision has been made for their physical enjoyment. Every conceivable item of joy and comfort, which would contribute to their physical well-being and pleasure, has been devised and provided to them. But still there is anguish and anxiety; for man does not live by bread alone. He has a soul deep within him. No amount of physical comfort or enjoyment can ever bring joy and satisfaction to the spiritually hungry soul. A cry of despair is rising to the sky from the hearts of those that are spiritually starved. The fire of materialism is raging in their hearts. Having had the benefits of the modern scientific civilization to their fill, and keenly feeling their spiritual bankruptcy, they are searching for those values which would bring them mental peace and spiritual solace. They are now turning to those perennial sources which have kept alive an unbroken flow of spiritual knowledge and tradition.

Such is the experience of those who have been pursuing material values during the last one hundred years or so. India has been a direct witness to this painful drama; that should open her eyes now, when she is concentrating her energies on the development of her material condition. She should learn a lesson from the experience of others, and avoid the dangers that they have faced. The good that they have achieved is certainly welcome to India, but the pitfalls they have encountered and the errors they have committed must be eye-openers to her. The good must certainly be copied; even so the evil has to be avoided. From the suffering that they have passed through, we can learn an invaluable lesson. We have to guard against moral depravity on the one side, and spiritual poverty on the other, which, when a nation suffers from them, lead to insecurity in society and immorality in individual lives.

III

Destiny has marked out India for a spiritual role. In the task of bringing peace and solace to the spiritually hungry, India has a duty to perform. That has been her age-long tradition —to be a beacon light for all wandering and wavering souls. That role she has to play again, and time and again, as in the past, after getting herself suffused and saturated with spiritual ideas and ideals. That is the foremost task before the nation; and India can ill afford to forget it, while she is working for the economic regeneration of her people. She must lay the greatest stress on the moral and spiritual development of her people, and not simply imitate others seeing only their outward success.

Imitation becomes praiseworthy if it ennobles the person who emulates. Merely copying others, being attracted by external glamour or success, and at the cost of one's own inner worth and heritage, will lead to one's self-destruction. This is as much true of a nation as it is of an individual. A nation cannot go

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against the grains of its genius. The cumulative force of the strivings and successes, ambitions and aspirations, spiritual and temporal, of men and women for hundreds of years becomes crystallized as the nation's genius, its precious heritage. Successive generations cherish it and strive to consolidate it by living it in their own lives. That is how the national individuality and its prestige are preserved by the children of the soil. Anything that goes against the grains of the national tradition and culture, and disturbs the even flow of the stream of the national life, must be discarded as unnational or even anti-national. We must be guarded against its silent infiltration into our path, causing obstruction and diversion and, maybe, even our complete destruction.

Every nation has a soul; and the soul-force of the nation expresses itself in a way characteristically its own. It will not and cannot express in any other way. The characteristic disposition of India is for religion and spirituality. Spirituality is her backbone, the very basis of her national existence. So long as that is intact, so long as that is in perfect working condition, no other ideology or value will upset her own ancient values. The day that central core of her being, her very soul, becomes affected, or impotent due to lack of proper nourishment, that day will begin her downfall, which may ultimately lead her to total ruin. Will that be allowed to happen? 'Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female dieties, with money as its priest; fraud, force, and competition its ceremonies; and the human soul its sacrifice. Such a thing can never be' (*The Complete Works of Swami Vivekananda*, Vol. IV. p. 294).

India is the land of religion and spirituality; it is the land of gentleness, piety, and goodness. It is the land of renunciation, service, and self-sacrifice. Her glory in the world will shine in full brilliance as long as her banner of the spirit is held aloft before the world. It is not through work, wealth, or power that she can command the respect of the world. Even if she tries to, she cannot do that. In the realm of the spirit, she is wise with age, and carries in her soul a veritable storehouse of spiritual knowledge, which is almost inexhaustible. Her contribution to the world was, is, and will always be precisely in this realm. As it has been beautifully said, in the harmony of nations, the note of India is religion and spirituality.

If Indians today feel proud of their heritage of spiritual culture, if they feel that they should prove themselves to be the true descendants of the sages of India, then it is incumbent on every man and woman of our generation to take up the cause of our national ideals and actively work for them not only by propagating them, but by practising them in their own lives.

IV

In what has been said in the foregoing sections, it is not our intention to show that we are against modern scientific advancement or industrialization that is growing apace in the country, much less against the ways and means that are being adopted for the amelioration of the economic and the social condition of the masses of our countrymen. Far from that. The purpose of our present discussion is something entirely different, and we would emphasize that point with all the force at our command. To state it briefly, it is this. While India is taking long strides in her socio-economic development, spending so much of her energy and using so much of money and material towards that end, when millions of her people are engaged in this vast experiment of building up a new India, let us be warned against forgetting her very soul, which preserves her, sustains her, and adds lustre to the life of her people.

The task before the nation therefore is one which is to be accomplished not by governmental agency, not by politicians either. It is to be silently and steadily built in individual

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homes by the individuals themselves. It is the building up of the character of the nation, and helping the growing generation to shape its life according to the spiritual and moral patterns that have been set before India by our forefathers. Unless the soul of India is preserved intact, giving spiritual nourishment to it in adequate measure, no amount of wealth or material good can help her to stand erect and discharge her duty towards mankind.

The responsibility for this spiritual regeneration lies on the shoulders of every son and daughter of India. The spiritual battery of the nation needs to be recharged again by the lives and activities of her children. When she herself has regained sufficient spiritual strength, she can supply power and energy to all others who need her spiritual strength and enlightenment. This is the bounden duty of every true Indian today. He or she should realize that responsibility and contribute his or her share in the moral and spiritual regeneration of India. Let us not forget what India expects from each one of us.

Let us industrialize our country by all means, and let us get all the boons that science and technology can confer on us. They will all certainly contribute to the material well-being of the teeming millions of our countrymen. Let a cheer of joy and happiness come on their face, and let them feel that they, too, are proud Indians with a great past at their back. Let them feed themselves well, and clothe themselves properly. But that is not to be an end in itself. It is not the end and aim of human life, no, not at least from the Indian point of view. Seeking only physical sustenance and pleasure is comparable only to the existence of an animal. That is not the goal of man according to the Indian concept. Man has a divine spark in him. Man is divine. That divinity of man should come into play even in the affairs of the world. It is the full manifestation of that divinity that is the goal of man. It is that goal that should inspire man in his life and inform all his activities in this world. All his pursuits and accomplishments must be subservient to this paramount aim of human life. India must work towards that end: to arouse every man to a spiritual consciousness, not only her own children, but all human beings. To raise man from the physical and animal level to the level of a divine being is the mission of India. That is her watchword. May we not forget it; may we remember what is our clear duty towards India and the world.

TRUTH

By Dr. P. S. Sastri

If the validity of a cognition is determined by something external to it, this something can be the knowledge of the object, or the knowledge of the efficacy of the object to evoke an activity, or the agreement of this knowledge with the object. A cognition whose validity is not determined by itself is subject to doubt; and a doubtful cognition cannot lead to any activity. Moreover, a purely external criterion for the validity and invalidity as well would mean that there is some knowledge, and that it becomes at a later time valid or invalid. And a knowledge which is neither true nor false can be apprehended only when it can be self-contradictory.[1]

One can try to overcome this problem by taking up a new line. A cognition is valid if it does not come into conflict with other expe-

[1] PPV., 102.4-5.

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riences at different places and times, if it does reveal the nature of the object, and if it can give rise to a successful activity. It can give rise to an activity only through the apprehension of the object.[2]

But if the validity is known externally, what is this external factor? It cannot be the knowledge of that which brought forth this cognition, for we can rely on the latter only when we are definite that it is valid. To find out that it is valid, we need another and another. This is a *regressus ad infinitum*.[3] What can we say about the validity of an inferential cognition? If it were to depend on a perceptual apprehension, the latter would require a successful activity; and an activity to be successful requires a valid cognition. Thus we are back at the initial enquiry. If the validity were to depend on another inferential cognition, it would lead to a regress. To avoid this difficulty, even the realist accepts the view that an inferential cognition is valid in and by itself.[4] Such a view is necessitated by the fact that an inferential cognition originates from the perception of the middle term; and the middle term is necessarily and inseparably related to the minor.[5]

We cannot say that a cognition and its validity arise together. If one is the cause of the other, they cannot coexist.[6] If we accept an external criterion, does the validity arise after the emergence of knowledge? It cannot be, since by the time we know the validity the cognition to which it refers has ceased to be. There is nothing to which this validity can be related. On the contrary, the apprehension is the same whether it is a true or an untrue cognition; and prior to this apprehension, there can be no ascertainment of the validity. And a cognition which is neither valid nor invalid cannot bring forth any activity.[7]

It may be argued that a cognition is a cognition of something externally existing. As the cognition of the external, how can it be a cognition of itself? Another cognition may cognize it as being a cognition, but not as being valid. Thus a perceptual cognition cannot be brought forth to invalidate an inferential one. Perception can at best reveal the existence of the middle term directly. It apprehends the given, not the validity or the truth of the given in an inferential cognition. This perception as referring to a different time, place, or condition can reveal the falsity or truth of the present cognition. As far as the given is concerned, these differences of time, place, and condition do not enter into the present perceptual act.[8] This in essence would mean that a cognition cannot determine its own validity, and that it need not necessarily be valid knowledge.

If a cognition were to give rise also to its own validity, this validity would be a property of knowledge. How is this property to be related to knowledge? As one having a property and also being liable to be negated, this property cannot have an internal relation. But a conjunctive relation would transform validity to the status of knowledge. Moreover, validity cannot be something that emerges at any specific time or place, since its very emergence is an impossibility. If it emerges, is it due to the factors involved in the knowledge-situation? Then these factors give rise to knowledge which must be equated with valid knowledge. If it emerges from the knowledge itself, then it cannot establish the validity of its own ground. It cannot emerge from other factors not presented in a cognition.

It may be argued that the factors that give rise to the valid knowledge do also give rise to invalid knowledge. Then how are we justified in declaring one to be valid and the other

[2] See NVTT., 5.16-19; 22-23.

[3] PPV., 102.5-6.

[4] VVN., 165-6; NVTT., 5.21.

[5] See NVTT., 12.21-25; P., 61.1-2; 112.2-3; 118.1-119.7. cf. TP., 125.11-126.3; TC., 277-9; 282-4.

[6] PPV., 102.12-13.

[7] PPV., 102.6-9; VPS., 101.

[8] B., 852.4-7.

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to be invalid? If it is said that certain defects enter into an invalid cognition, one can retort by saying that a valid cognition depends on the absence of these very defects, and that to this extent its validity depends on something external.[9] And if the validity arises from certain factors involved in the cognition, we should know that these factors are valid. Their validity likewise involves the validity of something else. This regress cannot be avoided.[10]

A valid means of cognition must necessarily refer to an object;[11] and its validity depends on the absence of doubt and error in the resulting cognition.[12] This absence of doubt and error cannot be determined by any other means of cognition; for, if it were so, we need a third cognition to establish the validity of the second. A valid cognition is strong in itself to reveal its validity.[13]

But we know that we have a knowledge of the objects only when we employ the means of cognition. To know that perception and inference are the ways of knowing, I need another means of cognition, and still another. In this way the cognitive process would be unknowable. If the validity of a means of cognition is proved by another means of cognition, the validity of the latter requires a third; and this leads to an infinite *regressus*.[14] This difficulty can be overcome when we admit that the validity of a cognition is apprehended by a similar cognition. Though the perception of an object depends on the eye, the eye as such does not lead us to a regress. Likewise, a cognition can determine the validity of another. But somewhere we have to admit the self-evident validity of some cognition or other.[15]

If a means of cognition is said to be valid by itself and in itself, the same may be said of the objects also, since the objects and the means of cognition involve one another. In such a case, we need not recognize any means of cognition. The objects will be self-apprehensible. And the world of things devoid of a means of cognition will be rationally unintelligible.[16]

This may be true. But I take recourse to the means of cognition only when I am to affirm or deny something.[17] If affirmation and denial are not the only ways of expressing an experience, and the law of the excluded middle has no validity, then the means of cognition are futile. Even if we admit that there are ways of knowing like perception and inference, how do we know that these are means of cognition and that these are valid?

Vātsyāyana advances the illustration of light on the question of the validity of the means of cognition.[18] Light, as an element in the perceptual apprehension, is a valid means enabling the perception of the apprehensible entities. This light, in its turn, is cognized by another perception. Since the absence of light prevents us from seeing things, and since its presence reveals them, we take the presence of light as an essential condition of visibility. Likewise, we can know only through perception that perception gives us the apprehension of things.[19] Light is not only visible, but is the cause of the visibility of other entities. And the various valid means of cognition are not only cognizable by themselves, but are also the causes that give rise to the valid knowledge of objects. In other words, every means of cognition is both a means and an object.[20] These means of cognition reveal the objects and give us knowledge. They are the means employed by a consciousness for purposes of knowledge.[21]

[9] cf. TP., 115.
[10] PPV., 102.9-10; VPS., 101.
[11] PVA., 20.30.
[12] Kir., II.318.4 ff.; NM., I.25.21-22.
[13] B., 203.10.
[14] NBV., 2.1.17; Vi.Vy., 31, 32.
[15] NVTT., 370.3-9.
[16] NBV., 2.1.18.
[17] Vi.Vy., 30.
[18] NBV., 116-119.
[19] Vi.Vy., 34; NV., 199.8-11; NVTT., 371.5-372.16.
[20] NBV., 117.7-15.
[21] NBV., 119.4 ff.

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This argument raises a difficulty. When there is no light, the objects in a dark room are not seen. But they are seen when they are illuminated by light. If fire is self-illuminating, it must originally be darkness or be enveloped by darkness. Otherwise, it is meaningless to speak of the fire illuminating itself. If fire were luminous from the very beginning, it would be impossible to say that it can illuminate itself.[22]

When we speak of the intrinsic validity of a cognition that is not contradicted later on, what do we mean by it? Is the cognition valid because it is a cognition, or because it is a valid cognition? In the former case, even an erroneous cognition would become a valid one. The latter is begging the question. One may argue that cognition not only gives the knowledge of an object, but also cognizes its own validity. In such a case, the cognition must be capable of cognizing its own possible invalidity; and then no one can mistake a thing to be something else.[23] If a cognition is self-revealing like fire, and if it also reveals the objects at the same time, this cannot be its character. Fire burns other objects, and yet it does not burn itself. Then how can a cognition give the knowledge of objects and also of itself? If fire is self-revealing and also other-revealing, darkness, too, must not only hide the objects, but also hide itself; and then there would be no darkness.[24] The erroneous cognition must then suppress itself, as it suppresses the nature of the object. If there is no darkness in the fire, where is the darkness that can be destroyed by fire? If they coexist, one is not removed by the other; and if there is no darkness, there is nothing called revealing the objects.[25] Likewise, it would be impossible for a cognition to reveal itself and the objects.

One may argue that a cognition is like fire. When fire is produced, just in that very moment it can illuminate the objects. But then fire should reach darkness to dispel it; and if it does not dispel darkness, we cannot say that it is shining.[26] If fire can dispel darkness even without reaching darkness, then a fire which is at one specific place must remove darkness from every place.[27] Likewise, if a means of cognition establishes its own validity, it cannot have any relation to anything else. But a cognition is a cognition of something. It has a relation and as such it cannot be valid in itself. If a means of cognition is valid without a reference to the objects, it is not a means of cognition. It would be useless. Every means of cognition is directed to an object, and it gives rise to a knowledge of that. The cognition and the object are related to one another. If the cognition is self-revealing and other-revealing, and if it is reciprocally related to the object, is the object cognized first? If it is not cognized first, the cognition cannot be other-revealing; and if it is cognized first, the cognition is not self-revealing. That is, there is no relation when there is no cognition, and the relation is useless if the object is already revealed. Then the means of cognition are ineffective. When the objects are revealed by cognition, there is no need to employ the means of cognition. Further, the means of cognition are those that refer to the objects. This implies that the objects already exist prior to the operation of the means of cognition. The means of cognition only enable us to know them. As such the objects have no necessary relation to a cognition, and the cognition cannot therefore have the other-revealing character.[28]

A means of cognition then cannot establish its own validity, nor is it established by another object or means of cognition.[29] On the contrary, the validity depends on the certainty or necessity. It is a necessity which compels me

[22] Vi.Vy., 35; PDS., 8.

[23] P., 50.8-13.

[24] Vi.Vy., 36-37.

[25] Vi.Vy., 38; cf. MMK., 7.8 ff.; MMV., 47-49.

[26] Vi.Vy., 39.

[27] Vi.Vy., 40; PDS., 9.

[28] Vi.Vy., 41-45.

[29] Vi.Vy., 52.

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to judge in one specific way as soon as I apprehend something. That is, there must be the abiding identity of consciousness which can have the same cognition at any time with reference to the same; and there must be the identity of the object also. The necessity that compels me to hold to the identity of the given is the logical ground.[30] It is this necessity that characterizes all *a* priori knowledge, all knowledge even of the mathematical truths.[31]

It has become customary among realists to argue that a proposition is anything that is believed, disbelieved, doubted, or supposed.[32] The proposition being an object proposed in thought cannot be confused with a thinker's attitudes like assertion, doubt, or supposition.[33] Even the proposition being the meaning of a sentence or statement, the realist cannot apply these attitudes to the former. When I make a statement, I do not make it by way of supposition. I believe a person, but I do not suppose a person. I can believe or suppose that which is not a fact. The realist's attitude presupposes an external or extrinsic criterion, which we have found to be untenable. The terms true and false, as we have seen, are applicable to reality and through reality to thought, not to the assertion. We can apply them to the assertion only when we admit that this assertion is an expression of thinking about a fact. In other words, these terms are not the qualifications of a proposition only or of the states of mind. They refer to the judgement only, in so far as the judgement refers to and defines reality.[34]

Valid knowledge may be taken to be that which is not previously apprehended and which is not open to contradiction or negation. At the same time, it is definite, unambiguous knowledge about an object.[35] When we have a knowledge of time, this can be a valid knowledge only if time is an object. I cognize an object for several moments. Am I not having a known knowledge at the second and subsequent moments? This difficulty can be overcome when we admit that at every moment the object is that which is qualified by that moment. With the change of the moment, there is a change in the qualification of the object.[36] But one can retort by saying that what he cognizes throughout is the same identical jar, not a series of exclusive moments. This retort is valid in so far as cognition is not momentary. As long as we are cognizing an object, so long there is only one epistemic activity and therefore only a single cognition; for an epistemic activity continues to remain till that which can displace it arises.[37] Thus when I cognize a jar, there is an epistemic activity which is an expression of consciousness; and in this activity is gathered the knowledge of the object as an image or impression. The image or impression remains as one throughout the time of the cognition. Different persons can have a valid apprehension of the same object, even though one apprehends what the other has cognized.[38]

It is the distinct cognition of an object that completes a cognitive act, since thereby the object is apprehended. When I cognize the object a second time, I have already some impression left by it as my recollection; and this second cognition includes memory in it. Since memory can give rise to an invalid cognition,[39] the second cognition does not claim absolute validity. It is liable to be contradicted. As such the apprehended is not the object of a valid cognition. A valid cognition refers to the hitherto unapprehended.[40] Then the inferential

[30] cf. Sigwart, I.240.

[31] See Pringle-Pattison, *Idea of Immortality*, pp. 46-47; Russell, *Problems of Philosophy*, chapter 7.

[32] See Stebbing, *A Modern Introduction to Logic*, p. 33.

[33] cf. Johnson, I.6.

[34] See Bosanquet, *Essentials*, pp. 67-69.

[35] VVN., 5.

[36] See VP., 20.

[37] VP., 26-27; cf. NVTT., 21; TC., 379 ff.; VP., 28.

[38] cf. AKJ., I.245.

[39] See NM., I.21.15-16.

[40] cf. NBT., 3.21-4.4.

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cognition cannot be valid, since it is based on the perceptual apprehension of the coexistence or association of the logical reason and the predicate.[41]

Statements which contradict one another cannot be valid.[42] Such a contradiction can admit only two alternatives, one of which may be true. But consider the statements: 'The sun rises in the east' and 'The sun does not rise in the east'. These two are mutually exclusive, and yet neither is scientifically true. These instances reveal that the criterion of non-contradiction can determine the truth of a given fact only when it is not a formal criterion. Even then, this criterion involves us in a number of difficulties.

This criterion is a veiled metaphor. (a) A knowledge is non-contradicted when another cognition of the same object gives rise to the same knowledge. (b) It is non-contradicted when there is no contradictory apprehension arising from a different cognition. (c) It is non-contradicted when it has an object which necessarily gives that knowledge. Let us consider the first interpretation. I look at a book. This perception extends over a certain time, and I have a stream of cognitions. The first cognition of the first moment notices the book. The subsequent moments give me a more and more determinate knowledge. Each subsequent moment does not give me the same knowledge which I have in the first moment. There may not be any explicit contradiction, but there is no identical knowledge. The second interpretation, too, does not help much. Suppose I am erroneously apprehending nacre to be silver. I know then that it is only silver. If I have not arrived at the negation of this cognition, I will have the same knowledge whenever I cognize it. The person having jaundice may repeat his cognitions, and no cognition contradicts another.[43] The third interpretation would render valid even the cognitions in a dream.[44] This criterion can at best impose a limit. The knowledge that we have from the operation of a means of cognition can be valid only within finite existence.[45]

When a cognition that is not liable to be contradicted is said to be valid, this criterion only implies that it is impossible to have or to think its contradictory. It is one which cannot be contradicted.[46] It does not mean that we do not find any contradiction.[47] In other words, the criterion of non-contradiction is an *a priori* principle. We take a cognition to be valid by 'the immediate consciousness of evident truth which accompanies necessary thought',[48] and we become certain of its validity by our inability to think that its opposite is possible. The valid judgement is that which is necessary and possible. It is a necessity that compels thought to accept it. Such a necessity implies the principle of ground and consequence. An affirmation of the ground necessarily implies the affirmation of its consequences, and a denial of the consequence means the denial of the ground. This principle is the same as that of non-contradiction. In the light of this principle, a judgement is valid if it expresses logical necessity,[49] and then alone can it be objective and universal. The necessity of a proposition arises from the ground on which it is based and to which it refers. Such a necessity may or may not be experientially certified. In the former case it is formally certified; it has an *a priori* validity. The latter has a contingent validity.[50] By insisting on the principle of non-contradiction, the Advaita implies a theory of truth which may be broadly

[41] cf. PVK., 25.5-6.
[42] B., 435.4.
[43] KKK., 252.
[44] KKK., 254.9-11.
[45] VP., 37.
[46] VVN., 167; cf. SV., 1.1.2.61; Sigwart, I.185.
[47] See Manorathanandi on PV., I.4.
[48] Sigwart, I.14.
[49] *Ibid.*, I.189.
[50] cf. Johnson, I.59-60.

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spoken of as coherence. That which is not contradicted belongs to the totality of coherent knowledge. We can judge an experience as true only when we know that it is not capable of being contradicted; and we can have such a knowledge only when we are certain that there is a necessity that makes the present knowledge true. This necessity is ultimately grounded in the self-evident character of self-consciousness.[51]

[51] See Mill, *Logic*, 4; cf. *New Realism*, 66-67; Russell, *Problems of Philosophy*, chapter 11; *Our Knowledge of the External World*, 72.

[Abbreviations used in the footnotes: AKJ.—*Anekāntajayapatāka*; B.—*Bhāmatī*; Kir.—*Kiraṇāvali*; KKK.—*Khaṇḍana Khaṇḍa Khādya*; MMK.—*Mādhyamaka Kārikā*; MMV.—Prasannapāda on MMK.; NBT.—*Nyāya Bindu Ṭīkā*; NBV.—*Nyāya Bhāṣya*; NM.—*Nyāyamañjari*; NV.—*Nyāya Vārtika*; NVTT.—*Tātparya Ṭīkā*; P.—*Pariśuddhi*; PPV.—*Vivaraṇam*; PVA.—*Pramāṇavārtikālaṅkāra*; PVK.—Karṇakagomin on *Pramāṇa Vārtika*; ŚV.—*Śloka Vārtika*; TC.—*Tattva Cintāmaṇi*; TP.—*Tattvapradīpikā* of Citsukha; VP.—*Vedānta Paribhāṣā*; VPS.—*Vivaraṇa Prameya Saṅgraha*; VVN.—*Nyāya Kaṇikā*; Vi.Vy.—*Vigraha Vyāvartanī*.]

THE CONCEPT OF NIṢKĀMA-KARMA

By Dr. Roma Chaudhuri

Indian philosophy, as is well known, consists of six *āstika* (orthodox) and three *nāstika* (heterodox) systems, besides having a few minor systems. The main orthodox systems are: Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā, and Vedānta; and the main heterodox systems are: Cārvāka, Bauddha, and Jaina. Naturally, all these various systems differ from one another in many points from the philosophical standpoint; and because of this, we have all the known philosophical theories in Indian philosophy, from monism to pluralism, atheism to absolutism, and materialism to idealism.

But, in spite of such differences, there are some fundamental points of similarity, some innermost bonds of unity, among these systems which, in the final analysis, enable one easily to identify all these systems as springing from the very same soil, as being nurtured by the very same light and air, as blooming forth finally as symbols of the very same spiritual beauty, and as having the fragrance of the same age-old culture and civilization. One such universal and eternal concept in Indian philosophy is that of *niṣkāma-karma*.

This concept has at once a simplicity and a grandeur that has never failed to capture the imagination of our saints and sages, seers and devotees throughout the ages. To those wise minds and pure hearts, this simple and evergreen truth flashed forth in its pristine purity that to work for selfish ends was to live the life of a brute; while to work for the sake of duty, for the sake of others, with no selfish end in view, was the least one could do to live the life of a human being. On the one side, this is, indeed, a very simple concept: Work unselfishly, do not think of self. And on the other, it is also a grand and broad conception, one that is the very foundation, the very life-blood of all philosophy and all ethics.

Philosophy aims at unity and universality. Unity means that there is one fundamental truth, or law, or principle—call it by any name—which alone affords a full and satisfactory explanation of all other truths, or laws, or principles. In fact, there cannot be, from the standpoint of philosophy, religion, ethics, or science, or for the matter of that, from any standpoint whatsoever, more than one truth, or

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law, or principle. For from no conceivable standpoint can a self-contradictory system be possible. But if apparently there be many truths, many laws, many principles coexisting, then either they are mutually inconsistent, being absolutely different from one another, or they are only apparently different from one another, being only the various manifestations of the very same fundamental truth, or law, or principle. However, as the very idea of a self-contradictory system existing for any length of time is wholly fantastic, it has been admitted, from all standpoints, that this vast and variegated universe of ours is really the manifestation of the very same universal truth, or law, or principle. In this sense, unity and universality constitute the very ground of philosophy and ethics. *Unity* is applicable from the standpoint of the universe or multiplicity, implying that all the multifarious things unitedly proceed finally from the One. *Universality* is applicable from the standpoint of Truth, or the One, implying that the One is present universally in all things. In this sense, the concept of unity and universality, taken together, is the grandest and broadest of all concepts, comprising as it does the entire expanse of the heaven and the earth.

In essence, the concept of *niṣkāma-karma*, too, is nothing but this concept of unity and universality, for, here, to work for one is to work for all; to think of self is to think of the world. Really, in *niṣkāma-karma*, there is no place for one, no place for self—either one's own self or that of another. It is, by nature, entirely and eternally selfless, without any desire whatsoever for any gain, either for one's own self or for that of another. Accordingly, even the ordinary *puṇya-karmas* (benevolent and pious acts), wholly meant for the good of others, are regarded as *sakāma-karmas* and, as such, detrimental to *mokṣa* or salvation. Undoubtedly, from the worldly point of view, they are infinitely better and more laudable than *pāpa-karmas* (selfish and sinful acts); and that is why, while *puṇya-karmas* entitle one to *svarga* (heaven), *pāpa-karmas* lead one to *naraka* (hell). And according to the Indian conception, even *svarga* is a lower value as compared to *mokṣa* (final beatitude) in the eternal flight of the soul towards infinite expansion, infinite perfection, and infinite realization. Hence, from the spiritual point of view, even *puṇya-karmas*, which are so very useful and essential from the worldly point of view, have to be discarded by those who aspire after *mokṣa* or salvation.

It is this entirely impersonal nature of *niṣkāma-karma* that makes for its inherent grandness and eminence referred to above; for what is impersonal, and not confined to a person, is naturally universal, and embraces all persons.

A question may be asked here. If *niṣkāma-karma* is so very impersonal in nature, is it not then the coldest, the most colourless, and the most meaningless kind of *karma* ever imaginable? For, if a thing is not done from the depth of one's heart, if it lacks the warmth of fellow-feeling and the tinge of benevolent desire, and if it is not aimed at any end whatsoever, then how can it lead one to that state which implies the fullest expansion, manifestation, development, and perfection of all the aspects of one's being?

This raises a fundamental question in Indian philosophy, namely, whether *development* means *negation* of the undeveloped state and *emergence* of a new one; or only its fuller *manifestation*; or, in other words, whether the developed and undeveloped states differ in *kind* or only in *degree*. Thus the point at issue here is whether the ideas and feelings and desires of the state of bondage are purified and perfected, expanded and developed during the state of salvation; or they are simply annihilated to give way to some new states and processes.

The solution offered by our ancient saints and sages to this intriguing question is, indeed, an ingenuous one. According to this, the very concept of *development* has no place in Indian philosophy. One of the fundamental tenets of Indian philosophy is that *satya* is *nitya*, i.e. Truth and Eternity are identical. That is, what

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is true is eternally true; it cannot change its nature either for the better or for the worse. In this sense, Self, the eternal Truth, cannot be developed, but can only be manifested. That is to say, it cannot be asserted that, at first, in the state of bondage, the Self was in an undeveloped state, and, then, in the state of salvation, it comes to be or becomes developed. For this goes against the universal Indian conception of Self as ever perfect. Hence, according to this view, the ever perfect, ever full, ever glorious Self only remains hidden under the veil of ignorance during the state of bondage, and becomes manifested in its pristine perfection, fullness, and glory in the state of salvation, when that veil is removed. Really speaking, there is no question of a higher and a lower, or a developed and an undeveloped state here. The so-called lower and undeveloped state is not a real state of the Self at all; it is only a passing phase, a mere screen to veil the ever real, ever perfect, ever present Self. It being so, the ideas, feelings, and desires of our empirical existence, however full, however sublime, and however noble, have no place during the state of *mokṣa* or self-realization.

And so, *niṣkāma-karmas* are not more perfect forms of *sakāma-puṇya-karmas*. They are *karmas* without any trace whatsoever of even any lofty feeling or benevolent desire. But that does not make such *karmas* cold, callous or colourless, nor purposeless, nor valueless.

There are two kinds of *niṣkāma-karmas*: those that precede *mokṣa* and those that follow it. The first kind constitute the preliminary steps to *sādhanās*, like *jñāna* and *bhakti*, which actually lead to *mokṣa*. For, so long as the mind is swayed by *rāga* and *dveṣa*, worldly passions like attachment and aversion, it cannot evidently devote itself to anything higher and nobler. Hence, when, through the performance of *niṣkāma-karmas*, all *sakāma-karmas* together with their springs, viz. selfish desires, are totally sublimated, the mind is purified of all lower, animal, and worldly tendencies; and in such a pure mind alone can there ever be the rise of knowledge and devotion, which finally bring about salvation. The second kind of *niṣkāma-karmas*, on the other hand, are those done by the free soul, the *jīvanmukta*, after *mokṣa*. The *jīvanmukta* has, indeed, no duties to perform, no ends to attain, no obligation at all to anyone, in the ordinary sense of the term. Still, he does not by any means lead a lazy, inactive, and purposeless life. On the contrary, as he stands as a living example to all, showing them the path to salvation, he has to act constantly for teaching others. Thus the *niṣkāma-karmas* of the *mumukṣu*, an aspirant after salvation, purify his mind and make him fit for undertaking *sādhanās* or adopting direct spiritual means to salvation. The *niṣkāma-karmas* of the *mukta*, free soul, on the other hand, help other *mumukṣus* in the path to salvation.

Of these two kinds of *niṣkāma-karmas*, evidently the first is not so full, perfect, and spontaneous as the second. In the first case, the aspirant is still a novice, a traveller who has just taken the first step in his long, difficult, and hazardous journey to an altogether new realm. As such, his *niṣkāma-karmas* may excusably be something more or less forced; and all his feelings and desires may have to be sublimated more or less with effort, leaving his mind in a more or less blank state. Thus, he may perform his duties only for the sake of duty itself; and all the ordinary charges against that well-known, solemn, and sublime ethical doctrine of 'Duty for the sake of duty' (cf. Kant) may be brought against such *niṣkāma-karmas*, at the most. For the *mumukṣu* is yet a *baddhajīva*, a soul in bondage; and, as such, his actions are susceptible to ordinary criticism and evaluation, according to the ordinary standards of ethical judgement. According to such standards, of course, *sakāma-puṇya-karmas*, flowing with the milk of human kindness, and proceeding from the warm feelings of love and sympathy, from sublime and benevolent desires to help others, are far better than such strictly neutral *niṣkāma-karmas*, devoid of all these. But here also the question remains as to whether

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any kind of feeling or desire or satisfaction, even entirely for others, is desirable at all. In fact, when we do something out of selfish motives for our own good, we aim at our own personal pleasure. But even when we do something out of those so-called unselfish motives for the good of others, then also, in exactly the same manner, we aim at our personal pleasure, as here, too, the good of others will give us intense pleasure. In this sense, even the benevolent acts are not really unselfish, and that is why, in Indian philosophy, even the *puṇya-karmas* have been branded as *sakāma* or selfish, and rightly so.

Herein lies the crux of the whole problem, as well as its solution. If a *karma* or an act, though springing out of a lofty feeling of love for others and sublime desire for the good of others, is undertaken for the personal pleasure of the *kartṛ* or agent, it is really a *sakāma* or selfish act. But if a *karma*, springing from the above causes, is undertaken only for the good of others, and not for any personal pleasure that this good may yield to the *kartṛ*, then it is really *niṣkāma* or unselfish or selfless act. So in the case of *niṣkāma-karmas* of the first kind, viz. of a *mumukṣu*, lofty feelings of universal love and sublime desires for universal service are present; but there is no desire in him for personal pleasure at all. It is correct therefore to say that this kind of *niṣkāma-karmas* are neither cold nor callous, nor colourless, nor purposeless, nor valueless, in any sense whatsoever.

But in the case of *niṣkāma-karmas* of the second kind, viz. of a *mukta*, the above questions do not arise at all. In this case, the *jīvanmukta* is not an ordinary *jīva* subject to feelings and desires, and so his actions cannot be judged by ordinary standards. In him, there can be no question at all of even sublime feelings of love and benevolent desires to serve, for the *jīvanmukta* realizes all beings as Brahman or, what is the same thing, as Ātman, and so can no longer have any feelings of love, sympathy, mercy, pity, and the like for them. He only tries to help them to remove their veils of ignorance and thereby make them realize their own real nature, their Self in its innate purity. Thus the *niṣkāma-karmas* of a *jīvanmukta*, though not proceeding from mundane considerations, are essentially fuller and more perfect than even the most loving and most benevolent actions of virtuous men.

This concept of *niṣkāma-karma* is peculiar to Indian thought. For in Western and Islamic systems of philosophy, religion, and ethics, ordinary *puṇya-karmas* (virtuous deeds) are taken to be *niṣkāma* or unselfish. There the *puṇya-karmas* are regarded as the highest possible kind of *karmas* performable; and *svarga* or heaven, the highest possible kind of goal attainable. In Indian philosophy alone, *karmas* higher even than the *puṇya-karmas*, and a goal higher even than *svarga*, are conceived of and recommended as the *summum bonum* of life. It is in Indian thought that we have that supreme and sublime concept of Ānanda or Bliss, which is infinitely superior to, and essentially different from, *sukha* or pleasure, which other systems aim at.

Ordinary mankind, driven everywhere by false desire, what do they know of work? The man propelled by his own feelings and his own senses, what does he know about work? He works, who is not propelled by his own desires, by any selfishness whatsoever. He works, who has no ulterior motive in view. He works, who has nothing to gain from work.

— SWAMI VIVEKANANDA

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THE SUCCESSORS OF GURU NĀNAK

By Sri M. V. Bhide

Of the Sikh Gurus, the best known are Guru Nānak, the first Guru, who gave the Sikhs their creed, and Guru Govind Singh, the last Guru, who formed them into a nation. The intervening Gurus, too, were pious and able men, who carried on steadily the work of Guru Nānak and contributed considerably to the progress of the Sikh religion.

Guru Aṅgad, the Second Guru, was originally called Lehna and was the son of a trader named Pheru. He was an orthodox Hindu at first, and used to go on an yearly pilgrimage to the temple of Durgā at Jwalamukhi. It was on the occasion of one of these pilgrimages that he stopped at Kartarpur to see Guru Nānak, of whose piety he had heard a great deal. The Guru's religious discourse produced such a deep impression on him that he gave up his pilgrimage and became a convert to the new faith. From then, he was one of the most devoted and trusted disciples of Guru Nānak.

There are many tales of his readiness to make any sacrifice for the Guru and to follow his teaching. On one occasion, Guru Nānak tried to test the devotion of his followers, by subjecting it to a severe ordeal. At midnight, he besmeared himself with ashes and putting on a fearful disguise went to a jungle. Several of his disciples followed him, but one by one they remained behind as the hardships of the journey increased. Only Lehna remained with him at last. Seeing some carrion lying on the ground, the Guru said to Lehna, 'If thou art a true disciple of mine, eat that'. Without a moment's hesitation, Lehna ran towards the carrion; but lo! it had in the meanwhile changed into a dish of sweets. So pleased was Guru Nānak with Lehna that he said to him. 'Thou art verily a part of my body, Aṅgad'.

Two days before his departure from the world, Guru Nānak appointed Guru Aṅgad as his successor. Guru Nānak had two sons; but with a true appreciation of the piety, devotion, and self-sacrifice of Aṅgad, he named the latter to take his place.

Guru Aṅgad assumed the office of the Guru in A.D. 1526, when he was about 25, and held it till A.D. 1552. He preached Nānak's religion to crowds of devotees, who came to wait upon him from far and near. Even Emperor Humayun, when in distress, after his defeat by Shershāh, is said to have sought the spiritual assistance of the Guru. The Guru was in deep meditation when the emperor arrived, and hence the latter had to wait for a time. The emperor got impatient and in a fit of anger put his hand on the hilt of his sword with the intention of striking the Guru. The sword, however, would not come out of the sheath; and the Guru opening his eyes at the moment said: 'When you ought to have used your sword against Shershāh, you could not do so, and now you are drawing your sword on religious men.' The emperor on hearing this felt ashamed of himself and prayed for pardon. The Guru blessed him thereafter, but told him that he would have to spend some time in exile before he recovered his possessions.

Guru Aṅgad's time was on the whole peaceful and uneventful. The hymns of Guru Nānak were collected in his time, and written in the Gurumukhī character, which was invented by him. The Gurumukhī is a modified form of the Devanāgarī characters. The object of the Guru was probably to discourage the study of Sanskrit religious books by the Sikh disciples.

Guru Aṅgad, like Guru Nānak, led a married life, and had two sons. But like Guru Nānak, he too elected Amardās, a devoted follower of his, to succeed him as the Guru.

Guru Amardās, the Third Guru, was born

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of a Khatri family in the year A.D. 1479. In his early life, he too was an orthodox Hindu of the Vaiṣṇava sect, but, coming in contact with some Sikhs, became a convert to their faith. By his devotion and constant attendance on Guru Aṅgad, he soon gained the first place amongst his disciples, and was eventually chosen as the successor of the Guru. It was in 1552, i.e. at a considerably advanced age, that Amardās became the head of the Sikh fraternity. Guru Amardās took up his residence at Govindwel (now a small town near Amritsar), in the founding of which he had assisted. A liberal kitchen was maintained by him through the offerings received from the devotees, and all who went to wait upon the Guru were fed therefrom. In fact, it was one of the rules in the time of this Guru that none was to see him unless he had partaken of the food prepared at the Guru's kitchen. The rule was probably intended to prepare the visitor for the Guru's instruction by removing his caste prejudices.

The number of the followers of the Guru continued to increase and began to cause some anxiety to the orthodox Hindus and Mohammedans. The Sikhs were subjected to many annoyances at the hands of the Mohammedans, but the Guru's constant advice to his followers was: 'Take not revenge; there is no greater penance than patience and no more potent weapon than forgiveness.' The orthodox Hindus made a representation to Emperor Akbar against the heterodox doctrines of the Sikh Gurus, but Akbar, on hearing the reply of the Guru's representative, saw nothing objectionable in them and allowed them liberty of conscience. The emperor, with his well-known catholicity in the matter of religion, even paid a state visit to the Guru, and being much pleased with his teachings offered to grant him a *jāgir* of certain villages. The Guru refused the grant saying: 'I have obtained lands and rent-free tenures from my Creator! Whatever comes to me daily is spent daily, and for the morrow my trust is on God.' The emperor, however, pressed him to accept the gift and ultimately conferred it upon Bibī Bhānī, one of the Guru's daughters.

It was this Guru who conceived the idea of founding a suitable place for Sikh religious gatherings and pilgrimages. He deputed his favourite disciple Jetha with that object to found a town and excavate a tank near by, which was to be called 'Amritsar' (the tank of nectar). This was the beginning of the modern town of Amritsar and the tank, in which stands the famous Golden Temple of the Sikhs. The work was still unfinished when the Guru breathed his last in 1574, at the age of 95. Before his death, he had appointed his trusted disciple and son-in-law Jetha to be his successor, and the latter assumed his office with the title Guru Rāmdās.

Guru Amardās was a prolific writer of hymns, several of which are of great beauty. Leading the life of a householder himself, he laid stress on the futility of *yoga* and asceticism and taught that the love of God and faith were the true means of salvation. 'Be a hermit in your house', says he in one of his beautiful hymns. Again: 'As a lotus, while growing in the mud, turns its petals towards the sun, so should man, while engaged in wordly affairs, always turn his thoughts to God by means of the instruction of the Guru.'

Guru Rāmdās, the Fourth Guru, belonged to a Khatri family of Lahore. Being of a devotional turn of mind, he came to Govindwel to pay his respects to Guru Amardās and became his disciple. He soon won the favour of the Guru by his piety and observance of the Guru's precepts, and was married to Bibī Bhānī, a daughter of the Guru. This was the lady on whom Emperor Akbar had conferred a *jāgir* of certain villages, when it was refused by Guru Amardās. Guru Rāmdās (or Jetha as he was then called) was entrusted with the management of these villages, and it was in one of them that the work of founding the town of Amritsar and the tank by its side had been commenced by him. The work was continued after Guru Rāmdās succeeded Guru Amardās,

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but it did not make satisfactory progress for want of sufficient funds. The Guru then decided to send missionaries round to preach the Sikh religion and collect offerings from the faithful. These missionaries, who were called *masauds*, helped to bring in large contributions. The Guru took up his abode in a hut and supervised the excavation of the tank; but his tenure proved to be short, and he left the world in A.D. 1581, before the work was completed. During his time, however, the miraculous way in which a leper was cured of his disease by a bath in the tank water had served to spread its fame far and wide.

Guru Rāmdās appointed his youngest son Arjan, who had proved himself a pious and devout Sikh, to succeed him. For the first time, the office of the Guru descended from father to son. But the choice was amply justified, as Arjan proved to be one of the ablest of the Sikh Gurus.

Guru Arjan, the Fifth Guru, was born in A.D. 1563; and he was thus only 18 years of age when he succeeded his father. But he was a man of great energy, and set himself to place Sikhism on a sound footing. He first completed the construction of the sacred tank at Amritsar and built therein the Har Mandir, now known as the Darbār Sāhib or the Golden Temple.[1] The Guru now began to reside in Amritsar, which was growing into a flourishing town and a centre of Sikh culture and power. The Guru then took up the important work of his lifetime, viz. the compilation of the *Granth Sāhib*, the sacred book of the Sikhs. The hymns of the Sikh Gurus had not been collected together as yet. A tendency had been noticed on the part of unimportant bards to pass off their spurious writings as production of the Gurus, and Guru Arjan realized the danger therefrom to the true principles of Sikhism. The hymns of the preceding Gurus were therefore carefully collected by him from all available sources. To these were added some hymns of Guru Arjan himself, as well as those of earlier religious reformers like Jayadev, Kabīr, Nāmdev, Rāmānand, and others, whose teachings were similar in spirit to those of the Sikh Gurus, and the whole compilation was called the *Granth Sāhib*.

The hymns were composed in different *rāgs* or musical tunes and were arranged accordingly. In each group, the productions of the different Gurus were distinguished by Mohallas—the hymns of the First Guru being included in Mohalla I; those of the Second Guru in Mohalla II; and so on. When the whole compilation was ready, the Guru exhorted his followers that the *Granth Sāhib* was the embodiment of the Gurus and that they were to look to it alone for the true principles of their creed. The *Granth Sāhib* was then duly installed in the Har Mandir or the Darbar Sāhib referred to already. The Har Mandir contains the *Granth Sāhib* alone as the object of worship, and has, of course, no image of any kind. Unlike the Hindu temples, it is kept open on all sides to show that the House of God is accessible to all.

The number of Sikhs continued to increase. But in the time of Guru Arjan began that conflict with the political power which was eventually to turn the Sikhs into a militant body in the time of Guru Govind Siṅgh.

Prithi Cand, the eldest son of Guru Rāmdās, who had been superseded in the appointment of Guru Arjan as the Fifth Guru, never forgave the latter, and was constantly engaged in nefarious plots against the Guru and his young son Har Govind. He remained unsuccessful so long as Akbar was on the throne; but on the death of that emperor, two events gave Prithi Cand the opportunity he was seeking to involve the Guru in trouble. Candu Shāh, the Finance Minister of the emperor, had sought to give his daughter in marriage to Har Govind, the son of Guru Arjan, but the latter had declined the alliance on learning that Candu Shāh really looked down upon him, and had made the proposal

[1] This temple was once demolished by Ahmed Shāh Abādāli about the year A.D. 1763, but was subsequently rebuilt by the Sikhs.

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simply owing to his having failed to secure any other bridegroom to his taste. Candu Shāh felt deeply injured and now made a common cause with Prithi Cand to take revenge upon the Guru.

Khushru, the son of Jehāṅgīr, had in the meantime risen in revolt, and in the hour of his defeat and distress sought assistance of Guru Arjan. The Guru had the liberality to give assistance to the prince to enable him to make his escape to Kashmir. But Candu Shāh and Prithi Cand seized the opportunity to represent this to the emperor as an act of treason. Guru Arjan was then summoned to appear before the emperor at Lahore. The emperor asked Guru Arjan, by way of punishment, to pay a fine of two lakhs of rupees and also to erase from the *Granth Sāhib* those hymns which were opposed to the orthodox Hindu and Mohammedan creeds. The Guru, however, pleaded innocence and respectfully but firmly refused to do either. The emperor thereupon delivered up the Guru to his enemy Candu Shāh to do with him what he pleased. Prithi Cand had died in the meantime, but Candu Shāh gratified his vindictiveness by subjecting the Guru to unspeakable tortures, which he suffered heroically. At last, the Guru asked to be allowed to have a bath in the river Rāvī, as a last wish. Singing the *Japjī*, the great Sikh prayer, he plunged into the river, and his body is said to have disappeared in the rapid stream.

Guru Arjan had acquired a great fame as a spiritual leader of the Sikhs, and was visited by a number of saints and devotees. Even Emperor Akbar is said to have paid him the compliment of a visit and, after hearing some selections from the *Granth Sāhib*, pronounced it as a 'volume worthy of reverence'. Guru Arjan himself composed a large number of hymns, which take up a considerable portion of the *Granth Sāhib*, some of which, like the *Sukhmanī*, are famous and well known to all Sikhs. Gurdās, a famous Sikh writer on religious subjects, was a relative friend and a favourite disciple of his, and wrote the *Granth Sāhib* at his dictation. Gurdās's famous *Vārs* and *Kabits* (religious poems) were greatly admired by Guru Arjan; and although they could not be given a place in the *Granth Sāhib*, the Guru declared that all Sikhs who read the writings of Gurdās would derive spiritual benefit therefrom.

Guru Har Govind, the young son of Guru Arjan, who succeeded him as the Sixth Guru according to his last wishes, was only about 12 years of age, when Guru Arjan met a martyr's death in the year 1606. Smarting under the grief caused by his father's death, and with a natural bent for a military career, Har Govind decided from the outset to be the temporal as well as the spiritual leader of the Sikhs. When the venerable Bhāi Budha, a disciple of Guru Nānak himself, who lived long enough to see the Sixth Guru, affixed the *tilak* (sacred mark) on his forehead and placed before him the *seli* (woollen cord) and turban worn by the former Gurus, Guru Har Govind ordered the *seli* to be deposited in the treasure-room and said, 'My sword-belt will be my *"seli"*, and I shall wear my turban with a royal insignia'. The Guru soon had the 'Akāl Bunga' constructed at Amritsar, where he used to sit in state and receive the homage of his followers, who had already learned to call the Gurus 'Saccā Pādshāh' or the 'True Emperor'. He ordered his agents to receive offerings of arms and horses as well as of money and set himself to the formation of a band of military followers. Endowed with handsome appearance, a robust physique, and a love of chase and other manly sports, he soon attracted the flower of the youth of Jallandar Doab to take service under him and collected a troop of five hundred picked horsemen.

The report of these doings of the Guru caused no little anxiety to Candu Shāh, who had brought about Guru Arjan's death, and who apprehended his own punishment at the hands of his son. He stirred up the emperor, by exaggerated accounts of the Guru's military preparations, to suspect him of treacherous designs and to order him to appear before him at Delhi. The emperor was unable to find any

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serious fault with the young Guru, but through the machinations of Candu Shāh was led to send the Guru to the Fort of Gwalior to do penance for his (emperor's) recovery from a malady from which he was then suffering. The Guru was, however, recalled not long afterwards at the intercession of some of his friends at the Imperial Court. Noticing a priceless gem on the turban of the Guru, the emperor asked him where a similar one could be procured. The Guru replied that his father had a rosary of similar gems, but it was now in possession of Candu Shāh. The opportunity was taken to disclose all Candu Shāh's doings to the emperor, and the emperor was ultimately convinced of the baseness of Candu Shāh. He then delivered up Candu Shāh to the Guru for such punishment as he pleased, and the Guru's followers spared no ignominy or torture in their desire to avenge Guru Arjan's death.

Guru Har Govind's life was full of strifes and adventures. From his very infancy, when his aunt made an attempt on his life by sending a murderer in the shape of a nurse, he bore, as it were, an enchanted life and had many a miraculous escape in the hour of danger. After the death of Emperor Jehāṅgīr in 1628, he was engaged in frequent warfare with Shāh Jehān, whose mind had been poisoned by the Guru's enemies and who was ready to listen to complaints against him. Sometimes, however, the Guru's own followers were bold enough to give provocation, as, for instance, when they managed to take away two priceless steeds from the emperor's stables, possibly as a retort for similar action taken by the emperor on a previous occasion. On three different occasions, the Guru was able to defeat the imperial troops, against fearful odds, with the help of his devout and brave followers. During the last years of his life, however, he seemed to have thought it politic to shift from Amritsar and to take up his abode at Kiratpur, where he breathed his last in 1645. Before his death, he appointed as his successor Har Rāi, the second son of his eldest son Guruditta (who had predeceased him), superseding the eldest grandson Dhīrmal, who had proved himself disloyal and unfit for the office of the Guru.

Guru Har Govind was a born leader of men, and his personal valour on the battle-field was a source of inspiration to his soldiers. On two occasions, he overpowered and killed in a hand-to-hand fight the Moghul generals Muklis Khān and Painda Khān.[2] The manly exploits of the spiritual Guru added considerably to the number of his followers. Under him, the Sikhs learned to sacrifice their lives in the cause of religion—a lesson which the course of events compelled them to learn well; for the bigoted Auraṅgzeb was soon to ascend the imperial throne at Delhi and put to test their religious zeal. Unlike his predecessors, Guru Har Govind made no literary contribution to the *Granth Sāhib*, and his strenuous life probably afforded him little leisure for the same. On the banks of the Biās, he founded a town called Shri Har Govindpur which exists to this day, and the Guru's arms are still preserved and venerated in the Akāl Bunga at Amritsar.

Guru Har Rāi, the Seventh Guru, was only 14 years of age when he assumed his office. His grandfather had exhorted him to maintain his troop of armed followers, in view of the political exigencies of the time. But Har Rāi was a man of quiet disposition and was anxious to avoid conflict with the political power. He was constantly engaged in devotional meditations and preferred to live at Kiratpur for the sake of quietude. But it was not long before he found himself drawn out into political partisanship. Emperor Shāh Jehān's serious illness was the signal for rebellion on the part of his sons. Auraṅgzeb soon got the supremacy, and Dārā Shukoh, the eldest son, was obliged to seek shelter as an exile. In his wanderings, he had an interview with the Guru, who showed him sympathy, on account of his religious turn of

[2] Painda Khān, a Pathan, was first a favourite captain in the Guru's army. He was dismissed owing to his having sworn falsely in the presence of the Guru and bacame thereafter his inveterate enemy.

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mind, and advised him to value spiritual power more than a worldly empire. Auraṅgzeb, who was an avowed enemy of non-Muslims, on hearing of this interview, made it a pretext for summoning Guru Har Rāi before him. The Guru wrote him a reply that he was only a fakir and had no business with kings and asked to be excused from appearing. When the emperor resummoned him, he thought it politic to send his son Rām Rāi as his representative. While at Delhi, Rām Rāi, who was aspiring to be the Guru after Guru Har Rāi, tried to curry favour with the emperor by distorting certain hymns of Guru Nānak, so as to render them more pleasing to the Muslim emperor. Guru Har Rāi was highly displeased on hearing about this, and declared that Har Kishan, his second son, would be the Guru after him. The Guru did not live long after this incident. In 1661, he died, appointing his young son Har Kishan, a boy of only five years, as his successor, the Eighth Guru.

Rām Rāi was not, however, disposed to allow his supersession to go unchallenged. A fierce contest raged between the supporters of Rām Rāi and Guru Har Kishan, and ultimately the dispute was referred to the emperor by Rām Rāi and his supporters. The emperor found in the dispute of the brothers a suitable opportunity for maturing his plans against the Sikh faith. He summoned Guru Har Kishan to Delhi. During his stay there, an attempt is said to have been made by the emperor to test the sagacity or spiritual power of the young Guru by asking him to recognize the chief queen from a number of similarly attired ladies—a trial in which the Guru came out successful. The Guru was, however, soon attacked by smallpox while at Delhi, and succumbed to it in 1664. Before his death, his followers asked him as to who was to be their Guru after him. The young Guru is said to have asked them to go to Bakala, and told them that they would find his successor there. Tegh Bahādur, one of the sons of Guru Har Govind, used to live at Bakala since his father's death, and was known for his piety and indifference to the world. The last words of the young Guru were understood to refer to Tegh Bahādur as his successor.

Guru Tegh Bahādur, the Ninth Guru, was already in his fifty-second year, when he became the spiritual head of the Sikhs. He was at first very reluctant to undertake the onerous duties of the position, but was ultimately persuaded to do so by the large majority of the Sikhs who preferred him to the other aspirants and called him their true Guru. He soon founded the town of Anandpur, at some distance from Kartarpur, and took up his abode there. He was a man with an intensely devotional turn of mind, and was the first Guru after Guru Arjan to compose hymns and convey religious instruction through them to his disciples. He started on an extensive missionary tour, visiting Kurukshetra, Agra, Prayag, Varanasi, Gaya, and ultimately made a sojourn at Patna. It was at Patna that a son was born to him, who was named Govind Rāi —the future Guru Govind Siṅgh.

From Patna, he accompanied Rājā Rām Siṅgh, who had sought his blessing and spiritual help, on an expedition into Bengal. Sometime after his return to Patna, he turned his thoughts to the Punjab and returned to his home at Anandpur after an absence of several years. The peaceful life of the Guru at that place was, however, suddenly interrupted by an unforeseen incident. Auraṅgzeb, in his blind fanaticism, had set his heart on converting the whole of India to Mohammedanism. A body of Kashmiri Pandits, who had been persecuted and turned out of their homes, came to seek the help of the Guru. The latter advised them to tell the emperor that he should first convert Guru Tegh Bahādur, the Guru of the Sikhs, and that, if he became a convert, all of them and other Hindus would be ready to follow his example. The emperor thereupon summoned the Guru to appear before him. The Guru started accordingly, and was marching in short stages, preaching to the faithful on the way. The emperor became impatient on account of the delay, and had him arrested and brought up

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before him from Agra. The emperor then explained to him the benefits he would derive himself, and confer upon others, by embracing Islam. The Guru, however, pointed out the futility of attempting to make converts by force and declined to give up his faith. The emperor was greatly enraged, cast the Guru in a dungeon, and gave orders for his being tortured till he agreed to accept Islam. But the Guru submitted patiently to all bodily torture and remained firm in his faith.

It was during the period of his confinement that Guru Tegh Bahādur uttered his famous prophecy about the conquest of India by the English. One day, while he was engaged in toilet, he was looking towards the south. The emperor, to whom this was reported, had him brought up and accused him of looking towards the ladies of his harem. The Guru thereupon replied: 'I am not looking at your Zanana, but towards the seas. From beyond the seas is coming a white race, which will eventually tear your Parda and destroy your empire.' This reply only increased the anger of the emperor, who had tried in vain to bring the Guru round to his faith. Despairing at last of converting him, Auraṅgzeb issued orders for the execution of the Guru. The Guru, on learning of the order, asked to be allowed to bathe and say his last prayers. As he began to say his prayers, he asked the executioner to cut off his head when he bent down before the Guru at the conclusion of the prayer.

The executioner did accordingly. It is said that as the head was severed it flew off into the lap of a Sikh disciple who was close by. It was cremated then by the Sikhs of Delhi, and a monument called the 'Sish Ganj' was erected thereon. The trunk is said to have been conveyed secretly to Anandpur, and the funeral ceremonies were then duly performed by the young Govind Rāi.

Thus fell Guru Tegh Bahādur, second martyr to the cause of Sikhism. A hymn attributed to him fittingly conveys his message to his disciples:

'Give thy head rather than forsake
those whom you have undertaken to protect;
Guru Tegh Bahādur said: "Give thy life,
but forsake not thy faith".'

IDENTITY AND SAMENESS

By Sri Benoy Gopal Ray

I

Let us start our inquiry concerning the above problem with a simple fact. I have a chair in my room. Everyday I sit on it, and I am familiar with it in many other ways. I say that the chair that I experience today is identical with the one I experienced yesterday or the day before. What is the basis of this proposition which involves a belief in its truth? Within the last twenty-four hours the chair has undergone some changes, and I cannot say that the chair of today is identical with the chair of yesterday. All that I can attribute is sameness and not identity to the two experiences.

Identity may mean either A is A or A remains A through A^1, A^2, A^3, and so on. The first alternative can be safely ruled out on empirical grounds. Our sense impressions both inward and outward do not guarantee any knowledge of identity. Any two successive visual impressions of an orange before me may be the same,

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but not identical. The second alternative is highly misleading. A changes into various phases, and yet we say that the identical A persists through these changes. This is also unwarranted, since we have no direct knowledge of the identity of A. In this case, identity, if any, is a matter of inference.

What is the universal element in this act of inference? It may be presumed that uniformity of nature offers us the universal element. Under identical conditions, a thing behaves in an identical way. But the point is that conditions never remain identical, and so the question of identity of behaviour does not arise. There may be a second ground of inference. The various phases of A must belong to an identical reality; otherwise, how can we at all talk of phases? The different phases imply the existence of A, which remains identical all through. This ground may be brushed aside by saying that each phase may be taken as a distinct existence having relation with the second, which, again, is another distinct existence. The phases need not be taken as qualities belonging to a substance. Napoleon marries Josephine is one existence, and Napoleon marries the princess of Austria is just another. Of course, there is a relation between the two, but one need not conclude that the identical Napoleon persists through these changes. Identity-in-difference, the pet formula of the idealists, when empirically analysed, resolves into differences as existents and identity as a convenient concept to explain their relations.

We come to this position: The chair that I experience today is not identical with the chair of yesterday. It may be the same as yesterday's. What is meant by sameness? Generally, when we say that two things are the same, we mean that on certain points they are identical and on others they are different. Difference may be an object of empirical knowledge, but not identity. I can very well experience the different phases of a thing, because it changes. If change were an unreality, we might have empirical knowledge of identity. But the case is just the reverse. So the logical ground of the concept of sameness is very flimsy. If sameness has at all a ground, it is psychological and not logical. I *believe* that the chair that I see today is the same as yesterday's. On what grounds is the belief based? Popularly speaking, the chair has not undergone any great change in the last twenty-four hours, and so I say that it is the same chair. Had the chair changed considerably, would I still take it to be the same chair? The point, if pursued, would lead to interesting results. Let us suppose that the seat of the chair is broken, and a new seat made of another piece of wood has been inserted in its place. I say, well, it is the same chair. Then the four legs are broken and are replaced by new ones. I say, again, it is the same chair. Then the back is broken and replaced by a fresh one. I still say, it is the same chair. How do I say so? I say so only on a belief in the sameness of the chair. My belief is further strengthened by habit. A friend who saw and sat on the chair before it was broken comes after a pretty long interval. The repaired chair may strike his eyes as a different one; it is because he had not believed in the sameness of the chair all through. Nor has habit contributed to his belief.

So, in the last analysis, sameness rests on belief, a subjective factor. We believe that the thing is the same, and that is all. If somebody believes the other way, no amount of rational and objective proof can convince him of its sameness. The child believes that its mother remains the same. I believe that I am riding the same car that I purchased a year ago. Objectively speaking, a thing is different at every moment. Only we believe it to be the same. The belief serves a great practical end. All normal individuals form sets of belief within themselves; otherwise, our day-to-day life becomes impossible. To find out the cause of these beliefs is often futile. We have to accept them and not explain them. When a number of people agree to the sameness of a thing, what does it prove? It only proves that the particular beliefs in this case have agreed with one

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another. I and my students believe that the fan over our heads is the same as it existed a session ago. In this case, our particular beliefs in its sameness have simply concurred.

II

In the preceding section, I have discussed the question of sameness of objects and selves other than myself. But what about the identity or sameness of my own self? Am I directly aware of the identity of my own self? Some philosophers say 'yes', and some say, 'no'. Let us subject the query to scrutiny. As we are judging the whole topic from the empirical standpoint, it is worth-while to begin with Hume. Against the Cartesians, Hume maintains that the self is not a simple, indivisible, immaterial substance in which our perceptions inhere. We are aware of our perceptions only. A percipient mind is not necessary for the existence of a perception. Each perception is a distinct existence. Then what is a self? It is 'nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement' (*Treatise*, Second Edition, Edited by Selby-Bigge, p. 252). If the self has any identity, it is only a serial identity. Hume explains serial identity with the example of a republic. The republic may change its citizens and even laws, yet it is the identical republic. A person may 'vary his character and disposition as well as his impressions and ideas, without losing his identity' (*ibid.*, p. 261). A play remains identical, though there are changes of scenes and intervals. Identity in this case is the unity of a series. Thus it is clear that Hume believes in the identity of self, but not in its substantiality.

Strictly speaking, there can be no identity without substantiality. Some Indian philosophers are thorough on this point. According to them, there is one identical Brahman, the supreme substantial Reality. All modifications are modifications of It, but they are unreal. The human self is the veiled identical Brahman. The multiplicity of selves and objects is due to an unreal modification of Brahman. The supreme aim of philosophy is to know the identity of the self, which is Brahman. It can be known not by any sensuous or empirical means. Self-identity is a matter of non-sensuous knowledge. The Indian standpoint is not empirical, but transcendental. And so, we leave it there. The analogy between the republic or play and the self is not a happy one. A play does not know itself to be the identical play. But I know myself to be the identical self. I attribute identity to the play, because it shows a unity of purpose. A series has to be evaluated as such by a thinking self. So, the problem of personal identity cannot be solved in the Humean way. When Hume uses the word identity, I think, he means only sameness, for, according to his philosophy, there cannot be any impression of identity. Again, Hume will not allow anything in his philosophy that cannot be traced to some impression or other.

As Hume's serial identity does not solve the problem, we now turn to memory as a basis of personal identity. It is upheld in certain quarters that an individual knows that he is the identical individual, because he can call up past experiences as his own. That he can remember his past experiences with warmth and intimacy is a proof that he is the identical individual. We would like to analyse this contention. I can remember some experiences of mine that occurred when I was five years old, but beyond that I do not remember any. My mother tells me of my pranks when I was three years old, but I do not remember them. Consistently with the above position, am I to conclude that from the fifth year onwards I have been one individual and before that I was another individual? But to my mother I have been the same individual all through. Again, as one ages one's memory also declines. If a person cannot remember any of his experiences beyond the age of ten, are we to believe that his identity extends from tenth year onwards? These are absurd positions. How can memory be a solid basis for personal identity? Memory rises and falls, but not identity.

The problem of identity does not bother a

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modern psychologist. Psychologists, these days, speak of individual integrity and not of individual identity. An integrated personality is one in whom habits of thought and expression, attitudes, interests, and desires are combined in a harmonious unity. But perfect integration is a rare thing. Most of us are inconsistent in our behaviours. In one state, we are responsive to the environment; in another, we remain withdrawn. We behave quite differently when hungry and when well fed. Our desires are not all fully integrated into a single purpose of life. Woodworth and Marquis suggest that most of us are only relatively well integrated. Abnormal people are completely lacking in integration.

So, we conclude this discussion by saying that no rational proof can be adduced to justify self-identity. Self-sameness also cannot be justified on rational grounds. Awareness of self-sameness is due only to a belief. I believe that I have been the same self since my childhood, and I believe that I will continue to be the same self till death. This act of belief, which is universal amongst normal people, makes our day-to-day life possible. Descartes used to say: 'I think, therefore, I am.' By 'I', he meant ontological identity. On empirical evidence, his formula should be changed like this: 'I think, therefore, I believe that I am.' In this case, by 'I' is meant only psychological sameness.

JESUS CHRIST, AN INCARNATION OF GOD

By Professor J. N. Dey

Every sincere soul making a devout study of the life of Jesus is sure to get fresh revelations about the glories of that Son of God. As we contemplate on him, there are several aspects of him that come uppermost in our mind, the most prominent of which is Jesus' being an incarnation of God. In our consideration here, we shall confine ourselves to this aspect. In doing so, we shall have to quote from Jesus' own words on many an occasion; and we shall refrain from quoting parallel ones from other incarnations like Śrī Rāmacandra, Śrī Kṛṣṇa, Bhagavān Buddha, Sri Ramakrishna, and others. The followers of any one of these incarnations will easily be able to get at them. The beauty about the characteristics of incarnations like Jesus is that one can never say that one has understood them completely. The more one advances in this direction, one finds that newer angles of vision always crop up, which fill one with silent wonder, and the immensity of which is bound to plunge one in joy inexplicable.

For a knowledge of the life and doings of Jesus, we have to depend upon the gospels of Matthew, Mark, Luke, and John. 'Mathew, writing for Jewish readers, is an apologist, proving Jesus of Nazareth to be the Messiah announced by the scriptures and long desired by the chosen people of God, yet one whom the Jews, blinded by prejudice, rejected, thus forfeiting the Messianic Kingdom. Instead of them, the Gentiles would enter the Kingdom. St. Matthew has always stressed the Messianic quality of the Lord.' 'Mark is supposed to have written for those who were already believers, but were not Jewish but Gentile converts. In keeping with this aim, St. Mark gives especial prominence to the deeds and miracles of Jesus, so as to show by this demonstration of supernatural powers that Christ is the Lord and Saviour of all.' In the third gospel, that by St. Luke, 'Christ appears as the universal and merciful Saviour'. 'St. John wrote his gospel many years after the other evangelists, in order to demonstrate the divinity of Christ and his mission against the heresies that were then

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springing up. In this, the discourses of Christ are accurately reproduced as regards the substance, that is, what he means to say; for, at a number of places, he has added to the discourses of the Lord his own theological interpretation.'

In keeping with the tradition followed by all incarnations of God, we find that from his very advent to this world in human form to the last moment of his stay here there were any number of instances where proof of his being an incarnation of God was given by others and also by himself. 'And the Angel Gabriel came unto Mary and said, Hail, thou art highly favoured, the Lord is with thee: Blessed art thou among women. She was much perplexed, when the angel continued, Mary, do not be afraid. Thou shalt conceive in thy womb and shalt bear a son and shalt call him Jesus.' Then Mary went to Elezabeth, who also was with child. 'No sooner had Elezabeth heard Mary's greeting than the child leaped in her womb and Elezabeth herself was filled with the Holy Ghost, so that she cried out with a loud voice, Blessed art thou among women and blessed is the fruit of thy womb. How have I deserved to be thus visited by the mother of my Lord?' When Elezabeth bore a son (John the Baptist), her husband Zachary, who had been rendered dumb, was filled with the Holy Ghost, and broke into speech saying, 'And thou, my child, will be known for a prophet of the most High, going before the Lord to clear His way for him.'

Then, at the time of his birth, some shepherds, who were keeping night watches over their flocks, found an angel appearing before them who said: 'Do not be afraid; behold, the news I bring you is good news. This day in the city of David, a Saviour has been born for you, no other than the Lord Christ.' And so they went with all haste and found Mary and Joseph there with the child lying in the manger. On seeing him, they discovered the truth of what had been told them about this child. All those who heard it were full of amazement at the story which the shepherds told them.

When the child was brought to Jerusalem for purification, Simeon, an upright man, was filled with the Holy Spirit and taking him in his arm blessed God and said, 'This is the Light which shall give revelation to the Gentiles'.

When Jesus was twelve years old, his parents, after going up to Jerusalem as the custom was at the time of the feast, and completing the days of observance, set about their return home. But the boy Jesus, unknown to his parents, continued his stay in Jerusalem. And they, thinking that he was among their travelling companions, had gone a whole day's journey before they discovered this. So they returned to Jerusalem and, after three days, found him sitting in the temple in the midst of those who taught there, discussing divine topics. When asked by the mother, 'My son, why hast thou treated us so?', he answered, 'What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father?' These words which he spoke to them were beyond their understanding.

Later on, we find: 'And now the people was full of expectation; all had some surmise in their hearts, whether John might not be the Christ. But John gave them their answer by saying publicly, "As for me, I am baptizing you with water; but one is yet to come who is mightier than I, so that I am not worthy to untie the strap of his shoes. He will baptize you with the Holy Ghost and with fire".'

When Jesus came and stood before John at the Jordon, to be baptized by him, John would have restrained him; it is I, he said, that ought to be baptized by thee, and dost thou come to me instead? But Jesus answered, 'Let it be so for the present; it is well that we should thus fulfil all the observance'. So Jesus was baptized, and as he came straight up out of the water, and stood praying, suddenly heaven was opened; the Holy Ghost came down upon him like a dove, and a voice came from heaven which said, 'Thou art my beloved Son'. And now Jesus was led by the Spirit away into the wilderness, to be tempted there by the devil. This

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was the period when he understood his complete unity with God; when he practised his *sādhanā* to realize his oneness with the divine Father; when he knew that 'man cannot live by bread alone', that 'Thou shalt not put the Lord thy God to the proof', and that 'Thou shalt worship the Lord thy God, and serve none but Him'.

And now the Paschal Feast, which the Jews keep, was drawing near, and so Jesus went up to Jerusalem. And in the temple there, he found the merchants selling oxen and sheep and pigeons, and the money-changers sitting at their trade. So he made a kind of whip out of cords and drove them all out of the temple, spilling the bankers' coin and overthrowing their tables. And he said: 'Take these away, do not turn my Father's house into a place of barter.' And this was the admonition he gave them: 'Is it not written, My house shall be known among all nations for a house of prayer? Whereas you have made it into a den of thieves.' Then the Jews answered him, 'What sign canst thou show us as thy warrant for doing this?' Jesus answered them, 'Destroy this temple and in three days I will raise it up again'. At which the Jews said, 'This temple took forty-six years to build, wilt thou raise it up in three days?' But the temple he was speaking of was his own body; and when he had risen from the dead, his disciples remembered this saying of his, and learned to believe in the scriptures and in the words Jesus had spoken.

Then there was a man called Nicodemus, a Pharisee and one of the rulers of the Jews, who came to see Jesus by night. 'Master,' he said to him, 'we know that thou hast come from God to teach us; no one, unless God were with him, could do the miracles which thou doest.' Jesus answered him, 'Believe me when I tell thee this; a man cannot see the Kingdom of God without being born anew'. 'Why,' Nicodemus asked him, 'how is it possible that a man should be born when he is already old? Can he enter a second time into his mother's womb, and so come to birth?' Jesus answered, 'Believe me, no man can enter into the Kingdom of God unless birth comes to him from water, and from the Holy Ghost'. (This to us means initiation and then realization through the grace of the Lord.) Nicodemus answered him, 'How can such things come to be?' 'What,' answered Jesus, 'can such things be strange to thee, who art one of the teachers of Israel? Believe me, we speak of what is known to us, and testify of what our eyes have seen, and still you will not accept our testimony.'

In the course of his conversation with the Samaritan woman from whom Jesus asked for a drink of water, he said: 'Anyone who drinks such water as this will be thirsty again afterwards; the man who drinks the water I give him will not know thirst any more. The water I give him will be a spring of water within him, that flows continually to bring him everlasting life.' And, then, in the end of this, he said to her, 'I, who speak to thee, am Christ, the Messiah'.

To his disciples who could not understand him, he said, 'I have food to eat of which you know nothing,...my meat is to do the will of Him who sent me, and to accomplish the task He gave me'.

Both the realized soul and the incarnation of God have the knowledge of their identity with God. But as this difference is in the realm of duality, the incarnation has much more power than the ordinary realized soul. In the case of every incarnation of God, we find that on certain occasions he had to make use of these special powers. Every one of these instances became a miracle for the common man. In the case of Jesus, we have any number of miracles wrought. In fact, the gospels read as nothing but a continuous sequence of miracles. Why it is so, it is not for us to question. Sufficient it is that the time demanded them, and so they came to pass. We have Jesus' own statements as, 'You must see signs and miracles happen or you will not believe'; or, 'And now to convince you that the Son of Man has power to forgive sins while he is on earth,

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I tell thee rise up, take thy bed with thee, and go home'; or, 'And so I tell thee, if great sins have been forgiven her, she has also greatly loved. He loves little, who has little forgiven him'; or, 'So he rose up and checked the wind, and said to the sea, Peace, be still. And the wind dropped and there was deep calm. Then he said to them, Why are you faint-hearted? Have you still no faith?'; or again, 'My daughter, thy faith has brought thee recovery; go in peace and be rid of thy affliction'; or, 'No need to fear; thou hast only to believe, and she will recover'; or, 'Have you the faith to believe that I can do this? And they said to him, Yes, Lord. Thereupon he touched their eyes and said, Your faith shall not be disappointed'; or, 'I promise you, if you have faith, though it be but as a grain of mustard seed, you have only to say to this mountain, Remove from this place to that, and it will remove; nothing will be impossible for you'.

Then, one of the greatest of proofs of an incarnation is his own statement about himself. This Jesus did any number of times: 'And now once more Jesus spoke to them, I am the Light of the world.... He who follows me can never walk in darkness; he will possess the light which is life. Whereupon the Pharisees told him, Thou art testifying on thy own behalf, thy testimony is worth nothing. Jesus answered them, My testimony is trustworthy, even when I testify on my own behalf; I know whence I have come and where I am going. You set yourselves up to judge after your earthly fashion; I do not set myself up to judge anybody. And what if I should judge? My judgement is judgement indeed; it is not I alone, my Father who sent me is with me. Just so it is prescribed in your law, the testimony of two men is trustworthy; well, one is myself, testifying in my own behalf, and my Father who sent me testifies in my behalf too. Hereupon they said to him, Where is this Father of thine? And Jesus answered, You have no knowledge, either of me or of my Father; had you knowledge of me, you would have knowledge of my Father as well.' Or, 'I am the door; a man will find salvation if he makes his way in through me; he will come and go at will, and find pastures'; or again, 'None knows what the Son is, except the Father, and none knows what the Father is, except the Son, and those to whom it is the Son's good pleasure to reveal Him. Come to me all ye that labour and are burdened; I will give you rest. Take my yoke upon yourselves and learn from me; I am gentle and humble of heart; and you shall find rest for your souls; for my yoke is easy, and my burden is light'; or, 'And Jesus cried out, If a man believes in me, it is in Him who sent me, not in me that he believes; to see me is to see Him who sent me. I have come into the world as light, so that all those who believe in me may continue no longer in darkness. I have bestowed my love upon you, just as my Father has bestowed His love upon me; live on, then, in my love. You will live on in my love, if you keep my commandments, just as it is by keeping my Father's commandments that I live on in His love. All this I have told you, so that my joy may be yours'; or, 'Whoever has seen me, has seen the Father; what dost thou mean by saying, let us see the Father? Do you not believe that I am in the Father and the Father is in me? The words I speak to you are not my own words; and the Father who dwells continually in me achieves in me His own acts of power'.

Again, like other incarnations, Jesus has said, 'Where two or three are gathered together in my name, I am there in the midst of them'. So, let us take advantage of this opportunity and pray to him that we may be enabled to attain the Kingdom of God; for has he not promised, 'I am the bread of life, he who comes to me will never be hungry, he who has faith in me will never know thirst' and 'Seek, and ye shall find; knock, and it shall be opened unto you'?

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THE HUMANISM OF TAGORE

By Professor Sudhansu Bimal Mookherji

Rabindranath Tagore is one of the greatest Indians of all times. He is, in fact, much more than an individual. He symbolizes a whole epoch in our national life. His name connotes a definite landmark in the history of modern India. Tremendous, indeed, has been his impact on the mental, moral, and spiritual outlook of the Indian nation. To be brief, Tagore belongs to the small group of deathless mortals, whose memory remains evergreen in the posterity's mind.

Tagore's 'life and personality have become a fabric of India's life'. His writings give expression 'to the moods and misgivings, hopes and fears of millions'. Being a true representative of the universal outlook of Indian thought, 'the value of his work lies not in tribal or national characteristics, but on those elements of universality which appeal to the whole world' (Quoted from the Appeal of the Central Committee for Tagore Centenary Celebration issued on the 14th May 1959).

Great as a poet, Tagore is infinitely greater as a man. It was his constant endeavour throughout his long life of eighty years to bring India's eternal message of love and peace to a world torn by greed, jealousy, and rivalry. His faith in the essential oneness and indivisibility of humanity and the 'one world' ideal was unshakable. He was a firm believer in the sublime ideals of love and concord, of peace, amity, and brotherhood preached and lived in the sylvan retreats of ancient India.

Tagore's outlook on life inevitably made an internationalist of him. The Visva-Bharati, Tagore's University at Santiniketan, embodies the international outlook of its architect. It is the poet's dream in a tangible shape. To bring the whole world together is Visva-Bharati's *sādhanā; 'yatra viśvaṁ bhavatyekanīḍam'* is its motto. Tagore shared the belief and conviction of all true internationalists that internationalism without nationalism has no roots and nationalism without internationalism has no fruits. If nationalism is the beginning of the pilgrimage, internationalism is the journey's end. Nationalism and internationalism are, in fact, like the garden and the hedges that surround it. Far from being contradictory or mutually exclusive, nationalism and internationalism are thus complementary. Tagore was thus a nationalist and an internationalist at one and the same time. He held before us the great legacy of our past. He exhorted us to have faith in ourselves, to try to stand on our own legs, 'to stand erect with heads held high', and to resist evil and injustice wherever they may be found. His nationalism found expression in a profound love for the dumb, down-trodden millions of India, and for India's rich cultural heritage in all its aspects. If the Visva-Bharati stands for human brotherhood, it also stands for the resuscitation of the stream of our culture. Tagore, however, was no revivalist. Nor should his nationalism be equated with chauvinism.

Tagore reveals his inner self in his writings, and a perusal thereof shows how his heart bled for the day-to-day miseries and sufferings, degradations and humiliations of his countrymen. A 'positive attitude of sympathy for all, even for the lowly and lost,' is one of the fundamental characteristics of the Tagore literature. He believed in each individual living his or her life in his or her own way. 'He is', says Dr. S. Radhakrishnan, 'the champion of the individual in his age-long struggle against the mass tyranny which crushes him. . . . Tagore is the poet of sorrow and sufferings. The pathos of men's striving, the bitterness of life submerged in the shadows, the waste and loneliness of women's lives have found few more profoundly moved spectators' (*Great Indians*, p. 90).

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Tagore was extremely sensitive—almost allergic—to cruelty. His heart bled at man's inhumanity to man, which 'makes countless thousands mourn'. It is why he was the first Indian to protest publicly against the British Government's barbarities in the Punjab in 1919.

Our present-day leaders cry themselves hoarse over the uplift of the down-trodden masses. That Rabindranath was one of the pioneers in the rural uplift work in India may be unknown to many. He began the work about fifty years ago. His Sriniketan at Surul bears eloquent testimony to his conception of rural welfare. He gave his time, energy, and physical resources to create self-confidence and a sense of joy of living in the 'exploited, down-trodden, neglected, and untaught' masses of rural India. His influence has been felt, in fact, in every sphere of our national activity today. The poet was the path-finder. Our leaders follow his footsteps as best they can or will.

The poet, we all know, is the worshipper of Satyam, Śivam, and Sundaram—Truth, Goodness, and Beauty—but he is something more in Tagore's opinion. He must lend his hand in building up a better and more just world. There are occasions when he must snatch himself away 'from the mere appreciation of literature'. He must not turn a deaf ear to the wails of miseries around him. He has no right to confine himself in the ivory tower. Nor must he be a lotus-eater. The stern realities of life must be faced. The poet, too, must come out of his haven of isolation in the hour of need. He must do his best to give 'voice to the ignorant, gloomy, and mute faces' and 'kindle hope in the weary, broken, and withered hearts' of the countless millions who have been ignored, neglected, and exploited for centuries.

A striking feature of Tagore's literary work is 'the ultimateness of spiritual values to be obtained by inward honesty and cultivation of inner life' (*Great Indians*, p. 72). He declared in no uncertain terms in his last public statement: 'One day shall be borne out the full truth of what the sages have proclaimed—"By unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root"' (*Crisis in Civilization*, p. 18).

Yet the world was not a snare; its good, no evil or delusion to Tagore. He looked upon them as opportunities for self-development, as pathways for realization. Life is a gift from the hands of God Himself, and must be loyally accepted. 'This is the great tradition that has come down from the seers of the Upaniṣads and the author of the *Gītā*. They delight in life. For since God has taken upon Himself the bonds of creation, why should we not take upon ourselves the bonds of this world' (*ibid.*, p. 87). We worship God in all the true objects of our worship. Tagore's Hibbert Lectures (1930) exhort us to realize the Brahman (the ultimate Reality) in us all. 'A truly spiritual man need not turn his back on the realities of the world. He should, on the contrary, work in it with the sole object of creating better material and spiritual conditions' (*ibid.*, p. 87). But one must work in a spirit of detachment.

Tagore was a great believer in God. But his God is not the God of a particular religion or community. He is the Prāṇeśvara (Lord of Life) of every one. He is, in other words, the God of Man; and Tagore's religion is the Religion of Man, of which he spoke in his Hibbert Lectures. This God does not live isolated in the high heavens beyond the mortal reach. He refuses to accept isolation and lives in our midst as one of us. He tells his worshipper:

> 'In a poor man's guise from
> door to door I wander,
> The house that shelters the
> homeless is my temple.'

Tagore's God enjoys the company of the lowliest of the lowly, the humblest of the humble. Tagore realized this truth in his life and wrote:

> 'When my obeisance I make to Thee,
> Where does it stop? ...
> Behind all, below all, among the destitute.'

Tagore's God is to be found in the temple

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of man. God is with us and within us in the vices and virtues, in the sorrows and sufferings, in the dust and dirt of our daily life. He is our constant companion. Tagore drew man and God closer to each other. In his vision, the two merged to make a complete entity. Tagore, in other words, elevated humanity to a higher pedestal.

Little wonder, Tagore had an unshakable faith in man—faith in the innate goodness and greatness of man. Man was to him the highest and the most sublime of all truths, the apex of God's creation. A few months before his death, when he saw the 'crumbling ruins' of the proud civilization of the West 'strewn like vast heaps of futility' around him, he firmly refused 'to commit the grievous sin of losing faith in Man'. He looked 'forward to the opening of a (new) chapter in his (man's) history after the cataclysm (World War II) is over and the atmosphere rendered clean with the spirit of service and sacrifice' (*Crisis in Civilization*, pp. 17-18).*

* Translations of extracts from Tagore are by the writer himself.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 7

THE INDIVIDUAL SOUL IS A PART OF BRAHMAN.

अंशो नानाव्यपदेशादन्यथा चापि
दाशकितवादित्वमधीयत एके ॥ २।३।४२ ॥

42. (The soul is) a part (of the Lord), on account of difference (between the two) being declared and otherwise also (i.e. as non-different from Brahman); in some (*śākhās* or recensions of the Vedic texts) (Brahman) is spoken of as being fisherman, knave, etc.

The question of the relation of the soul to Brahman is now taken up for discussion. Is the soul quite different from Brahman, or is it Brahman under ignorance, or is it Brahman determined by a limiting adjunct (*upādhi*), or is it a part of Brahman? Different schools of thought hold different views. One group holds that the soul is quite different from Brahman, and their relation is like that between the master and the servant, for the scriptural texts declare their difference: 'Knowing that the individual self and the Lord, the moving Force, to be different' (*Śve. U.*, I.6); 'Two birds of beautiful plumage...of these, one eats the fruits of the tree with relish, while the other looks on without eating' (*Śve. U.*, IV.6); 'There are two, one the knowing (the Lord) and the other ignorant (the soul), the master and the servant, both unborn' (*Śve. U.*, I.9). In these texts, the difference between the two is declared by the scriptures, showing that the relation between the two is like that between the master and the servant, the ruler and the ruled. The Lord is not subject to *karma*, while the soul is subject to *karma*, and enjoys and suffers the result of it. The texts which declare the non-difference between the two are to be taken in a secondary sense, or as mere eulogy.

Another group holds that the soul is Brahman under ignorance and that the two are non-different, for this is declared by texts like, 'That thou art' (*Chā. U.*, VI.8 ff.); 'This soul

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(Ātman) is Brahman' (*Bṛ. U.*, IV. 4.5). The texts which declare difference between the two are but repetitions of what we commonly experience through other means of knowledge and, as such, carry no weight, while the texts which declare non-difference give us a knowledge which is not known through other sources. Hence these texts, which declare non-difference, are more authoritative, for the scriptures are to give us knowledge which is not had through other sources of knowledge. They hold that the soul cannot be a part of Brahman, for a part is possible only in a thing which is divisible, but Brahman is indivisible and one and, as such, cannot have a part.

A third group holds that the soul is nothing but Brahman as determined by a limiting adjunct (*upādhi*). They quote for authority the same texts as the second group and say that the dualistic texts only declare the apparent difference between the two due to the limiting adjunct.

As against all these views, the *sūtra* says that the soul is a part of Brahman, since there is declaration of difference and also of unity in the scriptures. The view that the two are absolutely different cannot stand in the face of texts which declare non-difference. Some recensions (*śākhās*) read that Brahman is the fisherman, the knave, etc., which teach the general non-difference of the self. Both sets of texts have to be taken in their primary sense. Again, Brahman which is ever all-knowing etc. can never come under the influence of ignorance: 'From Him, who is omniscient in general and all-knowing in general, and whose austerity is characterized by knowledge' etc. (*Mu. U.*, I.1.9). Nor can the soul be Brahman under a limiting adjunct, for, in that case, Brahman will have to experience all the happiness and misery experienced by the soul in this world, which would contradict all scriptural texts which declare the nature of Brahman.

Therefore, the only alternative left is that the soul is a part of Brahman, in which case alone both these sets of texts can be taken in their primary sense. By part, however, is meant that which constitutes one aspect (*deśa*) of a substance. Hence a distinguishing quality of a substance is a part of that substance. The lustre of gems, the generic character of a cow in cows, or the body of an embodied being, is a part of the gem, the cow, or the embodied being. In this sense, the soul which is the body of Brahman, as declared by the scriptural texts, is a part of It. These qualities which distinguish the substance are experienced as different from the substance; hence the texts which declare the difference. On the other hand, inasmuch as these qualities cannot exist without the substance, they are non-different from it; hence the texts which declare non-difference.

मन्त्रवर्णात् ॥ २।३।४३ ॥

43. And also from the words of the *mantra* (it is known that the soul is a part of the Lord).

A further reason is given to show that the soul is a part of Brahman. 'One foot of It are all beings' (*Chā. U.*, III.12.6), where the souls are said to be parts of the Lord. The text uses the plural 'all beings', as there are many souls. 'He who is eternal and intelligent dispenses the desired objects to many' (*Ka. U.*, II.2.13). All these souls are different due to different characteristics, though they are all alike as having intelligence for their essential nature.

अपि स्मर्यते ॥ २।३।४४ ॥

44. And it is also so stated in the Smṛti: 'An eternal portion of myself having become a living soul' (*Gītā*, XV. 7).

(To be continued)

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NOTES AND COMMENTS

TO OUR READERS

In considering the problem of the validity of cognition and knowledge, the Advaita Vedānta insists on the principle of non-contradiction. By this, it implies a theory of truth 'which may be broadly spoken of as coherence'. This is the subject-matter of the brilliant and scholarly article on 'Truth' by Dr. P. S. Sastri, M.A., M.Litt., Ph.D., of the University of Saugor, who is a frequent writer to *Prabuddha Bharata*. . . .

Indian thought has a twofold concept of *niṣkāma-karma*: one is applicable to the aspirant after spiritual freedom; and the other, to the free soul, the *jīvanmukta*. This is explained in clear and simple language by Dr. Roma Chaudhuri, M.A., D.Phil., Principal, Lady Brabourne College, Calcutta, in her article on 'The Concept of Niṣkāma-karma'. . . .

'The Successors of Guru Nānak' by Sri M. V. Bhide, I.C.S. (Retd.), of Poona, presented in this issue, is a devout study of the lives of the eight Gurus of Sikhism—from the Second Guru to the Ninth Guru—who succeeded Guru Nānak one after another. His article on 'Guru Nānak and His Teachings' appeared in the March 1959 issue of *Prabuddha Bharata*. . . . .

The notions of identity and sameness, which are so much woven into the texture of our day-to-day life, cannot, in the final analysis, stand the scrutiny of reason. That they are based merely on beliefs, which serve a practical end, is shown in the short but stimulating article on 'Identity and Sameness' by Sri Benoy Gopal Ray, Reader in Philosophy, Visva-Bharati University, Santiniketan. . . .

Every year, the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), observes Christmas Eve, when the life and teachings of Christ are discussed by competent persons. In 1958, Professor, J. N. Dey, M.Sc., L.T., of St. George's College, Barlowganj (Mussoorie), was invited to speak on the occasion. The article on 'Jesus Christ, an Incarnation of God', included in this issue, is the text of the lecture he gave on that occasion. . . .

Rabindranath Tagore's religion was the religion of man; his philosophy, humanism; for his writings breathe the spirit of humanism throughout, giving expression 'to the moods and misgivings, hopes and fears of millions'. In the short article entitled 'The Humanism of Tagore', this aspect of the religion and philosophy of our national poet is dealt with by Professor Sudhansu Bimal Mookherji, of the Department of Letters, Gadjah Mada University, Jogjakarta, Indonesia.

REVIEWS AND NOTICES

1. THE EDUCATION OF THE INDIVIDUAL. By Alfred Adler. *Pages 142. Price $3.50.*

2. PREFACE TO EMPATHY. By David A. Stewart. *Pages 155. Price $3.75.*

Both published by Philosophical Library, 15 East 40th Street, New York 16.

The Philosophical Library has been bringing out, in recent times, treatises of a rather unusual kind, often outside the comprehension of the lay reader. Original, stimulating, but sometimes abstruse, these books undoubtedly constitute a definite contribution to our understanding of human nature. The two books under review belong to this class.

1. In these days, when individuality is counted as a disvalue even in democratic countries, it is refreshing to read a volume devoted to the cause of the individual and his education.

The author of the first book opens his treatise with

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the eternally true statement that 'the individual is an end, and not a means'. But how is this to be translated into practice? The entire book is, in a sense, an answer to this question. As a first step, the author analyses the four problems relating to individuality in the first 33 chapters. The remaining chapters, 34-43, are devoted to a discussion of the education of the individual. The four problems, picturesquely called the Four Horsemen, are the individual's relation to others, his sense of equality, the possibility of his escape from the ephemeral, and the meaning of his actions. These problems are analysed, and on the basis of that analysis, suggestions for education are made.

The author draws freely on European literature and depth psychology to illustrate and elaborate his ideas, which are slightly out of the ordinary. The language is highly figurative, often mystical. It may tax the patience of the ordinary reader. Even the chapter headings are unusual e.g. Chapter XIV—'Reddish Nine Imperial Royal'; Chapter XL—'What Do You Mean, My Mother?' And the author does not make any important contribution to the elucidation of the value of the individual. All the same the book is worth studying carefully.

2. Socrates believed that correct knowledge will necessarily lead to correct conduct or virtue. However, we know to our cost how wide is the gap between *knowing* and *doing*. 'To close this gap is... the most challenging problem in the world today.' The author of the second book offers 'empathy' as a solution to this problem. This empathy is very different from what the ordinary psychologist understands by the term. *The Dictionary of Psychology* (James Drever) defines empathy as 'feeling oneself into, and *losing one's identity* in, a work of art'. Our author, on the other hand, holds that 'to empathize is not only to feel, think, and act like another person, but also to learn *how one differs from him*' (p. 151; italics are the reviewer's). Not the loss of individuality, but the intensification of it is the result of this act of empathy. The entire volume is devoted to the elucidation of this new concept in psychology.

In the first three chapters, the author discusses the role of empathy in psychology, ethics, and group dynamics. The remaining six chapters are devoted to a clarification of the nature of empathy. The author draws heavily on Freud; but it must be said that he tries to improve on the great psycho-analytic leader's concepts of 'identification', 'transference', and 'resistance'. The empathetic probe is applied to these processes of the unconscious, and it is shown how they make for the understanding of one's self and the other self, with which one's self is in contact at the moment.

Empathy is a creative process, and is the basis of personal knowing (chapter I). On the basis of this knowing, the author developes the basic concepts of a new *personal psychology*, original, thought-provoking, and pregnant with great possibilities. And in the course of his discussion, the author highlights the need for a new approach to methodology in psychology. The modern scientific approach, heavily weighted with analysis and atomizing is unhelpful. We want to understand the *whole* individual. Measurement, statistics, etc., will not help. Empathy contains the answer. The intuitive and non-quantitative approach alone is the correct one in psychology. The author defends, throughout the book, the methods of psycho-analysis, and gives straight answers to Eysenck's criticisms of modern psychology. In the reviewer's view, the book is a very fair and objective evaluation of the present position in psychology. It is a book that must be read by all students of psychology, sociology, and psychiatry, as, right through the book, the author takes particular care to apply the pragmatic test to the theory by showing its curative implications in medicine.

PROFESSOR P. S. NAIDU

HUMAN RELATIONS AND POWER. BY ALBERT MUELLER-DEHAM. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages xxi+407. Price $3.75.*

Here is another substantial and valuable treatise brought out by the Philosophical Library. At the moment, many of us are preoccupied with understanding the social forces which are shaping the mighty events of contemporary world. Sociology is gradually coming to the forefront as a science, to which we can turn for help when sorely perplexed by the contemporary scene in politics, economics, industry, etc. Yet sociology lacks those firm concepts, hypotheses, and laws which are needed for understanding, predicting, and controlling events in the complex fields mentioned above, for the obvious reason that these fields are, first and foremost, fields of human relationship; and human relationship is not easily subject to scientific treatment. Only an approximation to truth can be made here, and even this approximation seems to elude the sociologist. It is here that the significant contribution of our author comes in. In *Human Relations and Power*, he makes a determined attempt to reorient sociological thinking.

The book is divided into four parts: the first two are devoted to a new analysis of social forces, and the third and the fourth to the application of the new concepts to politics and ethics. To the mind of the reviewer, the second part appears to be the most arresting section of the volume. Here is a new analysis of *power* as a force in social relations; and then

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there is a synthesis of the emerging concepts with those in the first part. Out of this analysis-cum-synthesis arises '*synthetic sociology*'.

'However, power being also one of the central concepts of politics, the results of Part II are a foundation for political theory.' Accordingly, in Part III, our author applies his new concepts to a study of important political institutions. He also presents the state, with its forms and types, in a new light, and works out arguments in favour of 'limited democracy with divided power', such as the U.S.A.

The last part applies the sociological theory to ethics. Here the author is on slippery ground. His discussion of individual as well as social ethics is not conclusive. But as he himself admits, this section is only an appendix, and should be treated as such.

Coming from the pen of a doctor of medicine, the book deserves careful study. It is original and brilliant, and blazes a new trail in the unexplored regions of sociology. In a sense the thesis of the book is a plea for the inconclusiveness of sociology, and, as such, *must* be studied by all sociologists.

PROFESSOR P. S. NAIDU

FAITH AND LOVE. BY RABBI ALEXANDER ALAN STEINBACK. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages 114. Price $3.00.*

This beautiful book, one of the best published by the Philosophical Library, contains 37 short essays, the majority of which appeared in abbreviated form in *The Messenger,* a monthly published from the Temple Ahavath Sholom, Brooklyn, of which the author is senior Rabbi. It discusses the various spiritual problems that beset humanity today. The sagely suggestions and solutions offered reveal the author's real affection for the worldly, lost in lust and lucre. Spiritual values, which are unfortunately at a sad discount nowadays, are given an important place in moulding the life of man.

The Rabbi says: 'Unless there be a spiritual hunger throbbing in a man's existence, he is on his way to stagnation' (p. 24). 'Finding God means He becomes so real to us that we can hold intimate conversation with him in the manner of Moses as described in scripture: "And the Lord spake unto Moses face to face as a man speaketh unto his friend." Perhaps we do not possess the spiritual stature of a Moses, but this should not deter us from *wanting* and needing to speak with God face to face' (p. 39). 'We are slow to realize that God is always calling upon us, always striving to break through the material walls that close us in. But we go about our mundane ways without giving heed. We rely completely upon our own human vocabulary, only to discover some day that it is inadequate for speech with the Divine. One must be conversant with a Divine vocabulary in order to converse with the Divine' (p. 56). 'Your brother's heart is God's altar and when you lay upon it offerings of love and understanding, you consecrate the divine familyhood of which God is the universal Father' (p. 107). 'Behind and above the pulsebeat of the universe is the Infinite Spirit that animates all. The universe is a partial manuscript of which every human is a syllable. Every life—your life and my life, and all life that ever was and is destined yet to be—comes from the same source' (p. 101).

These poetic and highly spiritually significant passages quoted above are enough to show the worth of the book. There is something for everyone in this inspiring book.

SHITAMSHUCHAITANYA

HOMAGE TO ŚAṄKARA. BY T. M. P. MAHADEVAN. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. 1959. Pages 51. Price Re. 1.50.*

The book under review is the fourth published in the *Śaṅkara Jayanti Series.* It contains a short account of the life and teachings of Śrī Śaṅkarācārya, who saved India from the onrush of non-Vedic forces which threatened the very life of the nation. As the learned author says: 'He diagnosed the disease that was eating into the vitals of society as one which had its roots in disunity, and prescribed the only remedy that would effect a cure, viz., the saving knowledge of unity, the Upaniṣadic philosophy of the non-dual Spirit' (p. 3).

This book does not claim to be exhaustive, but it can certainly be a popular introduction to Śaṅkara and his philosophy. Only a very brief statement of the Advaita Vedānta as expounded by Śaṅkara finds place in the pages of the book, the presentation of which, of course, bears the stamp of the scholarship of Dr. Mahadevan.

In the book are also included two hymns with English translation: *Toṭakāṣṭakam,* a hymn in praise of Śaṅkara by Toṭakācārya, and *Gurvaṣṭakam,* a homage to the *guru* by Śaṅkara himself. Seven beautiful illustrations depicting some of the notable events in the life of the great teacher have adorned the book. The general get-up of the book keeps to the excellent standard of the Ganesh & Co. publications. It gives one real pleasure to recommend this book to every student of Śaṅkara and his philosophy.

SHITAMSHUCHAITANYA.

WHISPERS FROM ETERNITY. BY PARAMAHANSA YOGANANDA. *Second Edition. Published by*

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1959

Self-realization Fellowship, Los Angeles, California, U.S.A. 1958. Pages 266. Price $3.00.

This book 'whispers' from every page of it the devotional outpourings from the heart of a *yogin*, which, if devoutedly listened to and brought into practice in daily life, are sure to 'restore in many men the wilting blossom of high aspiration'.

The soulful prayers and thoughts that are contained in the book can be read with profit by the followers of all religions; and they give 'answers to questions of the modern scientific mind, seeking God intelligently'.

The book is divided into four sections: Section I contains Prayers and Soul Thoughts; Section II, Invocations to the Manifestations of God in the Temples of Great Lives; Section III, Children's Prayers; and Section IV, Experiences in Superconsciousness and Messages to Devotees. At the end of the book, there is a useful glossary to explain Sanskrit words and other expressions used in spiritual parlance. The printing and the general appearance of the book are pleasing and attractive.

S. A.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION NEW DELHI

Report for 1958

The Mission's activities in Delhi come under the following heads:

Religious and Cultural: Regular discourses and occasional lectures conducted in the Ashram premises as well as outside, *bhajans*, worship, and meditation conducted in the temple, and observance of the birthdays of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, Śrī Kṛṣṇa, Jesus Christ, Bhagavān Buddha, Guru Nānak, and Śrī Śaṅkara. The weekly religious classes on Patañjali's *Yoga Sūtras*, commenced last year, were continued during the year at the Vivekananda Hall of the Delhi School of Economics, Delhi University, under the auspices of the Vedanta Samiti of the University, which was formed in 1952 by some of its staff and students with a view to study Vedānta in all its phases. An average of 150 students and staff attended these classes conducted every Sunday morning. Thirty-nine discourses on *Tulasī Rāmāyaṇa* were arranged during the year at the Mission premises, and the total attendance was 35,100. The number of weekly religious classes conducted within the Mission premises and outside were 25 and 23, with a total attendance of 31,000 and 3,635 respectively. About 100 students took advantage of the Sanskrit classes held four days in a week.

At the request of the Government of India, the Secretary went on a lecture tour of Japan in September-October 1958; and he visited Singapore and Fiji Islands on his way back. In all these places, he addressed a number of university groups and other distinguished gatherings on the life and thought of the Indian people.

Library: Total number of books: 10,751; newspapers: 14; periodicals: 103. Number of books issued: 10,580. Average daily attendance at the reading room: 350.

Medical: *The Outdoor General Dispensary*: The treatment is mainly based on the homoeopathic system. Number of patients treated: 49,476 (new cases: 14,027).

The Tuberculosis Clinic: Number of patients treated in the clinic: 1,08,644 (new cases: 1,937). Indoor cases treated in the observation wards: 531, of which 262 were women. Free milk, donated by CARE, was supplied to 400 families of the patients.

The Sarada Mahila Samiti: This is an informal group of women inspired by the ideals of the Mission and devoted to silent service. Apart from rendering valuable help to the Mission in its various activities, the Samiti continued its programme of social work in the Lady Hardinge Medical College Hospital for women and children. The Samiti also commenced in the Mission premises a moral and spiritual education class for children between the ages 6 and 12. About 60 children attended the classes.

THE RAMAKRISHNA SEVASHRAMA SHYAMALATAL, HIMALAYAS

Report for 1958

The Ramakrishna Sevashrama at Shyamalatal is a charitable institution consisting of a dispensary and a hospital. It was started in 1914 as part of the philanthropic activity carried on by the Vivekananda

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Ashrama founded by Swami Virajanandaji. It stands in the interior part of the Himalayas amidst picturesque surroundings at a height of about 4,944 ft. above the sea level and at a distance of 16 miles from the nearest railway station of Tanakpur, N. E. Railway. It is the only institution of its kind within a radius of 15 miles, and caters to the medical needs of the poor and helpless people within this region. In its indoor department, the Sevashrama has provision for 12 beds, which is too short of its requirements. Number of patients treated in 1958: outdoor: new cases: 6,564; old cases: 1,824; total: 8,388; indoor: 188.

There is also a veterinary department for the treatment of domestic animals. Number of cases treated in this department in 1958: outdoor: 1,959 (new cases: 1,651; repeated cases: 308); indoor: 8. Total: 1,967.

Urgent Needs of the Sevashrama:

1. For increasing the number of beds in the indoor department and to furnish the hospital with up-to-date medical appliances .. .. Rs. 25,000
2. A Permanent Fund for the upkeep of the hospital and for general expenses .. .. .. Rs. 50,000
3. A Permanent Fund for the treatment of animals .. .. Rs. 25,000

SRI RAMAKRISHNA KUTIR ALMORA, HIMALAYAS

This Ashrama, a branch centre of the Ramakrishna Math, Belur, came into existence in 1916 through the efforts of Swami Turiyanandaji and Swami Shivanandaji, two of the direct disciples of Sri Ramakrishna. It is situated in a secluded, charming spot of the Himalayas, on the outskirts of the little town of Almora in Uttar Pradesh. It commands a beautiful view of the Himalayan snow-range, and is free from the din and bustle of town life. Thus it serves as an ideal place for an exclusive life of meditation and *tapasyā*.

It was the earnest desire of Swami Vivekananda that there should be some monasteries in the silent and sublime retreats of the Himalayas, where *sannyāsins* and *brahmacārins* of the Ramakrishna Order could stay during their periods of leave from active work and devote themselves exclusively to spiritual practices and scriptural studies. This Ashrama has fulfilled that desire of the Swami partially. It has been of great help to those members of the Order who have completed a strenuous period of useful and active service elsewhere, as also to other friends and devotees who wish to spend some time exclusively in spiritual practice.

The Ashrama is situated on the road to the famous sacred places of pilgrimage, such as Kailas and Manasarovar, and as such, it serves as a convenient halting place for monks and other pilgrims on their way to and from these places. It offers them accommodation and pecuniary and other aids whenever necessary.

The Ashrama is now in a position to accommodate 25 *sādhus* and 10 guests at a time. There is a library containing 4,000 books.

Present Needs of the Ashrama:

1. Puja and Sadhu Seva Fund .. Rs. 6,000
2. Building Repairs and Maintenance Rs. 2,000
3. Extension of the library, prayer hall, and lecture hall .. .. Rs. 35,000

THE RAMAKRISHNA MISSION MANGALORE

Report for 1958

Sri Ramakrishna Ashrama was started in Mangalore in 1947, and at the persistent demand of the public, a branch of the Mission also was opened in 1951. A permanent site measuring about 7 acres with a building situated on it was acquired through gift from the Hindu Seva Sangha of Mangalore in August 1951. The Mission also took charge of the Balakashrama till then managed by the Hindu Seva Sangha. In April 1955, an outdoor charitable dispensary was started.

The Boys' Home (Balakashrama): It maintains meritorious boys of indigent circumstances, irrespective of caste or creed, by providing them free board, lodging, stationery, clothing, etc. within the limits of the resources at its disposal. The boys are encouraged to cultivate virtuous tendencies, acquire the art of social duty, develop refined tastes, and imbibe a taste for the higher values of life. The boys manage the affairs of the Home themselves and participate in the daily routine of the Ashrama, such as the morning and evening congregational prayers. A weekly discourse is being conducted by one of the Swamis. The boys are taught to chant the *Bhagavad-Gītā*, the *Viṣṇusahasranāma*, and the *Lalitāsahasranāma*, and to sing devotional songs.

The Charitable Dispensary: Total number of patients treated in 1958: 31,919 (new cases: 8,226).

Some of the Needs of the Centre:

1. Endowments for the maintenance of poor students Rs. 300 per boy
2. A dormitory .. Rs. 25,000
3. Furniture (shelves, desks, etc.) .. .. Rs. 1,000
4. Bedding and clothing for the boys.
5. A permanent endowment fund procuring a monthly income of at least Rs. 500 for the maintenance of the dispensary.

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PRABUDDHA BHARATA

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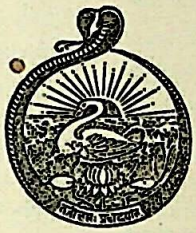

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! And stop not till the Goal is reached.

AT THE FEET OF THE HOLY MOTHER

RECORDED BY PRAVRAJIKA BHARATIPRANA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

In 1918, the Mother fell seriously ill at Koalpara. Jogen-Ma and Sharat Maharaj (Swami Saradananda) were also there. Although Radhu saw that the Mother was so ill, she went away to her husband's home. The Mother said to Jogen-Ma, 'See, Jogen, she leaves me like this!' And Jogen-Ma said: 'But why not, Mother? Have you already forgotten that you walked all the way (from Jayrambati) to Dakshineswar to be near the Master?' The Mother smiled and said, 'You are right, Jogen'. She grew better and returned to Calcutta. . . .

Sometimes, Jogen-Ma had her doubts. The Master had renounced everything, but the Mother appeared to be very worldly, always worrying about her nephews and nieces. Jogen-Ma could not understand her. While meditating beside the Gaṅgā one day, she seemed to see the Master standing before her. 'Look,' said he, 'what is that floating on the river?' It was a dead new-born child with the cord wrapped round its body. The Master said: 'Can the Gaṅgā be polluted? Or can anything contaminate it? Know her as such, too. Have no doubts about her. She is one with me.'

Jogen-Ma returned from the riverside and took the dust of the feet of the Mother, saying, 'Mother, forgive me'.

'Why, Jogen, what has happened?'

'I doubted you, Mother, but the Master has shown me the truth.' The Mother laughed a little and said: 'What does that matter? Certainly, you will have doubts. There will be questionings, and faith will return again. That is how faith is established.'

A woman devotee used to come to the Mother at Udbodhan. The Mother loved her very much. But as her reputation was not good, many monks did not like her presence near the Mother. When the Mother was told this, she said, 'Many things float in the Gaṅgā, but is the Gaṅgā polluted by them?' . . .

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The Mother then said of her own accord: 'Mind this, my daughter, one has to take refuge and wait on His mercy; then only He takes pity.'

Once, I asked the Mother about *japa*, 'How should I make *japa*?'

'It will be all right anyway you make. Always think of the Master as your own.' Then she showed the process of making *japa* on one's fingers.

Referring to the period after the passing away of the Master, when the Mother was at Vrindaban, she once said: 'You know, I prayed to Rādhāramaṇa, "Lord, let me not see the faults of others".'

The Mother always said: 'Human beings will err. One must not take that into account. It is harmful for oneself. One gets into the habit of finding fault.' Once, she said to Jogen-Ma: 'Jogen, do not look for faults in others, or your own eyes will become faulty.'

Once, at Jayrambati, the Mother said to me: 'You know, my child, when I was at Vrindaban after the Master left us, we were all plunged in grief. One night, the Master said to me: "Why do you shed so many tears? Where have I gone, but from this room to the next, that is all."

'Once, he suggested that I should initiate the boy Jogen (Swami Yogananda). I felt nervous and shy. What was this? What would people say? They would surely say, "The Mother is already making disciples of her own!" But the Master repeated the same thing for three days in succession, "I did not initiate him, you must do it". He even told me which *mantra* I should give Jogen.

'In those days, I did not even speak to the boy Jogen. The Master told me to get our Jogen (Jogen-Ma) to speak to him. She discovered that it was true the Master had never initiated him, and had, indeed, appeared to him and asked him to receive his initiation from me. He had not had the courage to tell me about it. At last, I initiated him. He was the first I initiated. He has given me such service as no one else can, with the exception of Sharat.' ...

On another occasion, a woman disciple confided in the Mother about a difference she had with her friend. The Mother commented: 'My child, to love human beings is to suffer. Only those who love the Lord are blessed, and have no sorrows.'

Once, a lady asked the Mother to teach her how to worship the Master. The Mother replied: 'You have your household duties, you cannot do much. You have received his name, take care of it. That will be enough.'

Once, owing to Radhu's illness, the Mother was staying at the rented premises on the Bosepara Lane. I was there to look after her. One day, she asked me to make the offerings to the Master. I did not know *mantras*; so I said, 'But, Mother, I do not know how it should be done'. She replied: 'See, my child, look upon him as though he belonged to you and say, "Come, sit down, receive these things and eat of them". Imagine that he has done so. What does one want with *mantras*, when one is near one's own people? Ceremonies are like courtesies shown to the guests; for one's own, they are unnecessary.' Then she taught me a *mantra*.

Once, a disciple came and complained to the Mother, 'I have spent so much time praying and meditating, but have received nothing'. She replied, 'Can you buy spiritual things like vegetables?'

Radhu had a nervous break-down, and was staying in Koalpara. The Mother sometimes fed her with her own hands, and she would often take the food in her mouth and then spit it out at the Mother. Greatly annoyed, the Mother once said to me: 'Look, my child, this body is divine, how much can it bear? No one but God can tolerate so much. The Master never hurt me in the least, but these people worry the life out of me. If the Master cures her this time, then no more of her! See, my dear, as long as I am with them, they will not recognize me, but afterwards they will know.'

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During the Mother's last illness at Udbodhan, she lost all appetite for food. She would take just a handful of rice. Once Dr. Kanjilal arrived during her meal. He thought we had given her too much rice and scolded me before the Mother, saying: 'You are no good at nursing the Mother. I shall engage two professional nurses tomorrow. You need not do anything.' Later, the Mother said to me: 'Well, does he think I shall accept any service from those women with shoes on their feet? I can never do it. You will carry on as usual. Why does Kanjilal make such a fuss about my rice? Can I eat much? He knows nothing about it.'

She now became like a child of five. When I went to feed her one night at twelve, she objected: 'No, I won't take it. You are always after me, saying, "Eat this and eat that", and sticking a thermometer under my arm!' Finding her unwilling to eat, I asked, 'Shall I then call (Sharat) Maharaj?' Sometimes, she would eat if Maharaj's name was mentioned, but this time, she was stubborn in her refusal: 'Go, call Sharat, I won't eat at your hands.'

Sharat Maharaj quickly arrived when he heard this. She made him sit near her and said, 'Stroke me a little, my son'. Then she took his hands and said, 'No, you feed me, I won't take anything from her'.

I poured milk into the feeding cup and handed it to Maharaj. Somehow, he managed to feed her a little and then said, 'Now, take a little rest and drink'. The Mother cried: 'What lovely words—"Take a little rest and drink". Why couldn't they say such things? See, how they have disturbed my son in the middle of the night. Go, my child, sleep.' And she stroked his body. Later, Maharaj arranged her mosquito net and said, 'Can I go now, Mother?'

The Mother replied: 'Yes, my son. We have given you so much trouble.'

For a few days preceding her death, the Mother stopped asking after Radhu. One day, she said to her: 'Go to Jayrambati. Do not stay here any longer.' She said to me, 'Ask Sharat to send them to Jayrambati'. I said: 'But why Mother? Can you remain here without Radhu?'

'Yes, I can easily. I have turned my mind away from her.'

I told Jogen-Ma and Sharat Maharaj about this. Jogen-Ma went and asked her, 'Why do you want them to go?' 'Because that is where they will have to live later on. I have turned away my mind. I do not want them any more.' Jogen-Ma cried: 'Do not say such things, Mother. How can we live if you turn your mind away?'

The Mother said: 'Jogen, I have dispelled all *māyā*. No more.'

Jogen-Ma went away without adding a word and told Sharat Maharaj. He said: 'Then we cannot keep her any longer. Now that she has turned her mind away from Radhu, there is no hope.'

I was standing nearby. Maharaj said to me: 'Look here, you are always near her, see if you can bring her mind back to Radhu.'

But all our efforts were in vain. One day, she said with firmness, 'Know this that, once I have withdrawn my mind, it will never return'.

Two or three days before she left us for ever, she called Sharat Maharaj and said: 'Sharat, I am going. Jogen, Golap, and the others remain, look after them.'

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HOLY MOTHER SRI SARADA DEVI

Surely, you are the most wonderful thing of God, Sri Ramakrishna's own chalice of his love for the world, a token left with his children. . . . Surely, the 'wonderful things of God' are all quiet, stealing unnoticed into our hearts; the air and the sunlight and the sweetness of gardens and of the Ganges—these are the silent things that are like you.

—FROM A LETTER FROM SISTER NIVEDITA TO THE HOLY MOTHER

The sweet aroma that issues from flowers floats only with the wind, but the soul-uplifting fragrance that emanates from a saintly personality, the purifying perfume of holiness and spirituality, floats even against the wind! It is pervasive and persuasive in character. It affects and makes responsive even refractory and reprobate souls. The effect of such a divine influence is profound and far-reaching. It not merely brings about a transformation in the tendencies and propensities of the spiritually unregenerate souls, but changes the very course of their lives and lifts them to a level of consciousness where they can live, move, and have their being in God. Sri Sarada Devi, who has been reverentially and affectionately acclaimed as the Holy Mother by the devotees of Sri Ramakrishna, was such an influence. She combines in herself all the divine traits and moral excellences to such a degree that she stands as the crowning glory of the ideal of Indian womanhood. Sister Nivedita says: 'To me it has always appeared that she (the Holy Mother) is Sri Ramakrishna's final word as to the ideal of Indian womanhood. . . . In her, one sees realized that wisdom and sweetness to which the simplest of women may attain. And yet, to myself the stateliness of her courtesy and her great open-mind are almost as wonderful as her sainthood.'

MOTHER PAR EXCELLENCE

From a study of her otherwise uneventful life, two facets of her personality shine forth most prominently: one of them portrays in bold relief the very picture of purity and holiness that the Holy Mother was, and the other reflects the motherly affection that was ever present in her towards all.

Our earthly mother, the mother who bears us and brings us up, whose incomparable love and self-sacrifice qualify her to stand above all other human relationship, even she, bestowing her best care and attention, can bring comfort and joy to us only on the physical plane. She can seldom shed light on our spiritual path. But if a great spiritual soul, like Sri Sarada Devi, assumes this highest of all human relationships —the role of the mother—the relationship she establishes with all those who come to her seeking spiritual succour and solace becomes all the more deep and divine. Such a mother's concern is not merely with the physical well-being of her spiritual children, but also with their deeper self, their inner growth. She becomes *jñānadāyinī*, lifting the veil of ignorance from their vision and saturating their minds and souls with purity and holiness. She becomes *jagajjananī*, the universal mother, working for the good and welfare of the world. She becomes *bhavatārinī*, lending a helping hand to all weary souls that are groping in spiritual darkness, and kindles the lamp of the eternal Spirit in their souls, bringing to them supreme peace and blessedness that pass all human understanding.

To the Holy Mother came numberless men and women seeking her spiritual benedictions. Her motherly love was as intensive as it was extensive. People who came to her were men and women from every walk of life. There were among them persons who were rich as well as poor, educated as well as unlettered, respectable as well as even the socially fallen. Her motherly affection did not know any bounds,

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and transcended all petty barriers that separate man from man—barriers of caste, creed, nationality, or even common social and ethical notions of men.

Motherhood in its purest form, Sister Nivedita tells us, is endowed with 'a yearning love that can never refuse us; a benediction that for ever abides in us; a presence from which we cannot go away; a heart in which we are always safe; sweetness unfathomed, bond unbreakable, holiness without a shadow'. We notice all these qualities operating in full force and measure in the quiet life and day-to-day activities of the Holy Mother. There was no exclusiveness in her; she was a mother to one and all—the mother *par excellence*.

INNATE DIVINITY

The performance of the *ṣoḍaśī-pūjā* by Sri Ramakrishna, as the culmination of all his spiritual *sādhanās*, when he worshipped the Holy Mother as the manifestation of the Divine Mother Herself—a unique phenomenon, the like of which we do not come across in the lives of the great religious teachers and prophets of the world— this worship reveals to us an altogether new and significant aspect of the Holy Mother's personality. The rite of the *ṣoḍaśī-pūjā* was unparalleled in its spiritual exaltation and in its emotional appeal. It reflected the Holy Mother's willing and spontaneous copartnership in Sri Ramakrishna's mission in life. As the complement of a mighty spiritual force that was Sri Ramakrishna, who was, as it were, the epitome of the spiritual life of our sacred land, the Holy Mother, too, realized and manifested her divine stature to the fullest extent. She accepted the homage of the Master, her husband, when he literally worshipped her, installing her on the pedestal of the Deity Herself and invoking the Divinity present in her, and offered at her feet, at the end of the worship, the fruits of his austerities, his rosary, himself, and everything that was his. He concluded the ceremony by prostrating himself before the deity in front of him, his wife, and uttering the prescribed salutation. Thenceforth, Sri Ramakrishna looked upon her as the Divine Mother, who was none other than the presiding deity in the temple.

This great event in her life made the Holy Mother not only a copartner in the spiritual eminence and responsibility of Sri Ramakrishna, but also a dynamic instrument in the fulfilment of his mission. It was her living presence and inspiration that nurtured, during its infant stage, the great movement that bears the hallowed name of Sri Ramakrishna. Even the direct disciples of the Master looked up to her for guidance and encouragement in their several spheres of work. All those who felt orphaned by the passing away of Sri Ramakrishna went to the Holy Mother for spiritual solace and consolation. She too felt that she had a responsibility towards their spiritual welfare. Thus the Holy Mother became the centre and source of unbounded love and inspiration for all who came to her.

With the gradual spread of the message of Sri Ramakrishna, devotees from far and near, eastern and western, began to flock round the Holy Mother to pay their homage to her and to worship her. Her compassionate countenance and graceful benedictions captivated their hearts, and they all felt spiritually uplifted in her presence. They felt that they were in the presence of the Divine Mother Herself.

The life that the Holy Mother lived from day to day was so silent and unostentatious that its very ordinariness and uneventful character baffle us. To the surface vision, there was nothing conspicuous about her, but deep down in her heart shone the effulgent light of divine consciousness. To Sri Ramakrishna, she was 'the representation of the Blissful Mother in human flesh'.

Glimpses of her divine personality have also been revealed to us by the words and deeds of some of the direct disciples of Sri Ramakrishna, who were themselves giants in spirituality. We shall refer to only three of them here to show how they looked upon the Holy Mother as the veritable manifestation of the Divine Mother.

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Swami Vivekananda, the Master's foremost disciple, says: 'You have not yet understood the wonderful significance of the Mother's life. Without Śakti, there is no regeneration for the world. . . . Mother has been born to revive that wonderful Śakti in India, and making her the nucleus, once more will Gārgīs and Maitreyīs be born into the world.' Referring to the blessings of the Holy Mother he received on the eve of his departure to the West, where he went to spread the message of India in the light of the realizations of his Master, the Swami says: 'Mother's grace, Mother's blessings, are paramount to me. Before proceeding to America, I wrote to the Mother to bless me. Her blessings came; and at one bound, I cleared the ocean.'

Swami Saradananda, who was a life-long General Secretary of the Ramakrishna Math and Mission, but who considered himself a mere 'door-keeper' at the Holy Mother's house, conversing with a devotee once said: 'I also implore and wait for her (the Holy Mother's) favour by whom you have been blessed. She can even at this moment seat you here in my place if she so desires.' In dedicating his masterly book in Bengali on Śakti-worship in India to the Holy Mother, he writes: 'By whose gracious look the author has been able to realize the revelation of Divine Motherhood in every female form—to the lotus feet of her, this work is dedicated in all humility and devotion.'

What Swami Premananda, who was well known for his surpassing love towards all, says about the Holy Mother brings out this facet of her personality very prominently. Says the Swami: 'Who has understood the Holy Mother? . . . Do you not see how many are rushing to be blessed by her? We are sending to the Holy Mother the poison we could not ourselves take. . . . Even though in a human form, she is the veritable goddess who does *līlā* for the sake of humanity. . . . With what patience, endurance, and forgiveness does she live, doing all the duties of the Mother of the house! Such an ideal has not been manifested in the past. . . . You will realize her divine love and infinite largeness of heart. . . . Her infinite grace is on all. Getting even an atom of it, we shall become filled.'

If anyone seeks to be guided by mere objective standards of an eventful life of thought and action, then there is every likelihood of his missing the true perspective of the sublime life of the Holy Mother. True worth and real greatness are measured not in terms of the political upheavals or social changes that one can bring about, but in terms of one's spiritual potential which, by its impact, can awaken men and women to a sense of the higher values of the spirit. That is the sign of true spiritual greatness. The Holy Mother, in this sense, was the very embodiment of divine qualities and spiritual potentialities.

WINSOME SIMPLICITY

The incident relating to the 'Dacoit Father' in her early life shows how, by her naive and innocent behaviour, gentle words, and childlike trust, young Sarada brought about such a remarkable transformation in the evil intentions even of a highway man that he felt parental affection towards her! We have only to recall the situation to appreciate the gravity and the risk involved. When young Sarada found herself all alone, face to face with the desparado shouting at her at nightfall, in a vast field far from human habitation, she instantly mastered the situation and, in an endearing voice, addressed him: 'Father, my companions have left me behind, and possibly I have lost the way. Will you kindly conduct me so that I may join them? Your son-in-law dwells in the Kālī temple at Dakshineswar, and I am bound for that place to meet him. If you escort me as far as that, he will gratefully entertain you.' As this conversation was still in progress, they were joined by the wife of the brigand, who was closely following him. Sarada was greatly relieved to find that the new-comer was a woman. Correctly guessing her to be his wife, she at once took the strange woman by the hand and addressed her in an affectionate tone: 'Mother, I

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am your daughter Sarada. Cut off from my party, all alone and benighted in this horrid expanse, I found myself in a terrible plight. Luckily, you and father turned up; else I do not know what I should have done for my safety.'

The 'brigand couple' stood there disarmed and transformed! Young Sarada's winsome simplicity, endearing conduct, and unflinching trust had touched their hearts. They began to treat her as their own daughter! They looked after her comforts for the night during her stay with them. Next morning, they conducted her as far as the next halting place, where she was to join the rest of her party. What a miracle of spiritual transformation! In later life, whenever this 'brigand couple' visited Dakshineswar, even Sri Ramakrishna would behave towards them exactly like a son-in-law!

MATERNAL SOLICITUDE

The love of the mother is all-encompassing. It cannot display any segments of exclusiveness, preference, or hierarchy. A mother is mother to all her children. And the Holy Mother was 'Mother' to every man, woman, and child that came to her. The motherly affection in her was always uppermost. Her solicitude for all who sought refuge in her was unlimited. Whoever came to her felt that here was one, dearer than their own kith and kin, before whom they could unburden their minds and to whom they could confide their innermost thoughts. The Holy Mother, too, bestowed her love and grace on one and all, without any distinction of rank or race, caste or creed. The following few instances, taken at random from among scores of them, reveal this aspect of the Holy Mother's maternal solicitude in a very conspicuous manner.

When the Holy Mother's house at Jayrambati was being built, a number of Muslims of a near-by village were engaged as labourers. As these labourers had a bad record previously, there was some consternation among the villagers when they saw them at work in the Holy Mother's house. But she remained unperturbed. Not merely that. One day, when one of these Muslims took some bananas to her and said, 'Mother, I have brought these for the Master. Would you accept them?' the Holy Mother accepted the offering very gladly.

On another occasion, the Holy Mother took one of these Muslims—Amzad by name—into her house for a meal. When Amzad had finished his meal, the Mother tidied up the place herself. At this, Nalini Devi, her orthodox niece, loudly protested and cried out, 'O dear aunt, you lose your caste thereby!' But the Mother cut her short saying, 'Keep quiet. Even this Amzad is as truly my son as my Sharat (Swami Saradananda) himself is'.

Once the Holy Mother was requested not to allow a certain young disciple to come to her presence because of some misconduct on his part. But the mother in her would not listen to the request. She tenderly said: 'If my child gets covered with mud or dust, is it not my duty to cleanse him and take him on my lap?'

When a woman who had not led a very chaste life went to her in a mood of sincere repentance and made an unreserved confession of her sins, the Holy Mother embraced her with great warmth of feeling, uttering these words of assurance and consolation: 'Don't despair for whatever you have done. You will get over all your sinful tendencies.' The Holy Mother also gave her initiation and instructed her in spiritual practices.

When Western disciples began to come to her, after Swami Vivekananda's successful mission in the West, she accepted them all naturally and spontaneously as her own, saying, 'Those people are also my children'. She mixed with them freely and even ate and slept with them, looking upon them as belonging to the spiritual family of Sri Ramakrishna.

When the Swadeshi Movement was in full swing, a disciple had purchased only cloth of Indian make for the children of the Mother's brothers. The women of the family did not like it, and made suggestions as to what they wanted. The disciple, out of patriotic feeling,

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excitedly told them, 'But what you want is all foreign cloth. How can I buy them?' The Holy Mother, who was present there, said with a smile: 'My child, they (the Western people) too are my children. I must accommodate everyone. Can I ever be exclusive? Buy the things they want.'

These instances that we have cited above are not merely passing events in the life of the Holy Mother. They are the tangible and significant pointers to the large-heartedness, liberal-mindedness, all-comprehensive vision, and, above all, the motherly affection she possessed for all. Maternal love and solicitude were the warp and the weft of her being.

A PICTURE OF PURITY

Purity in thought, word, and deed is the foundation of spiritual life. The Holy Mother's life reveals to us that she was the very embodiment of purity. Referring to his own spiritual *sādhanās* and realizations, Sri Ramakrishna used to say, 'The credit for this was no less due to her'. Her unsullied purity was his shield and armour. She was too pure to drag her saintly husband to a life of worldliness. She told him that she had become his wife not to pull him down from his spiritual heights, but only to help him in the attainment of his life's ideals and aspirations. If she had but desired to choose the worldly way of marital life, it was open to her. Sri Ramakrishna gave her the choice. But she was constituted differently.

The one golden thread that passes through the various beads of the Holy Mother's life, in all situations and circumstances, and which shines most brilliantly, is her perfect purity of character. We get a glimpse of the degree of excellence her spotless life had reached from her own words: 'On moonlit nights, I would look at the moon and pray with folded hands: "May my heart be as pure as the rays of the yonder moon!" or, "O Lord, there is a stain even in the moon, but let there not be the least trace of stain in my mind".'

Speaking of the immaculate character of the Holy Mother, Sri Ramakrishna has declared: 'Had she not been so pure, who knows whether I might not have lost my self-control from her inducements? After my marriage, I prayed to the Divine Mother, "O Mother, remove even the least taint of carnality from the mind of my wife". When I lived with her, I understood that the Divine Mother had really granted my prayer.'

That the Holy Mother was made of the purest stuff can be discerned from her spirited reply to Sri Ramakrishna. When the Master put her a straight question, 'Do you want to drag me down to Māyā?' pat came the reply, 'Why should I do that? I have come only to help you in the path of spiritual life'—a reply from a worthy wife to a worthy husband! She had come to realize the part she had to play in the drama of Sri Ramakrishna's life on earth. She had come to be united with him not for leading a worldly life, but for becoming a *sahadharmiṇī* in the truest sense, a real helpmate and life-partner of her God-intoxicated husband. What she cherished most was to live with him, to serve him, and to mould her own life after the pattern of the Master's. The Holy Mother's was an impeccable character, like the fragrance of the fresh flower at dawn, unsmelt and untouched by man.

SPIRITUAL TEACHER

It is hardly necessary for us to add that the Holy Mother comes in the long line of the great women of India, who have shed lustre on Indian womanhood and illumined the pages of her history by their saintly life, pure character, great learning, and heroic deeds. To the India of our times, the Holy Mother's life represents something unique, something easily the highest and best in the Hindu ideal of womanhood, being as it was one of artless simplicity, piety, purity, and self-sacrifice. From her own words, 'Sri Ramakrishna left me behind to manifest the motherhood of God to the world', though it could be said that the spirit of motherhood was most dominant in the life of the Holy Mother, she stands out as having been at once

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a perfect wife, a perfect nun, and a perfect teacher, discharging her various duties and functions in an accomplished manner and proving equal to the task of each role that she was called upon to assume.

Being the counterpart of the great spiritual teacher that Sri Ramakrishna was, the Holy Mother had to shoulder the responsibility of guiding many a spiritually weary soul. After the passing away of the Master, the mantle of spiritual leadership descended on her. She rose to the occasion and accepted that responsibility in all humility in the name of the Master. Sri Ramakrishna had prepared her for that task, and so it came to her very naturally. And her spiritual ministration continued for more than three decades. Hundreds of devoted aspirants were blessed by her; and they slaked their spiritual thirst at the feet of the Holy Mother.

Her spiritual talks and conversations have been recorded by some of her disciples, both monastic and lay. These conversations, couched in a language of rural simplicity, are fully imbued with spiritual fervour, and directly spring from a heart that is overflowing with divine wisdom. Sri Ramakrishna had said of her: 'She is Śāradā, Sarasvatī. She has come to impart knowledge. . . . She is the communicator of knowledge; she is full of the rarest wisdom.'

In fine, while concluding this brief study of the life of the Holy Mother, we wish to recall those highly significant and God-inspired words which, though addressed to a particular individual, can be regarded as her last message to this distracted and bewildered humanity: 'If you want peace, my child, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child; this whole world is your own.'

If only wayward man learns to leave his wicked ways and listens to this piece of advice, what a happy world he can create for himself and for his fellow-beings! Will he not learn to do it?

MĀYĀ AND AVIDYĀ IN THE BRAHMA-SŪTRA

By Professor Surendranath Bhattacharya

Gough is perfectly right when he says that the doctrine of *māyā* is more than implicit in the Upaniṣads. But it is certainly too much to say that the doctrine is explicit in the systematized Vedānta.[1] Nowhere in the *Brahma-Sūtra* do we come across any such theory. Even the word '*māyā*' is used by Bādarāyaṇa only once, and that too to explain the nature of dream experiences. He draws a distinction between the waking and dream experiences[2] and characterizes the latter as mere *māyā*. This would clearly show that Bādarāyaṇa did not take the waking experiences as illusory. The word '*avidyā*' is never used by him. On the other hand, Bādarāyaṇa takes Brahman as the material as well as the efficient cause of the world.[3] And there is not the least suggestion in the *sūtras* that Brahman is the *vivarta-upādāna* (the ground of illusion) of the world. On the contrary, *sūtra* 1.4.26 unambiguously lays down that Brahman actually *transforms* Itself into the world. Even Śaṅkara interprets this *sūtra* in this manner. Neither is it true that Bādarāyaṇa did not realize the difficulty of maintaining the theory of transformation.

[1] *The Philosophy of the Upaniṣads*, p. 248.
[2] *Brahma-Sūtra* (*B.S.*), II.2.29.
[3] *B.S.*, I.1.2; I.4.23; I.4.27.

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To say that Brahman transforms Itself into the world would be tantamount to saying that Brahman does so either in Its entirety or in part. In the first case, Brahman would have to be supposed to be exhausted in the creation, and consequently limited. In the second case, It would be perishable, as all objects, made up of parts, are. Bādarāyaṇa raises these objections in II.1.26 and meets them by an appeal to Śruti (II.1.27). Brahman undergoes modification and yet retains Its integrity: this is possible, because Śruti says so. So according to Bādarāyaṇa, even contradictions have to be accepted as such, if Śruti supports these. In this respect, we must admit that the non-Advaita Vedāntins are more faithful to Bādarāyaṇa than the Advaitins.

Again, in *sūtras* I.2.3, I.2.8, I.2.20, I.3.5, and I.3.18, Bādarāyaṇa clearly says that *jīva* is different from Brahman. The non-Advaita Vedāntins stick to the literal meaning of these *sūtras* and preach permanent difference between *jīva* and Brahman. But *sūtras* I.3.19, IV.4.1, IV.4.3, and IV.4.4 undoubtedly imply that the true nature (*svarūpa*) of *jīva* is Brahmanhood. This Brahmanhood, however, is differently understood by different thinkers.[4] The *svarūpa* of *jīva* remains suppressed during bondage. The non-Advaita thinkers hold that this *svarūpa* is made a gift of by God in salvation, whereas the Advaitins maintain that it is simply revealed. Here, indeed, is sufficient room for bringing in the theory of illusion. The *sūtras* mentioned last, when logically thrashed out, may easily suggest the doctrine of *avidyā*; and the Advaitin may legitimately say that, because Bādarāyaṇa holds the state of salvation as the revelation of *jīva's* real nature (I.3.19) and characterizes it as Brahmanhood (IV.4.4), he must have spoken of *jīva's* difference from Brahman on the assumption of the doctrine of *avidyā*. Apart from such an interpretation, there is no explicit advocacy for the doctrine of *avidyā* in the entire body of the *Brahma-Sūtra*. On the other hand, as we have seen, the Sūtrakāra is explicitly in favour of the theory of real modification.

Now, all schools of the Vedānta regard the *Brahma-Sūtra* as supremely authoritative, next only to the Śruti. So whatever theory a school would propound must be in keeping with the spirit of the *Brahma-Sūtra*. That the theory of *avidyā* was difficult to fit in with the teachings of the *Brahma-Sūtra* was also realized by the advocates of that theory. Although there is no direct reference to the *Brahma-Sūtra* in the *kārikās* of Gauḍapāda, yet we may safely say that at least he had in mind those Upaniṣadic texts upon which Bādarāyaṇa framed his *sūtras*, such as I.1.2 etc. We shall see that Gauḍapāda regarded the creation of the world out of Brahman as impossible.[5] And he says that, wherever the world is said to be produced from Brahman, it is to be regarded only as a practical means of instruction (*Kārikā*, I.18); in fact, the entire world of experience is nothing but *māyā* (*ibid.*, I.17). Śaṅkara in his *bhāṣya* takes special care to add his own remarks, whenever he finds that the *sūtra* apparently militates against his own theory. A few such remarks will make the point clear.

Śaṅkara first explains the section beginning with the *sūtra* I.1.2 to mean that Brahman is that all-knowing, all-powerful cause which produces the world, sustains it, and again withdraws it within Itself.[6] This evidently makes Brahman qualified (*saguṇa*).[7] And Śaṅkara remarks: 'In the Śruti, Brahman is described in two ways, sometimes as endowed with the limiting conditions of the multiplicity of the created world and sometimes as beyond all limiting conditions whatever.'[8] This double form of Brahman is to be taken according as it is the object of knowledge or of *avidyā*. Śaṅkara, as a rationalist thinker, could not

[4] *B.S.*, IV.4.5-7.

[5] Bādarāyaṇa also thinks the birth of Sat is unreasonable—*B.S.*, II.3.9.

[6] *Bhāṣya* on *B.S.*, I.1.2.

[7] *Bhāṣya* on *B.S.*, I.1.2.

[8] *Bhāṣya* on *B.S.*, I.1.11.

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accept the contradictory descriptions as equally valid, and therefore had to adopt the theory of *avidyā* to effect a reconciliation. In explaining *sūtra* I.1.17, where *jīva* is shown to be different from Brahman, Śaṅkara remarks that this difference is from the empirical (*laukika*) point of view, but from the transcendental viewpoint (*pāramārthika*), there is no such difference. In the first *adhikaraṇa* of the second *pāda* of the first *adhyāya*, *jīva* is shown to be different from Brahman; and Śaṅkara remarks: 'With regard to this (unreal limitation of the one Self), the distinction of objects, of activity, and of agents may be practically assumed, as long as we have not learned—from the passage "That thou art"—that the Self is one only. As soon, however, as we grasp the truth that there is one universal Self, there is an end to the whole practical view of the world.'[9] Similarly, in every case where the Sūtrakāra points out the difference of *jīva* from Brahman, Śaṅkara remarks that the difference is only assumed by the Sūtrakāra from the practical viewpoint.[10] He says: 'If, now, the Sūtrakāra raises and refutes the doubt whether a certain passage which (in reality) refers to the Lord does refer to the individual soul, ... he does so for the following purpose. To the highest Self, which is eternally pure, intelligent, and free, which is never changing, one only, not in contact with anything, devoid of form, the opposite characteristics of the individual soul are erroneously ascribed, just as ignorant men ascribe blue colour to the colourless ether. In order to remove this erroneous opinion by means of Vedic passages tending either to prove the unity of the Self or to disprove the doctrine of duality—which passages he strengthens by arguments—he insists on the difference of the highest Self from the individual soul; does, however, not mean to prove thereby that the soul is different from the highest Self; but, whenever speaking of the soul, refers to its distinction (from the Self) as forming an item of ordinary thought, due to the power of Nescience. For thus, he thinks, the Vedic injunctions of works, which are given with a view to the states of acting and enjoying, natural (to the non-enlightened soul), are not stultified. That, however, the absolute unity of the Self is the real purport of the Śāstra's teaching, the Sūtrakāra declares, for instance, in I.1.30.'[11]

Again, where Bādarāyaṇa apparently advocates the theory of transformation, Śaṅkara is ready with his own explanation. He is a pure Advaitin, and he summarily disposes of all questions of creation thus: 'And to consider the matter thoroughly, a conflict of statements regarding the world[12] would not even matter greatly, since the creation of the world and similar topics are not at all what scripture wishes to teach. ... We, moreover, understand that by means of comparisons, such as that of the clay,[13] the creation is described merely for the purpose of teaching us that the effect is not really different from the cause.'[14] Bādarāyaṇa refers to the *Chāndogya* text (VI.1.4)[15] to prove that Brahman is also the material cause of the world. The comparisons of clay etc. in those texts would naturally suggest that Śruti and, for the matter of that, the *Brahma-Sūtra* maintain the theory of transformation.[16]

On this, Śaṅkara remarks: 'But—it may be said—(that would not be a mere assumption, but) scripture itself, by quoting the parallel instances of clay and so on, declares itself in favour of a Brahman capable of modification; for we know from experience that clay and similar things do undergo modifications. This

[9] *Bhāṣya* on *B.S.*, I.2.6 (Thibaut's translation).

[10] See *B.S.*, I.2.11-12,20; I.3.7,42; I.4.6,22; II.1.22; II.3.39-40,43.

[11] *Bhāṣya* on *B.S.*, I.3.19 (Thibaut's translation).

[12] See *Tai.U.*, II.1; *Chā.U.*, VI.2.3.; *Pra.U.*, IV.4.; *Ai.U.*, IV.1.2; *Tai.U.*, II.7; *Bṛ.U.*, I.4.7; etc.

[13] *Chā.U.* VI.1.4.

[14] *Bhāṣya* on I.4.14 (Thibaut's translation). Cf. Gauḍapāda's *Kārikā*, III.15.

[15] *B.S.*, I.4.23.

[16] In fact, non-Advaita Vedāntins accept this suggestion.

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objection—we reply—is without force, because a number of scriptural passages,[17] by denying all modification of Brahman, teach it to be absolutely changeless (*kūṭastha*).... For to the one Brahman, the two qualities of being subject to modification and of being free from it cannot both be ascribed. And if you say, "Why should they not be both predicated of Brahman (the former during the time of the subsistence of the world, the latter during the period of reabsorption), just as rest and motion may be predicated (of one body at different times)?" we remark that the qualification "absolutely changeless" (*kūṭastha*) precludes this. For the changeless Brahman cannot be the substratum of varying attributes. And that, on account of the negation of all attributes, Brahman really is eternal and changeless has already been demonstrated. ...

'But, it is objected, he who maintains the nature of Brahman to be changeless thereby contradicts the fundamental tenet, according to which the Lord is the cause of the world, since the doctrine of absolute unity leaves no room for the distinction of a Ruler and something ruled. This objection we ward off by remarking that omniscience etc. (i.e. those qualities which belong to Brahman only in so far as it is related to a world) depend on the evolution of the germinal principles called name and form, whose essence is Nescience. ... Belonging to the Self, as it were, of the omniscient Lord, there are name and form, the figments of Nescience, not to be defined either as being (i.e. Brahman), nor as different from it, the germs of the entire expanse of the phenomenal world, called in Śruti and Smṛti the illusion (Māyā), power (Śakti), or nature (Prakṛti) of the omniscient Lord. ... Thus the Lord depends (as Lord) upon the limiting adjuncts of name and form, the products of Nescience. ... He stands in the realm of the phenomenal in the relation of a ruler to the so-called *jīvas* (individual souls) or cognitional selfs (*vijñānātman*), which, indeed, are one with his own self. ... Hence the Lord's being a Lord, his omniscience, his omnipotence, etc. all depend on the limitation due to the adjuncts whose self is Nescience; while in reality none of these qualities belong to the Self whose true nature is cleared, by right knowledge, from all adjuncts whatever.[18]... In this manner, the Vedānta texts declare that, for him who has reached the state of truth and reality, the whole apparent world does not exist. The *Bhagavad-Gītā* (V.14, 15) also declares that in reality the relation of the Ruler and the ruled does not exist. That, on the other hand, all those distinctions are valid, as far as the phenomenal world is concerned, scripture as well as the *Bhagavad-Gītā* states.[19] ... The Sūtrakāra also asserts the non-difference of cause and effect[20] only with regard to the state of Reality; while he had, in the preceding *sūtra* (II.1.13), where he looked to the phenomenal world, compared Brahman to the ocean etc.; that comparison resting on the assumption of the world of effects not yet having been refuted (i.e. seen to be unreal). The view of Brahman as undergoing modifications will, moreover, be of use in the devout meditations on the qualified (*saguṇa*) Brahman.'[21]

It has already been pointed out that Bādarāyaṇa raised certain objections in *sūtra* II.1.26 against the theory of modification and met them by an appeal to Śruti. But Śaṅkara is not satisfied, and he says that even the holy texts cannot make us understand what is contradictory (namely, that Brahman is absolutely changeless and partless and yet It undergoes modification). However, the difficulty is thus met by Śaṅkara. He remarks: 'The alleged break in Brahman's nature is a mere figment of Nescience. By a break of that nature, a thing is not really broken up into parts, not any more than the moon is really multiplied by appearing double to a person of defective vision. By that element of

[17] *Bṛ.U.*, IV.4.25; III.9.26; III.8.8.

[18] See *Chā.U.*, VII.24.1; *Bṛ.U.*, II.4.13.

[19] Cf. *Bṛ.U.*, IV.4.22; *Gītā*, XVIII.61.

[20] *B.S.*, II.1.14.

[21] *Bhāṣya* on *B.S.*, II.1.14 (Thibaut's translation).

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plurality which is the fiction of Nescience, which is characterized by name and form, which is evolved as well as non-evolved, which is not to be defined either as the existing or the non-existing, Brahman becomes the basis of this entire apparent world with its changes and so on, while in its true and real nature, it at the same time remains unchanged, lifted above the phenomenal universe. And as the distinction of names and forms, the fiction of Nescience, originates entirely from speech only, it does not militate against the fact of Brahman being without parts. Nor have the scriptural passages which speak of Brahman as undergoing change the purpose of teaching the fact of change; for such instruction would have no fruit.'[22]

That later Advaitins also realized the difficulty of finding support for the doctrine of *avidyā* in the *Brahma-Sūtra* will be apparent from their attempts at defining the term '*upādāna*' in various ways.

Thus, it will be seen that the *Brahma-Sūtra* does not explicitly stand for the theory of illusion. On the other hand, quite a large number of *sūtras* and the general thesis of the book would rather lend support to the doctrine of modification, although a strictly logical interpretation of some of the *sūtras* and a rational attempt at reconciliation would naturally lead to the theory of illusion (as has been pointed out by Śaṅkara). We think Bādarāyaṇa simply stated the views of the Upaniṣads (and incidentally of renowned thinkers), and did not think it necessary to explain the apparent contradictions of the Upaniṣads. We may therefore conclude that even the *Brahma-Sūtra* did not build a system out of the materials supplied by the Upaniṣads, in the strict sense of the term. The credit of building the system of the Vedānta must be given to Śaṅkara, though Gauḍapāda was the pioneer in the field.

[22] *Bhāṣya* on *B.S.*, II.1.27 (Thibaut's translation). Also see *B.S.*, II.1.33.

THE GĪTĀ AS A GUIDE TO HUMAN CONDUCT

By Swami Kirtidananda

Human conduct involves not merely the external, physical behaviour of man, but also the workings of the subtle, inner mental processes accompanying them. The latter are of greater importance, for it is they that decide the course of the former. The *Gītā* discusses the problem of human conduct on both the levels.

The external scene that unfolds itself to our view at the beginning of the *Gītā* is that of two armies arrayed against each other, ready for battle. On the one side are the Pāṇḍavas, standing for justice and right; on the other, the Kauravas, standing for injustice and might. The earlier portions of the *Mahābhārata*, of which the *Gītā* is a part, reveal that Duryodhana, the Kaurava chief, and his companions have, through iniquity and fraudulence, deprived the Pāṇḍavas of their kingdom, to which they are entitled by birth, descent, qualification, and the laws of the land at the time. The Pāṇḍavas are the rightful heirs to the kingdom, but Duryodhana has taken possession of it by unfair means, and is bent upon retaining by might and force what he has gained by cunning and deception. He is encouraged in his evil design by his friends and some of the relatives. Appeals to their sense of justice, persuasion, words of reconciliation, all fail to make an impression on the evil genius of Duryodhana and party. Every conceivable attempt is made by the elders on both sides to avoid war, but without any result. Even the friendly mediation of

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Śrī Kṛṣṇa himself proves fruitless. In the last resort, war is decided upon for restoring their lost kingdom to the Pāṇḍavas. None except Duryodhana and his friends is eager for the fight; everyone else dreads its consequences. But all other methods having failed, war is accepted as the sole means of rescuing and re-establishing *dharma*. Arjuna, too, puts his seal of approval on it. And he comes to the battle-field with the determination to give the toughest battle of his life, knowing fully well that that is the only way to bring the recalcitrant and the unwilling to their knees and uphold the cause of *dharma*. But at the last moment, he is suddenly overcome by a feeling of commiseration for the enemy, among whom he notices his own kith and kin and his erstwhile teachers and friends. His conviction becomes unsettled. He throws down his bow and arrow, refuses to fight, and begins to justify his action by specious arguments. At the end of the *Gītā*, however, we see him up on his feet again, roused to action and ready to fight.

What is it that brings about the change in Arjuna? Externally, nothing has changed. The armies have stood where they were. The attitude of the enemy has not altered. None of the people whom he detested to kill, and whose presence was the cause of his sorrow and grief, have withdrawn from the field. Therefore the cause for the change in his external conduct is to be found not outside, but inside Arjuna, in his inner approach to the situation outside. The external reactions of Arjuna are only the symptoms of a deeper malady which afflicted him within.

Intellect, emotion, and will are the three inseparable constituents of the human psyche, and mind functions in all these three levels. Every external act of man has its counterpart, or better still, its roots, in the workings of these three aspects of the mind. The sudden and quite unexpected break-down of Arjuna at the commencement of the war provides an apt example of this. His actual abandonment of the weapons and his decision to withdraw from the battle mark the failure of his will-power or the volitional aspect of his personality. His will-power fails, because of an untimely outburst of emotion. He refuses to fight, being swept off his feet by a misplaced pity, kindness, and sympathy for the miscreants and perpetrators of evil in the opposite camp. The uncontrolled and undisciplined emotion gets the better of him in the moment of crisis, resulting in his being carried away by a wrong sense of values, as is indicated in his forlorn attempt to justify and rationalize his outward behaviour by specious arguments. His intellect gets clouded by the strong attachment born of the feeling of 'me' and 'mine', and his judgment goes awry.

The circumstance which necessitated the imparting of the instruction contained in the *Gītā* to Arjuna may be an extraordinary one, not to be met with in everyday life. But the situation or the problem that confronted Arjuna just before the commencement of the war, on the battle-field of Kurukṣetra, is not unusual in the happenings of the workaday world. What is more, the subsequent psychological reactions or the consequent physical responses of Arjuna in such a situation are typical of the behaviour of ordinary men and women confronted with the conflict of duties, caught in a dilemma as to which line of action would be to their best interest. What is the standard by which a person can decide definitely the proper course of action he should take when he is in doubt?

Normally, human conduct is guided by the restrictions, inhibitions, and injunctions imposed by society, state, and the religious church, or the institution corresponding to it where there is no organized church. In deciding what is the right course of conduct, or the wrong, in a particular situation, man ordinarily refers to and goes by the laws or codes of conduct framed and approved by these three authorities. These laws or codes of conduct are his usual sanctions of morality. Social custom and etiquette, state legislation, and religious dicta are for him the standards for proper behaviour. In case of disobedience, there is always the fear of social ostracism, of punishment from the ruling power in the state, or of the strictures of the re-

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ligious church with the threat of divine retribution and vengeance taken by it. And the ordinary human being would seldom dare to think of opposing the dictates of these three authorities. While doing anything out of fear is always reprehensible, the fact remains that communal life would be full of disharmony, strife, disturbance, and chaos, if not impossible, were the members of the community not to be constrained by respect for any of these authorities. And it is generally not advisable that anyone should break the laws by which society or state or religion, of which he is an inalienable limb, is regulated.

So much for the virtues of these ordinary guides of human conduct. Conformity to them conduces to the smooth administration of the state and ensures a well-knit, organized, and disciplined society or religious community. But such organization is seen in the animal world too, and in certain instances to a greater degree of perfection. That in itself is no guarantee to the growth of the moral sense in man. Often, an unthinking submission to the laws of society, state, or church hinders the progress of man. Moreover, these three authorities—society, state, and church—are effective only in keeping in check the external behaviour of man. The laws prescribed by them are ineffective in dealing with the thoughts of men, however foul the thoughts may be. They become operative only when man has translated his foul thoughts into action. They are the external factors which influence and determine man's conduct. They cannot serve as universal standards by which the actions of persons can be judged everywhere. They are relative in character, inasmuch as they are confined to individual societies, states, and religions. And no two societies are built on the same pattern or guided by the same code of conduct. Broadly speaking, the aim of every society, state, or religion may be said to be the same, in so far as they all work for the happiness and welfare of the individual. But when we come to an examination of the outward customs, manners, and habits of people, which go to constitute their external conduct, the divergence becomes marked. Even on the question of what constitutes the good and welfare of the individual, opinion differs from society to society, country to country, and religion to religion. What one society holds to be moral, another society ridicules as immoral. A course of conduct viewed as leading to the good of man by one religion is discouraged as improper by another religion. So also are the laws of different states at variance with one another. A particular action regarded as completely legitimate in one country is condemned as obscene and unworthy of a human being in another country. All this only indicates how insufficient and unsatisfactory are these normal guides of human conduct to serve as general standards for the whole of humanity.

Closely connected with the question of the standard of morality and conduct, there is the question of the goal of all human conduct. The two are not entirely separate questions; they are one and the same thing expressed differently, the obverse and the reverse of the same coin. The main problem in the study of human conduct is: What is the supreme end for which man strives? Or, more correctly, what ought to be the supreme end for which he should strive? It is observed that the generality of mankind is stirred to action by the pleasure motive—some by the physical pleasure, others by the higher mental and intellectual pleasure. Proceeding on the basis of this observed fact, the advocates of hedonism, utilitarianism, and altruism contend that pleasure or happiness, which is the goal sought after by man instinctively, is also the goal to be sought after by him consciously. Only ego-centric hedonism confines this pleasure principle to the gross physical pleasure of oneself, whereas utilitarianism and altruism extend it to include the intellectual pleasure also and take into consideration not merely the pleasure of oneself, but of others too.

Arjuna defends his conduct by an appeal to the enlightened hedonistic or utilitarian and altruistic approach to the problem of human conduct, on the one hand, and to the ordinary guides of human conduct enumerated above,

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on the other. A seeming plausibility attaches to Arjuna's arguments, because he exhibits therein his spirit of renunciation and unselfishness. Of course, the veracity of Arjuna's unselfishness and sincerity is beyond dispute. He has often in the past used his Kṣatriya prowess and valour for the good of others, even at the risk of his own interests. Even here, in his arguments, he only speaks of sacrificing his own pleasure and enjoyment for the sake of others, who happen to be his sworn enemies. 'I seek not victory, nor sovereign power, nor earthly joys. What good are sovereign power, worldly pleasures, and even life to us, O Govinda?' are his words pleading his unwillingness to fight. But, in the next few verses, he betrays his strong leanings towards utilitarianism and altruism: 'Those for whom we would desire sovereign power, earthly joys and delights are here arrayed in battle, having renounced life and death —preceptors, sires, grandsires, sons, and even grandsons, uncles, fathers-in-law, brothers-in-law, and other kinsmen. These I would not kill, O Madhusūdana, even though they slay me, not even for kingship of the three worlds, much less for an earthly kingdom. What *pleasure* can there be in slaying these sons of Dhṛtarāstra, O Janārdana? Sin only can be our lot, if we slay these, usurpers though they be. It does not therefore behove us to kill our *kinsmen*, these sons of Dhṛtarāṣṭra. How may we be *happy*, O Mādhava, in killing our own relatives?'

The point here is not that Arjuna does not care for his own pleasure, but he speaks of pleasure and enjoyment—the most physical even, for that is for what Duryodhana and party have forced the war—as if they are the yard-sticks by which to measure the justness of a cause. Arjuna shows his concern merely for the physical well-being of his opponents. He is estimating the entire turn of events in the light of *bhoga* (enjoyment), *sukha* (happiness), and *prīti* (pleasure). His arguments show that he is thinking of the war and its results only in terms of winning back the kingdom for his worthy brother and of the end of the troubles and misfortunes that have dogged him, his brothers, and wife all along. He forgets for the moment that the real and more important issue of the war is the upholding of the principle of *dharma*, that winning back the kingdom is just a symbol of the conquest of *adharma* by *dharma*.

True, Arjuna further in his arguments shows his eagerness for the protection of *dharma*, when he vividly pictures to Śrī Kṛṣṇa the imminent danger to *dharma* and the disastrous effects that are sure to ensue from the extinction of *dharma*. But the *dharma* he is so solicitous for is the traditional, tribal or social, religious, and kingly morality. His concern is for the preservation of the family and social ties (*kuladharma*), avoidance of intermixture of races and castes (*jātidharma, varṇasaṅkara*), and prevention of acts which are, on the surface, treacherous in the eyes of the state and sinful and leading to hell in the eyes of religion.

Śrī Kṛṣṇa dismisses these arguments of Arjuna as being unworthy of the noble, disgraceful, and conducive neither to his own good, here and hereafter, nor to that of those for whose sake he is disconsolate. He, however, does not indulge himself in condemning and decrying Arjuna or his standpoint. Knowing that repudiation and crying down are not the ways of putting a person on the right track, he exhorts Arjuna with the stirring words: 'Yield not to unmanliness, O Pārtha; ill doth it become thee. Cast off this miserable faint-heartedness and arise, O Parantapa.' This crisp remark of Śrī Kṛṣṇa, devoid of all verbal controversies as to the merits or demerits of the different canons of conduct cited by Arjuna, contains Kṛṣṇa's formula for the guidance of human conduct. The first and foremost characteristic of upright conduct is this not yielding to unmanliness. Human conduct should always proceed from strength and courage, not the physical, brutal strength, but the strength born of the knowledge of one's own real nature and of the purpose of human life. If a man's conduct is in keeping with the highest destiny of a human being, referred to by Kṛṣṇa as 'manliness', then

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it is proper; otherwise, it is not. The outward mode of behaviour of man will vary with the varying conditions of life—with birth, status, position, capacity, and qualification. But this destiny is coeval with his very birth as a human being, if not with creation itself, and it is not dependent on such adventitious factors as sex, religion, caste, race, and utility. Man's conduct must always correspond to this destiny of his.

Utilitarianism, altruism, rules of morality enunciated by society, church, and the state represent definite stages in the onward progress of mankind towards this destiny. These have their validity and usefulness in their own place in the life of man. But they are not the final goal of his struggles. There is a still higher call of morality and conduct to which they must all give place. They are only the stepping stones, take-off grounds for flights into the higher regions of morality. They prepare man to listen and act up to the call of this higher morality. This higher morality is what is known as *mokṣadharma,* the morality which leads to the emancipation of the spirit from the thraldom of matter. The sanction for this higher morality comes from within man himself. It is based on the eternal and imperishable nature of man. The physical, the mental, or the intellectual aspects of man do not exhaust the whole of his personality. The exterior is only an infinitesimal part of his true being, just a semblance of it. The physical body is ever subject to change and destruction. Though more enduring, the mental or the intellectual constitution of man, too, is not permanent. To build up the edifice of one's conduct on the flimsy foundations of the truth of the body and mind is not a sign of wisdom. To make the fleeting joys and sorrows, pleasures and pains of the body and mind the regulator of one's conduct definitely does not bespeak of one's maturity. Thinking people cannot fail to recognize, behind and beyond the evanascent and transient world of nature, behind the individual body and mind, the permanent entity by which the visible and the invisible universe is pervaded.

Man unconsciously acknowledges his belief in the existence of this permanent entity in his everyday dealings with the world. The body and the mind of a grown up person are not the same as they were at birth or in infancy; and they will not remain the same when he becomes old. The form of his body and the contents and constitution of his mind and intellect certainly undergo a profound change as he advances in age. But the world does not, for that reason, regard him as a different person. It calls him by the same name and treats him as if he is the same person throughout. The person himself, too, does not make any distinction between the 'I'-consciousness of his childhood and the 'I'-consciousness of his manhood. In the midst of growth, development, and change, there persists in man a continuum of his personality—not entirely of body or mind. That is the Ātman, the unchangeable, ever existent, and eternal Self, of which the body and the mind are but the external coverings.

Pleasure and pain and the experience of all the dual throng belong to the body and mind; the Ātman is not affected by them. 'It, the weapons do not wound, no water wets It, no wind doth dry it.' Death is not far different in nature from the transformation of body and mind during the growth from infancy to old age; it is like man casting off the worn out old clothes in order to put on new and fresh ones. It is inevitable that everything that is born should die. The embodied one in the body of every being (*dehin*), however, is beyond all harm and destruction. That does not mean that man should hasten the natural process of death or be callously indifferent to the misery and suffering of others. The emphasis is not on the negative aspect of the instruction, but on the positive, namely, the realization of the presence of the Ātman in everyone. Temporal birth and destruction, momentary pain and pleasure, should not be the criteria to judge the right-

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ness or the wrongness of an action. The conduct of man should be in consonance with this eternal and ever-abiding nature of man. Every action of his should be an attestation to the presence of the Ātman in himself and others. That mode of conduct is worthy of emulation which helps man to express his own infinite nature. Man should adjust his conduct accordingly. Success and failure on the material plane are of equal value from this standpoint. Man should not lay any special emphasis on the one or the other, but should welcome both as helpful factors in his progress towards the realization of the Ātman.

The awareness of good and evil, of right and wrong, of beauty and ugliness is inherent in the very make-up of man. This is fairly evident from the fact that every society has felt the need of insisting on its members to follow a certain code of conduct. That man does not always strictly adhere to the code, and that certain members exhibit a positive tendency to violate them, does not invalidate the truth of the above statement. Man commits crime and strays into the evil path, or acts in a way he ought not to do, because of weakness arising out of ignorance of his own true being. Ignorant of the pure and perfect nature of the Ātman and of the infinite potentiality that resides within him, man identifies himself with the body and mind as the sole reality. The pleasures derived therefrom are for him the be all and end all of existence, worthy of pursuit and possession at all costs. And for the sake of this pleasure, man is prepared to do anything and everything. That is the reason why he does not understand and act according to the fundamental command of ethics, preached by every religion and every society: 'Give up selfishness; be good and do good.'

Apart from the disparity of views as to the conception of the good, the question always crops up in man's mind: 'Why should I do good? Why should I not be selfish?' Divine behest, the promise of greater pleasure in heaven, or the fear of torture in hell are reasons not rational enough. The utilitarian maxim, 'greatest good of the greatest number' (taking 'good' in the sense of pleasure and happiness), puts a limit on its own ideal. Man is always puzzled why he should not be among that 'greatest number'. Altruism, which asks man to work for the pleasure and happiness of others, does not explain why he should do so. If pleasure and happiness are good for others, why should they not be good for oneself? If they are not good for oneself, why should they be good for others? So, man seeks pleasure for himself at the expense of others.

Man can be good, do good, and be unselfish only when he understands that the goal of life is not pleasure or happiness, but the expansion of his own self so as to embrace the whole universe within it. This expansion of the self is the *raison d'être* of all ethics. Selfishness, which is the concomitant of the sense of 'me' and 'mine' associated with the body and mind, obstructs this expansion of the self, and so is to be avoided. This is the only logical explanation of the pleasure principle even. The pleasures of the senses and the mind are relative, momentary, and dependent on external objects. They are only the forerunners of pain and suffering. The highest pleasure or bliss is in the realization of the Ātman. The evils of society are rectified when man's conduct is based on this ideal. The comments of Swami Vivekananda on the *Gītā* verse (II.3), quoted above, bring out this point very clearly, and are worth quoting here. He says: 'As I always preach that you should not decry a man by calling him a sinner, but that you should draw his attention to the omnipotent power that is in him, in the same way does the Bhagavān speak to Arjuna. *"Naitattvayyupapadyate"*—It doth not befit thee. Thou art the Ātman imperishable, beyond all evil. Having forgotten thy real nature, thou hast, by thinking thyself a sinner, as one afflicted with bodily evils and mental grief, made thyself so—this doth not befit thee! So says the Bhagavān: *"Klaibyaṁ mā sma gamaḥ Pārtha"*—Yield not to unmanliness, O son of Pṛthā. There is in the world neither sin nor misery, neither disease nor grief; if there is

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anything in the world which can be called sin, it is this—"fear"; know that any work which brings out the latent power in thee is *puṇya* (virtue); and that which makes thy body and mind weak is, verily, sin. Shake off this weakness, this faint-heartedness!...Thou art a hero, a *vīra*; "this is unbecoming of thee".

'If you...can proclaim this message to the world, "*Klaibyaṁ mā sma gamaḥ Pārtha naitattvayyupapadyate*", then all this disease, grief, sin, and sorrow will vanish from off the face of the earth in three days. All these ideas of weakness will be nowhere. Now it is everywhere—this current of the vibration, and behold the magic transformation! Thou art omnipotent—go, go to the mouth of the cannon, fear not. Hate not the most abject sinner, look not to his exterior. Turn thy gaze inward, where resides the Paramātman. Proclaim to the whole world with trumpet voice, "There is no sin in thee, there is no misery in thee; thou art the reservoir of omnipotent power. Arise, awake, and manifest the Divinity within!"

'If one reads this one *śloka*—"*Klaibyaṁ mā sma gamaḥ Pārtha naitattvayyupapadyate; kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa*"—he gets all the merits of reading the entire *Gītā*; for in this *śloka* lies imbedded the whole message of the *Gītā*.'

This realization of the Ātman is the ideal, the *summum bonum*, which ought to be the goal of all human conduct, the ideal to which human conduct should approximate itself. But is it practicable? Is there a way of translating this ideal into practice in the day-to-day affairs of the world? 'Yes' is the answer of the *Gītā*. *Śrī Kṛṣṇa* clearly expatiates on the practical aspect of this philosophy of human conduct in all its bearings in the various chapters of the *Gītā*. The practice of the presence of the Ātman, as advocated therein, is intended to effect a harmonious blending of the individual and social aspects of human conduct. The *Gītā* aims at nothing short of the development of an integrated personality, in whom the various warring elements of his intellectual, emotional, and volitional faculties are evenly co-ordinated to the benefit of himself as well as the rest of the world.

Such an ideal personality is the *sthitaprajña*, the person whose understanding has become secure and steady. The *sthitaprajña* has passed far beyond the stage of intellectual doubt and disquisition regarding the truth about the Ātman and the Brahman, the individual self and the universal Self. To him, the reality of the Ātman is not a hearsay, but a matter of direct perception. He is ever established in the unbroken consciousness of that reality. He is said to be wide awake when the rest of the world is steeped in slumber and darkness; what is night and darkness to the rest of the world is day and light to him. Completely satisfied with the self-absorbing experience of the Ātman, he is no longer distracted or disturbed by the fleeting pleasure and pain that result from the contact of the sense and mind with the sense objects. Unlike the undisciplined man of the world, who is tossed about helplessly by the storm and stress in this sea of *saṁsāra*, and swayed to and fro by the attractions and repulsions of his senses and mind, he is unperturbed by the impact of the opposite sensations in nature, such as pleasure and pain, heat and cold, happiness and misery. He is compared to the vast and deep ocean, which is not affected by the waters of the various rivers rushing into it constantly from every side. Even the most subtle desires of the mind, not to speak of the gross physical desires, merge into him without upsetting his tranquillity and calmness. The delights and joys of the senses and mind are to him as nothing compared to the blissful nature of the experience of the Ātman. He is neither elated by joy nor dejected by suffering. Both, he knows, are but modes of the self-effulgent Ātman. Unattached to anything else but the Ātman, and free from hatred, lust, greed, anger, and the allied passions of the heart, he moves about in the world blessing the whole of mankind by his mere presence. Having shed all longing and the sense of 'me' and 'mine', he carries on the

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activities of life that fall to his share by divine dispensation for the good of the world and to set an example to man. The *sthitaprajña* is the embodiment of perfect human conduct. Others have to mould their conduct on the model set by him. As Śrī Saṅkarācārya says in his commentary on the *Gītā* at the beginning of the section on *sthitaprajña*: '*Sarvatraiva hi adhyātmaśāstre kṛtārthalakṣaṇāni yāni tānyeva sādhanāni upadiśyante yatnasādhyatvāt*—Everywhere in spiritual science, those characteristic attributes of the successful *yogin* (which have become spontaneous in him by virtue of his realization) are taught as the means of attaining that state, since they are to be attained by effort.'

The teachings of the *Gītā*, though set down in familiar Indian surroundings, and abound in imageries, illustrations, metaphors, and similes peculiarly Indian, yet transcend the limitations of time and place and break through the barriers of race, religion, and nationality. Though they breathe through and through the spirit and atmosphere of Hinduism, and issue out of an entirely Hindu religious and philosophical background, they have a significance beyond the bounds of the geographical, linguistic, or racial divisions and diversities. The message of the *Gītā* touches the central problem of the human heart. Everyone—man or woman, the most ignorant or the most learned, the downtrodden or the highly placed, the abject sinner or the seeker after truth—can derive benefit from its message. Śrī Kṛṣṇa, the divine author of the *Gītā*, is least interested in propounding any system of philosophy, either one already prevalent or a new one; nor does he preoccupy himself with the exposition and recommendation of the theological dogmas and doctrines, ceremonies and rituals of any particular religion. The concern of Kṛṣṇa, when he preached the *Gītā* to Arjuna, was not to prescribe a rigid code of conduct or issue a list of commandments, to be unquestioningly followed by a particular individual or a particular section of humanity for all time to come. Kṛṣṇa was a believer in the growth and development of the individual and that of groups of individuals, and not in their abiding by certain traditional customs and laws. In the *Gītā*, he does not speak of or for this religion or that religion, but the one religion of mankind, namely, the religion that lifts the individual to an awareness of his own divine nature.

THE MEANING OF BHAKTI IN THE PHILOSOPHY OF RĀMĀNUJA

By Dr. Anima Sen Gupta

In the *Vedārthasaṅgraha* of Śrī Rāmānuja, *bhakti* is described as the knowledge which elicits excessive adoration and attachment to the ultimate Reality, as a result of which the devotee becomes absolutely disinterested in all the other objects of the world.[1] It is further said that God is the highest Being, and as such He naturally becomes the dearest treasure of a human heart. Meditation on God or a full knowledge of the nature of God generates love and transforms *dhyāna* into a form of love and affection.[2]

Bhakti, according to Rāmānuja, is not simply an emotion of love and respect devoid of knowledge; it is a special form of knowledge

[1] *Vedārthasaṅgraha* (Ed. S. Sum P. S. Rama Misra Sastri), p. 152.

[2] *Ibid.*, p. 152.

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that fills the heart of an individual with a deep feeling of attachment for the supreme Divinity. He has thus equated *bhakti* with *dhyāna* and *upāsanā*, emphasizing thereby the importance of the rational aspect in it. *Bhakti* always presupposes a thorough knowledge of the ultimate Reality as taught in the Upaniṣads; but it is not mere knowledge devoid of feeling. It has been stated in the *Śrī-Bhāṣya* that *bhakti* is a form of loving meditation on the nature of God.[3] Here, too, Rāmānuja has stated that *dhyāna*, which is identical with *bhakti*, is synonymous with *upāsanā* and *vedana*.[4] *Upāsanā* means concentration of mind wholly on God as described in the Upaniṣads,[5] and no other thought should disturb the mind during *upāsanā* or *dhyāna*.[6] God being the most beloved object, thoughts regarding Him also are very dear and pleasing to the devotee, and naturally, therefore, these pleasant thoughts keep his mind continuously occupied. This is *bhakti*.

RELATION BETWEEN BHAKTI, JÑĀNA, AND KARMA

From the above, it is clear that Rāmānuja has recognized a very close connection between *bhakti* and *jñāna*, or devotion and knowledge. In fact, it appears to us that, in the opinion of Rāmānuja, knowledge may be regarded as the cause of *bhakti*. Knowledge is the very foundation of *bhakti*; it is *jñāna* that produces *bhakti* and also nourishes and enriches it. In the process of attaining liberation, an individual should first of all try to acquire a true knowledge of his self, thereby distinguishing the soul from all its necessary accompaniments and also from all other inanimate objects of the world. When he acquires the true knowledge of his pure *aham*, and also understands that this pure *aham* is only a mode of the supreme Personality on which it fully depends, he succeeds in realizing his true being in relation to the ultimate source of the world. Naturally, therefore, he will feel intense love and affection and reverence for God, in whom he lives, moves, and has his being. This is *bhakti*, and this *bhakti* can remain fixed in the mind only through constant meditation, thinking, and reflection on the nature of the supreme Being.[7] *Bhakti* therefore consists of knowledge, intense affection, and respect. The essence of *bhakti* lies in complete self-surrender to the highest Being, who is the Lord and Protector of the whole universe. Such a surrender takes place only when the individual self realizes his own nature, the nature of God, and also the nature of his relation to the supreme Reality. Love cannot spring forth in the heart of a man unless he knows the nature of the object he is going to love. So, knowledge is necessary for the emergence of *bhakti* in the heart of a worshipper.

Not only *jñāna-yoga*, but also *karma-yoga* is necessary for the awakening of *bhakti* in the heart of a man. It is the disinterested performance of *nitya* and *naimittika karmas* that purifies the mind of an individual and makes him fit for grasping the ultimate truth. *Karma*, according to Rāmānuja, is a thing that should not be abandoned at any stage of life. Even when a person resorts to *bhakti-yoga*, he has got to perform all the activities which are most suited to win the favour of God. Both *jñāna-yoga* and *karma-yoga* are necessary forerunners of *bhakti*, and as such they are regarded as doors to *bhakti*.[8] Disinterested and continuous performance of *nitya* and *naimittika karmas* removes all impurities from the heart of an individual and prepares the way for the emergence of such knowledge as is needed for the production of *bhakti*.[9] The importance of disinterested action or *karma-yoga* for the purpose of self-knowledge and self-realization has been emphasized by Rāmānuja in his commentary on the *Gītā*, III.2. In his opinion,

[3] *Śrutaprakāśikā*, commentary on *sūtra* I.1.1.
[4] *Śrī-Bhāṣya*, IV.1.1.
[5] *Ibid.*, IV.1.8.
[6] *Bhagavad-Gītā*, IV.4, Introduction.
[7] *Śrī-Bhāṣya*, I.1.1.
[8] *Yatīndramatadīpikā*, (Ed. V. G. Apte), VII. pp. 61-62.
[9] *Ibid.*, VII. p. 62.

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knowledge is indeed an important part of disinterested action,[10] and as such both are mutually inclusive.

The most important requirement for the performance of disinterested action is the complete dissociation of the soul from the ego-consciousness or *ahaṅkāra,* which is a product of Prakṛti. It is because of the identification of the self with the ego-consciousness that an individual thinks of himself as the doer of actions and enjoyer of all sorts of worldly experiences. He must be able to practise *karma-yoga* by dissociating his self wholly from the ego-centric desires. This happens to him only when the light of self-knowledge illuminates and purifies his heart, i.e., when he feels and realizes that the soul is essentially different from the body-mind system. Disinterested action has therefore been described as action illumined by the light of self-knowledge. In commenting upon the *Gītā,* IV.18, Rāmānuja has interpreted the word '*akarma*' in the sense of *ātma-jñāna.* He has stated that action illumined by self-knowledge assumes the form of knowledge; and knowledge purified by disinterested performance of action assumes the form of action.

Therefore, knowledge is not alien to *bhakti* and *karma.* On the other hand, it is an important ingredient of both devotion and disinterested action. In the first stage, knowledge is needed to purify all the actions of the devotee. In this stage, the devotee realizes that his soul is different from the body and the sense-organs, which are the vehicles of action, and that his sole purpose in life is to please God. He understands that Prakṛti is not his *āśraya* and that the bodily self associated with all the organs is an object to be shunned. This knowledge of the soul helps him to give up the sense of agency of all worldly activities and also to make his mind completely free from the desire to enjoy the fruits of such actions. In the second stage, the true knowledge of the self, as well as the knowledge of its non-relation to Prakṛti as the substratum, ripens into a firm faith in God as the individual's sole source and support. His mind is now illumined with the light of the knowledge of his true relation to God. Here, all philosophical interpretations of the relation, such as *śarīra-śarīrin, prakāra-prakārin, śeṣa-śeṣin,* are directly felt by him. Naturally, therefore, this knowledge of *aṁśa-aṁśin* generates in his mind a deep devotion and love for God, as He is now looked upon as the individual's only refuge. At this stage, knowledge becomes the cause of *bhakti.* In the final stage, when knowledge deepens into the highest form of *bhakti,* it assumes the form of constant meditation, thinking, and reflection on the *svarūpa* of God.

Thus, when a man attains a full knowledge of his absolute dependence on God, he at once shifts his attention from worldly objects to God; gives up his egoism totally; performs actions with complete *vairāgya*; and meditates constantly on the nature of God. A question may be asked here: What form of God is constantly contemplated upon by the devotee in the stage of *paramā-bhakti*? On this point, it is really difficult to make clear and definite suggestions. Still, by following the philosophical trend of Rāmānuja, we may say that the devotee visualizes God, first of all, as one possessing infinite auspicious qualities, devoid of all faults, blissful, and merciful; and by repeated meditation on God, the devotee gradually loses all sense of difference. There remains neither the feeling of *grahītṛ* nor the feeling of *grahaṇa.* The devotee becomes fully immersed in the *grāhya-rūpa.* The different qualities of God get merged into His one form. Though the qualities are present, there is no feeling of any distinction between the substance and its attributes. All differences are totally lost in this stage. This is the last and final state of *bhakti-yoga,* when the worshipper feels no difference between himself and God; acquires all the fundamental characteristics of his ideal; and finally realizes Him as his own self. The non-dualistic consciousness of the liberated soul is expressed in the feeling, 'I am Brahman with-

[10] *Bhagavad-Gītā,* IV.4.

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out any division.'[11] This non-duality, however, does not mean *svarūpa-aikya*, but *viśiṣṭa-aikya*, in which the self is realized as an inseparable mode of God, who is its only support and substratum. By the acquisition of equality of attributes with God, the individual soul also becomes as pure as Brahman (*Brahma samāna śuddhi*). This stage of *mukti* reminds us of the stage of *samāpatti* described in the *Yoga-Sūtra* of Patañjali. Here also, the devotee places himself wholly in God and thereby gets merged in Him; there is no other object for him except God. Psychologically considered, this stage is a stage of *advaita*. *Bhakti* in this stage is *upāya-bhakti*, and there exists an experienced unity between the devotee and God. Difference exists only ontologically as the self is naturally different from God. Experients are two, though experience is non-dual.

SEVENFOLD LIMBS OF BHAKTI

Rāmānuja has enumerated sevenfold *sādhanās* which lead to *bhakti*. These are: (1) *Viveka*, which means purification of the body by taking only such food as has not been spoilt by *jāti* and *āśraya*. In other words, in order to keep one's body pure and spotless, one should take only *sāttvika* food. (2) *Vimoka*, which means freedom from passion and anger, as these two are the great obstacles in the path of *bhakti*. (3) *Abhyāsa*, which means continuous remembrance of the presence of God as the indwelling principle with a pure body and a purified mind. (4) *Kriyā*, which refers to the fivefold duties that a *mumukṣu* has got to perform according to his ability. (5) *Kalyāṇa*, which refers to virtue or innerside of duty. It consists of *satya* or truth; *ārjava* or purity in thought, word, and action; *dayā* or kindness; *dāna* or benevolence; and *ahiṁsā* or non-violence. (6) *Anavasāda*, which means freedom from all sorts of despair, dejection, etc. (7) *Anuddharṣa*, which is the absence of too much excitement on account of pleasure and too much depression on account of pain.

The sevenfold *sādhanās* of *bhakti* lead to that state of *anubhava* which is just prior to the final realization of Brahman, and which possesses fullness, vividness, and liveliness of perception.[12] When such a vivid experience of God takes place, the heart of the devotee becomes full to the brim with intense love, respect, and yearning for that supremely beloved object. This is *parā-bhakti*, which blossoms into *paramā-bhakti*, when the devotee succeeds in winning the grace of God. When the object of his love fully responds to his call, he forgets everything, gives up all *dharmas*, and seeks refuge in the loving heart of his beloved God.

DIFFERENT FORMS OF BHAKTI

From the above description, it would seem that *bhakti* can be classified into *sādhana-bhakti* or *upāya-bhakti*, *parā-bhakti*, and *paramā-bhakti*.

Sādhana-bhakti is more of the nature of knowledge than of love and longing. This is the stage when the *mumukṣu* purifies his mind by practising *śama*, *dama*, etc. with a view to attaining a true knowledge regarding his own self, regarding God, and regarding the nature of his relation to God. This is the stage of *ātmāvalokana*, which necessarily results in a true realization of the nature of God. In this stage, *bhakti* is a firm faith in the existence of God as the repository of eternal values, and this faith is generated in the mind of the *mumukṣu* after seeing the transitoriness of all things, including the effect of the Vedic sacrifices. *Sādhana-bhakti*, though primarily of the form of knowledge, is still termed *bhakti* and not *jñāna*, as the *mumukṣu* here does not seek God as a means to the realization of the true nature of the Self as the ultimate Reality, as is done by a *jñāna-yogin*.

To the followers of *bhakti-yoga*, God in all stages is believed to be the supreme Reality, and self-knowledge is supposed to be related to God-knowledge as its necessary means. As God is worshipped here as Bhagavān, His worship, whether in the form of disinterested action

[11] *Śrī-Bhāṣya*, IV.4.4

[12] *Yatīndramatadīpikā* (Ed. V. G. Apte), VII. p. 63.

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or in the form of a search for divine knowledge, is always termed '*bhakti*', as the word '*bhakti*' is derived from the root '*bhaj*', meaning worship of God or divine service. If search for God-knowledge or self-knowledge is viewed as a means to the attainment of the supreme Being, then this is also nothing but *bhakti*. When, as a result of the continued practice of *śama*, *dama*, etc., the mind of the devotee is purified, and with a pure mind he remains wholly absorbed in the continuous meditation on God, then a very vivid and lively mental visualization of God takes place. The devotee gets a glimpse of divinity, which acquires the clearness and liveliness of perception, and this results in the realization of the Divine as his own inner self. This is the stage in which his faith in God is strengthened and brightened by the glow of love, respect, and admiration. Devotion in this stage is called *parā-bhakti*; and this, in due course, through the stage of *parā-jñāna* or union, deepens into *paramā-bhakti*, when the devotee, being united with God, becomes mad with love and longing for Him. He does not care for anything else except the grace of his beloved Master, and is always anxious to maintain his intimacy with Him.

In the stage of *paramā-bhakti*, the devotee places his heart in the heart of God and dedicates all his actions to Him. *Paramā-bhakti* is the finest flower of devotion, and in essence it seems to be identical with *prapatti*—a path prescribed for those persons who are incapable of going through the different stages of *bhakti-yoga*. In the state of *paramā-bhakti*, God is looked upon as the only centre and source of the life of the devotee. *Bhagavad-rāga* then becomes the sole music of his life, as he is completely immersed in the enjoyment of the bliss of the Paramātman.

MEANING OF PRAPATTI

Prapatti literally means seeking the protection of God after realizing that He is the only saviour of this sorrow-stricken world. In the third *adhyāya* of *Śrī-Bhāṣya*, Rāmānuja has stated that the different forms of *vidyās* are the alternative means to God-realization. *Prapatti* or *nyāsa-vidyā*, being one of the forms of *vidyā*, is therefore a means to *mokṣa* or liberation. In the *Yatīndramatadīpikā*, it has been stated that *prapatti*, which is synonymous with *nyāsa-vidyā*, consists of the following five limbs:

1. *Ānukūlyasya saṅkalpaḥ*, i.e., the will of the *jīva* should be attuned in such a manner that it will always be in harmony with the divine will.

2. *Prātikūlyasya varjanam*, i.e., renunciation of everything that will incur the disfavour of God.

3. *Rakṣiṣyatīti viśvāsaḥ*, i.e., firm faith in God as the saviour of all.

4. *Goptṛtvavaraṇam*, i.e., acceptance of God as the only hope of liberation.

5. *Ātmanikṣepakārpaṇyam*, i.e., complete self-surrender to God in all humility.

According to the *Yatīndramatadīpikā*, *nyāsa*, *śaraṇāgati*, etc. are synonymous, and these terms also stand for a particular form of knowledge.

In the *Gadyatraya*, Rāmānuja has said that the *prapatti* state also involves a consciousness of one's sins and short-comings, and is therefore associated with the feeling that the devotee is a worthless and helpless servant of God and is extremely eager to attain salvation through His grace alone. The devotee here feels like a dry leaf at the mercy of the wind. He has no purpose or will of his own; he is simply carrying out God's purpose in this world. This is the attitude of the *bhagavad-śaraṇāgata*, and such a devotee is delivered from all sins and sorrows by God Himself.[13]

God is the *śeṣin* and *jīva* is the *śeṣa*; and true *śeṣatva* consists in the realization of the fact that the individual soul has nothing, does nothing, and desires nothing, but divine service and divine bliss. The feelings of 'I', 'my', and 'mine' are totally lost, and the individual soul subsists wholly in God and exists for His satisfaction only. It is this attitude that enables

[13] See Rāmānuja's commentary on the *Gītā*, IX.27.

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the devotee to act always in harmony with the divine will and to give up everything that displeases God. A complete surrender of individuality and egoistic impulses is what is called *prapatti*, and this, when effected, eliminates all sense of difference. The worshipper becomes wholly immersed in the manifold manifestations of his divine Lord. He takes delight in placing himself entirely in the hands of God, just as a child clings whole-heartedly to its mother for safety and proper nourishment. Thus when *prapatti* sanctifies the heart of a devotee, he at once surrenders his whole nature to God, and, consequently, freedom from selfish desires, equal-mindedness, and love for all arise in his mind. Devotion is perfect in this stage; and forces of attraction and repulsion, friendship and enmity, pleasure and pain cease to have any influence on him. The last *śloka* of the twelfth chapter of the *Bhagavad-Gītā* says: 'Those devotees are exceedingly dear to Me who, clinging firmly to Me, follow this immortal wisdom with faith and respect.'

PRAPATTI AND PARAMĀ-BHAKTI

From what has been considered above, it is clear that, so far as the essential ingredients are concerned, there is no difference between *prapatti* and *paramā-bhakti*, which is the culmination of the path of *bhakti-yoga*. The only difference is that *bhakti-yoga* is a synthetic process that combines within itself both *jñāna-yoga* and *karma-yoga*. *Prapatti* or *śaraṇāgati*, on the other hand, is a simple and direct approach to God through self-surrender, love, and humility. The absolute self-surrendering attitude, dedication of everything to God, complete elimination of the ego-sense, and supreme love for God are present in both the forms. While, as a method, *bhakti-yoga* is a long and laborious process, *prapatti* is a simple method, in the sense that here the devotee is not in need of any external *sādhanā* to purify his outer organs. A simple moment of serious and sincere offering of oneself to God is considered enough. Since it is immediate and non-laborious, it is regarded as superior to *bhakti-yoga*. In his commentary on the *Bhagavad-Gītā* (XVIII.66), Rāmānuja has explicitly stated that *prapatti* is actually the culmination of the method of *bhakti-yoga*, and *bhakti-yoga* will not be complete unless it results in pious resignation. In the *Yatīndramatadīpikā*, *prapatti* is described as a form of knowledge, and thus it is not in essence different from *paramā-bhakti*, which the devotee attains by following *bhakti-mārga*. This *prapatti* or *paramā-bhakti* is 'immortal bliss', which the devotee acquires by the grace of God and by sacrificing his ego. Both *prapatti* and *paramā-bhakti* result in the emergence of an attitude which makes the devotee feel and act as if his personality does not exist.

CONCLUSION

Thus it follows that both *bhakti-yoga* and *prapatti* are regarded by Rāmānuja as commendable methods for the attainment of *mukti*, and that both of them are identical in so far as the essential ingredients are concerned. The mention of *bhakti-yoga* and *prapatti* as two methods, despite their very close affinity, unfolds before us a picture of the social conditions of our country at that remote age. Vaiṣṇavism grew on the soil of India to fight Buddhism on the ground of *bhakti*. The liberal spirit of Buddhism and its non-observance of caste distinction and sex distinction in the sphere of religion were the pillars on which the wide popularity of Buddhism rested at that time. In the eleventh century, Rāmānuja, the great Vaiṣṇava philosopher, became anxious to open the gate of salvation even to the lowest classes and also to remain faithful to the spirit of the Brāhmaṇical religion. Only the three higher castes were allowed to study the Vedas and practise *vaidika* rites. With a view to keeping harmony with the traditional religion of the age, Rāmānuja opened the path of *bhakti-yoga* to the three higher castes. The lower castes, who were debarred from *vaidika-jñāna* and *vaidika-karma*, could not adopt the path of *bhakti-yoga*. So the path of *prapatti* was introduced for all the others, so as to enable them to adopt

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Vaiṣṇava customs and manners without in any way violating the principles of the Brāhmaṇical religion. The goal is the same; the essential ingredients are identical. But while *bhakti-yoga* is the approach through philosophical knowledge, action, love, and respect, *prapatti* is the approach to God through faith and selfless love, accompanied by an attitude of self-surrender and resignation.

If philosophy is to be a science of liberation, then it must be able to give full satisfaction to the religious instincts of man. In other words, true philosophy should aim at bringing about a happy and effective reconciliation between knowledge and devotion.

Buddhism, despite its broad outlook and catholic spirit, could not serve as a perennial source of inspiration to the suffering humanity, due to the fact that the *sādhana-mārga* of the Buddhists was a path of cold, strenuous self-culture, and not a process of blissful union or identification with the supreme Reality. The concept of God was totally banished from the early Buddhistic philosophy, and in the absence of a loving God, *bhakti* cannot ripen into its finest form. In the Buddhistic way of virtue, remarks K. J. Sanders, 'when we go through *Dhammapada*, we find ourselves in a moonlit world, beautiful yet cold, ... our hearts are not stirred by any assurance of the reality of the unseen'. Rāmānuja, on the other hand, gives us the conception of a living and loving God. To him Saguṇa Brahman is the highest category of both religion and philosophy. As such, in his hands, the gulf between philosophy and religion is completely bridged over.

Moreover, Rāmānuja has made provision for the liberation of those persons who have committed great sins and have thereby forfeited their right to *vaidika* actions. Such persons can have recourse to the *prapatti* method. If a man succeeds in offering himself sincerely to God, the sins of his past criminal and immoral actions will be wiped out at once. Complete dispassion and sincere faith in God are the two things that bring man very close to Him. The soul of man is essentially pure and is linked with God. It is because of this fact that even a hard criminal, in the midst of his various crimes, suddenly catches the glow of God and realizes the utter viciousness of his deeds, by performing which he has sinned against his true self and also against God. He suddenly wakes up from his sinful slumber and falls sincerely at the feet of God, who is rich in mercy and whose very essence is compassion and love. Instances of such sinners becoming great devotees of God are not rare in the history of Indian philosophy and religion. Sincerity is the best offering that one can make to God. God also draws erring men to Himself only if they approach Him with sincerity and faith. Rāmānuja opened the path of salvation to all persons by permitting them to enter into the fold of the Vaiṣṇava religion. He was not, in fact, a revolutionary; he really did the work of a reformer. He was most anxious to keep his religion in tune with the *vaidika* religion. At the same time, he opened the door of religion to all persons without any distinction. This liberal spirit of Vaiṣṇavism enhanced the prestige of this religion to a very great extent; and because of this, it continued to be a powerful and popular religion in India till the middle of the eighteenth century.

He who has truly surrendered himself at the feet of God should not bestow any thought on his future, which is entirely at His disposal; for the least anxiety felt in that connection betrays the hypocrisy in his self-surrender. ... Let not the performance of your duties be regarded as a means for achieving worldly ends, but consider it as service rendered to the Supreme Being.

—*Śrī Rāmānuja*

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CHRISTIAN RELIGION AT ITS MYSTICAL HEIGHTS

By Sri Anthony Elenjimittam

With the progress of empirical sciences and the growth of a matter-of-fact attitude to life, it has become increasingly difficult to talk on the problems of metaphysics, ontology, and mystical religion. Nurtured on topical journals, sensational films, and exciting sense-bound literature, man finds it difficult to believe in a supersensual and supernatural world. God is either denied or brought down to the anthropomorphic level. It is at this juncture that the great mystics of Catholicism can point out to us a religion at its mystical heights. It is from that God-summit-angle that we have to view our matter-of-fact problems in economics, politics, and sociology, not *vice versa*. For it is by seeking the Kingdom of God and His righteousness that everything else is added unto us, not the other way round.

Prior to the emergence of Christian mysticism, we hear of the Eleusinian mysteries of ancient Greece and of the mysticism of Plato, Plotinus, and Philo. Pseudo-Dionysius of Aeropagite echoes Greco-Christian mysticism at its best in his *Mystical Theology,* which together with his *De Divinis Nominibus* and *Ecclesiastical Hierarchy* exercised great influence on Christianity until the late Middle Ages. From internal evidence, modern critics attribute the above three works to an unknown author of the fifth century, and not to the first century, as the author was then falsely identified with the convert of St. Paul, Denys the Aeropagite.

Before entering the sanctuary of mystical religion, it is worth while asking: What is mysticism, after all? Empiricists and positivists see nothing but mist and fog in mysticism, a lack of clear thinking and matter-of-fact attitude towards life. Some others identify mysticism with occultism, theosophy, clairvoyance, and esoteric spiritualism. Then, there is a naturalistic mysticism which poet Wordsworth describes in his verses, and Francis of Assisi, at times, in his *Canticles*. Then there is a school of thought which, transcending naturalistic mysticism, regards Catholicism as the quintessence of mysticism. Dean Inge quotes no less an authority as Harnack as saying, 'Mysticism is Roman Catholic piety in its extreme form'.

Excluding these near approaches to mysticism, we come to western saints who have experienced and described mystical religion at its best. From the utterances of these mystics, we can arrive at some kind of definition of mysticism, which is the communion of the soul with God, a direct perception of Godhead, the relish and realization of the ultimate Reality by the spirit of man. A. B. Sharp, in his book on mysticism, defines mysticism as 'a direct contact of the soul with transcendental Reality, a direct and objective intellectual intuition of transcendental Reality'. He also quotes an American professor, A. Seth, as saying: 'Mysticism is the endeavour of the human mind to grasp the Divine Essence or the Ultimate Reality of things, and to enjoy the blessedness of actual communion with the Highest. It maintains the possibility of direct intercourse with the Being of beings.'

St. Augustine and St. Thomas upheld that Moses and St. Paul beheld the Essence of God while still on earth. Genuine ecstasy in the lives of saints is the outcome of that direct vision or intuition of the ultimate Reality, far transcending the realms of the senses, of discursive thought, and of logical reasoning. Pseudo-Dionysius says: 'Do thou, in the intent practice of mystic contemplation, leave behind the senses and the operations of the intellect, and all things that the senses or the intellect can perceive, and all the things which are not and things which are, and strain upwards in unknowing, as far as may be, towards the union with Him who is above all being and knowledge. For, by increasing and absolute with-

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drawal from thyself and all things in purity, abandoning all, and set free from all, thou wilt be borne up to the ray of the Divine Darkness that surpasseth all being' (*Mystical Theology,* Chapter I).

Besides philosophical reasoning and theological faith, mystics maintain that there is a direct way to perceive Truth and become one with it, which is God. In fact, St. Augustine and St. Thomas Aquinas only echoed the teachings of earlier mystics, specially of Denys the Aeropagite, when they pointed to the mystical way as the most direct and quickest way to reach God. Denys has said: 'Besides the knowledge of God obtained by process of philosophical and theological speculation, there is that most divine knowledge of God which takes place through ignorance, in the union which is above intelligence, when the intellect, quitting all things that are, and then leaving itself also, is united to the superlucent rays, being illuminated thence and therein by the unsearchable depth of wisdom' (*De Divinis Nominibus,* VII. 3).

St. Augustine, in one sentence, gives us the idea of the mystic intuition of God. He says: 'My mind, in the flash of trembling glance, came to Absolute Being, to That Which Is' (*Confessions,* VIII. 23). Only God is 'That Which Is'. Only God can say, 'I am Who Am', as per Mosaic revelation. The direct vision of that *God Who Is* is mysticism. This search and discovery of God is far better made inside the human soul than without. Outside is the vestige and image of God; but within the soul is the sanctuary and ground of God. Says Augustine again: 'And being admonished by them (the Platonists) to return into myself, I entered even into my innermost self, Thou being my guide. I entered and beheld with the eye of my soul, above the same eye of my soul, above my mind, the Light Unchangeable—and Thou didst beat back the weakness of my sight, streaming forth Thy beams of light upon me, most strongly, and I trembled with love and awe' (*Confessions,* VII. 16).

From the common experience of mystics, we gather that mystical religion develops in the soul as we withdraw from the sense-bound world. We become blind to the world outside, so that we may see the Kingdom of God within. We become dead to the world, so that we may live with God in His life and light. St. Gregory the Great says: 'In that species whereby God speaks beyond all words and more secretly and immediately by an ineffable speech, where whoso sees Him will not live with that life with which we mortals live in the bodily senses; but unless he be in some sort dead to this life, whether as having wholly departed from the body, or as being so withdrawn and alienated from the carnal senses that he knows not whether he be in the body or out of the body, he is not rapt and uplifted to that vision' (St. Augustine, *De Genesi ad Litteram,* XII. 27, 55).

It is in dying to worldliness that we become alive in godliness. It is in closing our eyes to the world that our mind awakens to the vision of the Invisible. To the extent we could abstract ourselves from created beings and pleasures, we could enjoy the bliss of contemplation of the uncreated essence of God. Or as Thomas à Kempis says: 'This is the reason why there are found so few contemplative persons, because few know how to separate themselves wholly from created and perishing things' (*Imitation of Christ,* III. 31).

Even among those who are vowed down to the blessedness of contemplative life, few, very few only enjoy the vision of God. Even the contemplatives enjoy the ecstasy of the vision of God only momentarily, and on rare occasions. St. Bernard, himself a mystic of the first order, vouches for this when he says: 'In this life, the happiness of contemplation is enjoyed only rarely and momentarily; contemplatives alone can experience the freedom of enjoyment, but only in part, and in small part, and on most rare occasions.'

All sincere, pure, and struggling souls in quest of God catch a glimpse of Him, however faintly, in this mortal life, which is a foretaste of life eternal in God. If friendship and love in this

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world is bliss, then the union of the soul with God is a thousand times more blissful, when we become one with God through grace and love. This union is never in essence, as monists and pantheists would have it. Says Francis of Sales: 'When the union of the soul with God is most specially strict and close, it is called inhesion or adhesion, because by it the soul is caught up, fastened, glued, and affixed to the Divine Majesty, so that she cannot easily loose or draw herself back again' (*Treatise on the Love of God*, VII. 3).

Mystical religion, by its very nature, tends to the union of the soul with God, not through metaphors and mirages, but in actual reality. Mystical religion of the union of the soul with God is the crowning consummation of the struggles of a devout soul to purify herself from worldly contaminations and seek light from above. The classical stages of purgation and illumination should precede the unitive way, which is the royal road to mysticism. It is a vital experience transcending human descriptions. Expressions always fall short of experience; and mystical religion is the vital experience of God within the soul of man. Augustine Baker, a Benedictine mystic, says: 'According to the doctrine of mystics, this union passes above both the understanding and will, namely, in that supreme portion of the spirit which is visible to God alone, and in which He alone can inhabit, a portion so pure, noble, and divine, that it neither hath nor can have any name proper to it, though mystics endeavour to express it by divers, calling it the summit of the mind, the fund and centre of the spirit, the essence of the soul, its virginal portion' (*Holy Wisdom*, p. 533).

Although mystical experience cannot be adequately described, from the unanimous teachings of the mystics, we have to conclude that religion at its mystical heights is literally union of the soul with God. It is only the degree of that unitive experience that differentiates mystics from mystics, as different pieces of iron receive different degrees of heat from fire according to the nearness of the metal to the furnace. Blosius (Luis of Blois), a Benedictine abbot, has given us a graphic picture of this union of the soul with God. He says: 'It is a great thing, an exceeding great thing, in the time of this exile to be joined to God in the divine light by a mystical and denuded union. This takes place where a pure, humble, and resigned soul, burning with ardent love, is carried above itself by the grace of God, and through the brilliancy of the divine light shining on the mind, it loses all consideration and distinction of things, and lays aside all, even the most excellent images, and all liquefied by love, and, as it were, reduced to nothing, it melts away into God. It is then united to God without any medium, and becomes one spirit with Him, and is transformed and changed into Him, as iron placed in the fire is changed into fire, without ceasing to be iron. It becomes one with God, yet not so as to be of the same substance and nature of God' (*Spiritual Mirror*, Chapter II).

As a consequence of this blissful union of the soul with God, man realizes that every happiness outside of God is sham happiness, and that all besides God is 'vanity and affliction of the spirit'. The innermost core of the soul is touched by God and God alone. This touch and taste of God is the bliss of contemplation, which is the essence of mystical religion. Says St. John of the Cross, a Carmelite saint: 'This knowledge consists in a certain contact of the soul with the Divinity, and it is God Himself who is then felt and tasted, though not manifestedly and distinctly, as it will be in glory. But this touch of knowledge and of sweetness is so deep and so profound that it penetrates into the innermost substance of the soul. This knowledge savours in some measure of the divine essence and of everlasting life' (*Ascent of Carmel*, II. 26).

When the sweetness of things divine intensifies in the soul, the sweetness and fascination of created objects diminishes, until, in divine ecstasy, all worldliness is conquered or killed. Richard of St. Victor, a Canon Regular of St. Augustine, has written: 'The third grade of love

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is when the mind of man is rapt into the abyss of the divine light, so that, utterly oblivious of all exterior things, it knows not itself and passes wholly into its God. And so in this state is held in check and lulled to deep sleep the crowd of carnal desires.'

Carnal desires and worldly love are either lulled to sleep or killed through the intensity of divine rapture experienced in the vision of God, imperfectly in this world through mystical religion, and perfectly in the world to come, in the beatific vision. Mystic trance is far more blissful than poetic genius or artistic creations, because it is the Infinite that becomes the life and light and love of the soul. No wonder, then, that mystics sought every opportunity to indulge in this poetic romance of the soul with God. Says St. Augustine: 'This I often do, this delights me, and as far as I may be freed from necessary duties, unto this pleasure have I recourse. And sometimes Thou dost admit me to an interior experience most unwonted, to a wondrous sweetness' (*Confessions*, X. 65).

The Word of God being the 'Light that enlightens every man that comes into this world', it is obvious that the mystical touch of the soul with God is found in the lives of ancient Greek seers.

Porphyry says that, during the six years of his service and discipleship, he saw Plotinus, his master, going into ecstasy four times. St. Augustine vouches for the mystical trance of the great pre-Christian philosophers. Augustine calls Plato, Plotinus, Philo, and their likes as 'great and almost divine men'. Plotinus, who was very much instrumental in bringing Augustine to Christian faith, said: 'When, after having sought the One, the soul finds itself in its presence, it goes to meet it and contemplates it instead of itself. When in this state, the soul would exchange its present condition for nothing, no, not for the heaven of heavens; for there is nothing better, nothing more blessed than this. It judges rightly and knows that it has what it desired, and that there is nothing higher. It is not deceived in its happiness; it fears no evil while it is with the One, or even while it sees Him, though all else perish around it, it is content, if only it can be with Him. So happy it is' (*Plotinus*, VI. 7. 34).

Plato, that master mind and patriarch of idealistic philosophy and mysticism in the West, has written: 'The soul, when using the body as an instrument of perception, that is to say, when using the senses of sight or hearing or other senses, is dragged by the body into the region of the changeable, and wanders, and is confused. But, when returning to herself, she reflects, then she passes into the other world, the region of purity and eternity, and immortality and unchangeableness, which are her kindred, and with them she ever abides when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom' (*Phaedo*, 79).

There is a remarkable passage in Plato where he calls all men and women to come back to their deeper sense and divine wisdom in God, after they have performed all their duties in the world and experienced the vanity and illusion of everything created. It is equally a call to us who are distracted in the workaday battles of life; and it points out the way to abiding peace and bliss within the soul of man. Plato says: 'Let those who have distinguished themselves in every action of their lives and in every branch of knowledge come at last to their consummation. The time has now arrived at which they must raise the eyes of the soul to the Universal Light which lightens all beings, and behold the Absolute Good, for that is the pattern according to which they are to order the State and the lives of individuals, and the remainder of their own lives also, making philosophy their chief pursuit' (*Republic*, VII).

Even a positivistic and matter-of-fact philosopher like Aristotle, the famous disciple of Plato, goes into lyrics and poetry when he speaks of the blessedness of the soul in communion with God, which is the essence of mystical religion.

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In his *Metaphysics* and *Nicomachean Ethics*, there are several passages which bespeak of the mystic bliss of the soul in communion with God. He says: 'Happiness is the activity of the highest part of our nature; but the speculative is the highest, as the intuitive reason is the highest of our faculties, and the objects with which the intuitive reason is concerned are the highest of things that can be known. There is no virtuous activity so pleasant as the activity of wisdom or philosophic reflection. Speculative activity will be the perfect happiness of man, if perfect length of life is given it. But such a life will be too good for man. He will enjoy such a life not in virtue of his humanity, but in virtue of some divine element within him. . . . The activity of God, being pre-eminently blissful, will be speculative; and, if so, then, the human activity most nearly related to it will be most capable of happiness. The life of man is blessed in so far as it possesses a certain resemblance to God's speculative activity' (*Ethics*, I. 3).

St. Thomas Aquinas literally follows this line of argument when he deals with the question of happiness and blessedness in his two *Summas*, *De Veritate* and *Quodlibetales*, and in his commentaries on Aristotle and the Scriptures.

The blessedness, the inward peace and joy springing forth from the depths of mystical religion, certainly is not exclusively meant for the few saints we have quoted. It is meant for all of us. Such a busy, intellectual controversialist like Blaise Pascal reached his spiritual summits in a hidden mystical trance. When Pascal died in A.D. 1662, underneath his bed was found a scrap of parchment stitched into the lining of his doublet. On it, there was a rough drawing of a flaming cross, around which were found written these words: 'In the year of grace 1654, Monday, 23rd November, the day of St. Clement Pope and Martyr . . . the eve of St. Chrysogonous and others, from about half past ten in the evening till about half an hour after midnight:

FIRE

God of Abraham, God of Isaac, God of Jacob,
Not of the philosophers and the learned.
Certitude. Joy. Certitude. Emotion. Sight. Joy.
Forgetfulness of the world and of all outside of God.
The world hath not known Thee, but I have known Thee.
Joy! Joy! Joy! Tears of Joy.
My God, wilt Thou leave me?
Let me not be separated from Thee for ever'
—(Facsimile in Abbe Bremond's *Sentiment Religieux en France*, IV. 368).

Here is Blaise Pascal at his mystical heights, not Pascal the intellectual and controversialist, the author of *Provincial Letters*, but Pascal the child of God, the lover of God.

The worldly people fancy that mystical religion is negative, i.e., it denies the world and the self. Mystical religion at its best does mean mortification of the senses, self-denial almost to the point of crucifixion of flesh and of the *Homo sapiens*. But such a crucifixion is the prelude to resurrection, the budding of the soul and spirit of man into the boundless realm of freedom, joy, and bliss which could be found only in God.

This is the flight of the soul from worldliness to godliness, from the confusion of the many to the integration of the soul with the One, the One without a second—*Ekameva advitīyam*—. as the Upaniṣads say. Religion, at its best, is mysticism, which is the life of light and love of God.

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VEDĀNTIC IDEALISM AND MARXIAN MATERIALISM

By Sri R. Prabhakar

No two systems of philosophy could be more incompatible at first sight than the dialectical materialism of Karl Marx and the idealism of the Vedānta, and Marx himself would have dismissed the Vedāntic concept of Māyā as a typical attempt to explain away the hard realities of existence, confirming his view that religion is the opium of the people. But to the Vedāntin, viewing the world as Māyā, there is a familiar ring about the Marxian dialectic—the theory that contradictions are inevitable, and that evolution takes place by the clash of opposites, through the unending cycle of thesis, antithesis, and synthesis. Swami Vivekananda, in his thought-provoking address 'Māyā and Illusion', has pointed out that the fundamental contradictions of human experience constitute the essence of Māyā, and develops this idea in his characteristic forceful language.

'These tremendous contradictions in our intellect, in our knowledge, yea, in all the facts of our life, face us on all sides. A reformer arises and wants to remedy the evils that are existing in a certain nation; and before they have been remedied, a thousand other evils arise in another place. It is like an old house that is falling; you patch it up in one place and the ruin extends to another. . . . It is like chronic rheumatism; you drive it from the head, and it goes to the body; you drive it from there, and it goes to the feet. . . . The least amount of material prosperity that we enjoy is elsewhere causing the same amount of misery. This is the law. . . . And this is Māyā' (*The Complete Works of Swami Vivekananda,* II. pp. 93-94).

'Thus we find that Māyā is not a theory for the explanation of the world; it is simply a statement of facts as they exist, that the very basis of our being is contradiction, that everywhere we have to move through this tremendous contradiction, that wherever there is good, there must also be evil; and wherever there is evil, there must be some good; wherever there is life, death must follow as its shadow; and everyone who smiles will have to weep, and *vice versa.* Nor can this state of things be remedied. We may verily imagine that there will be a place where there will be only good, and no evil, where we shall only smile and never weep. This is impossible in the very nature of things; for the conditions will remain the same. Wherever there is the power of producing a smile in us, there lurks the power of producing tears. Wherever there is the power of producing happiness, there lurks somewhere the power of making us miserable' (*ibid.*, II. p. 97).

Marx in his theories of dialectical materialism and the class war only revealed these contradictions in one particular sphere, that of socio-economic relations. He put forward the view that, historically considered, every system of production contains within itself the seeds of its own destruction. Feudalism brings into existence the *bourgeoisie* which, in due course, destroys feudalism and builds up the capitalist system. Capitalism, in turn, creates its own enemies—the militant propertyless proletariat which will one day overthrow capitalism and establish the 'dictatorship of the proletariat', paving the way for communism. Though this dialectical process—this cycle of thesis, antithesis, and synthesis—is unending by its very nature, Marx did not attempt to predict the antithesis of communism or the nature of the ultimate synthesis, if any.

A Vedāntin may not accept the above interpretation of history, but it does not necessarily conflict with the Vedāntic thought. To a Vedāntin, the contradictions noted by Marx would only illustrate the 'play of Māyā' in one particular field of human experience, though Marx, as a confirmed materialist, would have rejected any such interpretation. We can even

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imagine Swami Vivekananda summing up the Marxist version of history with his oft-repeated statement, 'And this is Māyā'. The Vedāntin may not accept the inevitability of class war and violent revolution; the Marxist may reject the concept of Māyā. But there is an underlying assumption common to Vedāntic idealism and Marxian materialism—the view that contradictions are woven into the very texture of the universe, whether these contradictions are the result of the 'dialectical process' or the 'play of Māyā'.

How, if at all, are these contradictions resolved? Is there any ultimate synthesis which will once for all end this cycle of thesis and antithesis? To this question, Marxism has no definite answer. Marx made no attempt to predict the course of the dialectical process beyond the establishment of communism. Presumably, a communist system will give rise to contradictions, like feudalism and capitalism which preceded it; but Marx felt that there could be no fruitful speculation on the nature of these contradictions, or on the possibility of an ultimate synthesis.

The Vedānta, however, does believe in the possibility of a final synthesis which will reconcile all contradictions, but this can never be achieved so long as we function on the plane of Māyā. Any effort to do so will be self-defeating, for contradictions constitute the essence of Māyā. Since it is these contradictions which give rise to our political, social, and economic problems, every attempt by reformers or scientists to solve them only creates fresh problems. To give an illustration: medical science by its achievements in the prevention and cure of diseases has no doubt reduced the death-rate and increased the expectation of life. But this has created a fresh and even more serious problem—that of over-population which, according to Dr. Julian Huxley, constitutes a greater menace to humanity than the hydrogen bomb. There seems to be something like a law of the insolubility of problems, corresponding to the law of the indestructibility of matter in the realm of physical science. Scientists tell us that matter cannot be really destroyed; that what appears to be the destruction of matter is only a change in form. Similarly, when we apparently succeed in solving a problem, it only reappears in another form. This may not be very encouraging to enthusiastic reformers and revolutionaries who swear by one 'ism' or another, but it is, nevertheless, a truth demonstrated time and again by experience.

'Every period of history has given birth to thousands of men and women who have worked hard to smooth the passage of life for others. And how far have they succeeded? We can only play at driving the ball from one place to another. We take away pain from the physical plane, and it goes to the mental one. It is like that picture in Dante's hell where the misers were given a mass of gold to roll up a hill. Every time they rolled it up a little, it again rolled down. ... We cannot add happiness to this world; similarly, we cannot add pain to it either. The sum total of the energies of pleasure and pain displayed here on earth will be the same throughout. We just push it from this side to the other side, and from that side to this, but it will remain the same, because to remain so is its very nature' (*The Complete Works of Swami Vivekananda,* 'The Ideal of Karma-Yoga', I. p. 110).

If there can be no real solution of problems, if we only create new problems in trying to solve the old, are we to abandon all efforts to better the lot of humanity and assume the role of passive spectators? Have the long line of reformers and idealists struggled and sacrificed in vain? For one thing, they could not have acted otherwise. They were moved by an inner compulsion to alleviate the sufferings of their fellowmen, rather than by a shrewd calculation of consequences. Would any statesman worth the name relax his efforts to promote world peace thinking that abolition of war would lead to over-population? Again, though the objective results of our efforts to promote the wel-

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fare of our fellowmen may be doubtful, their subjective results are truly profound. To quote Swami Vivekananda again, 'And, above all, what is the use of doing good work? ... If it is true that you cannot do good without doing evil, and whenever you try to create happiness there will always be misery, people will ask you, "What is the use of doing good?" The answer is, in the first place, that we must work for lessening misery, for that is the only way to make ourselves happy. ... In the second place, we must do our part, because that is the only way of getting out of this life of contradiction' (*ibid.*, 'Māyā and Illusion', II. pp. 98-99). Wrestling with problems for which there is no real solution, absorbed in problems which are not our own, we subdue and ultimately transcend our little egos and pass into a realm beyond Māyā; and in that realm, those who have torn the veil of Māyā assure us, all contradictions are reconciled and all diversity resolved in the ultimate Unity.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(*Continued from previous issue*)

An objection is raised that, if the soul is a part of Brahman, then It would be affected by the defects of the soul. The following *sūtra* answers this objection.

प्रकाशादिवत्तु नैवं परः ॥२।३।४५॥

45. But as in the case of light and so on, the supreme Lord is not like this i.e., like the soul).

Though a distinguishing quality of a substance is a part of it, yet we observe differences between the two. Though light is a part of the object of which it is a quality, yet the object is different in nature from its quality, the light. So also, though the soul is a part of Brahman as Its body, still the essential nature and characteristics of the two are not one. Hence the Lord is not affected by the pleasure and pain experienced by the soul.

स्मरन्ति च ॥२।३।४६॥

46. The Smṛtis also state that.

Parāśara and others declare that the world of sentient and insentient beings is a part of Brahman, like light. 'Just as the light of fire placed in a place spreads all round, so is this world the power (*śakti*) of the Lord' (*Viṣṇu Purāṇa*, I. 22. 56). So also is the soul declared to be the body of the Lord: 'All these are Hari's body' (*ibid.*, I. 22. 38); 'All those are His body' (*ibid.*, I. 22. 86).

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् ॥२।३।४७॥

47. Permission and exclusion (result) from the connection (of the soul) with the body; as in the case of fire etc.

An objection is raised that, as all souls are equal, being parts of Brahman, why then are some permitted to study the Vedas, while others are excluded from it. The *sūtra* says that this is because of the soul's connection with a pure or impure body. Though the fire is one, yet the fire from a household is acceptable, while that from the funeral pyre is rejected.

असन्ततेश्चाव्यतिकरः ॥२।३।४८॥

48. On account of the non-extension of each soul (beyond its body), there is no confusion (of the results of actions).

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The souls being atomic are different in different bodies and are limited to those bodies. So there is no confusion of the results of actions done by them, i.e., the results of the action done by one do not affect another soul. This would not have been possible if the souls were Brahman in ignorance or limited by *upādhis*. For the same Brahman being in connection with ignorance or the limiting adjuncts, there would have resulted the confusion of the results of actions.

आभास एव च ॥२।३।४९॥

49. And their arguments are fallacious.

Moreover, the arguments put forward by those who hold that the soul is Brahman covered by ignorance are all fallacious. They say that Brahman, which is pure consciousness, is covered by ignorance, which means that Brahman loses this essential quality of consciousness. That would mean destruction of Brahman Itself. The word 'and' in the *sūtra* points out that this theory contradicts various scriptural texts, like 'Of these two, one eats the sweet fruits with relish, while the other looks on without eating' (*Śve. U.*, IV. 6); 'There are two, the one the Ruler and the other the ruled' (*Śve.* U., I. 9); and so on. Even if this difference is due to limiting adjuncts based on ignorance, still as Brahman is one which connects Itself with all the different adjuncts, the confusion of the results of actions is inevitable.

An explanation is sought to be given, so that this difficulty pointed out above may be got over. If we regard the *upādhis* as real and not due to ignorance, then, in that case, the various spheres of experience of different souls can be explained as due to beginningless *adṛṣṭas*, which are the causes of these limiting adjuncts. The next *sūtra* refutes this view.

अदृष्टानियमात् ॥२।३।५०॥

50. There being no fixity about the unseen principles (*adṛṣṭas*) (there would result confusion of the spheres of experience).

As the unseen principles (*adṛṣṭas*) have Brahman for their substratum, there can be no rule that a particular *adṛṣṭa* operates in a particular soul; so the confusion of the spheres of experience is inevitable. Neither the *upādhis* nor *adṛṣṭas* can differentiate Brahman, which is one.

अभिसन्ध्यादिष्वपि चैवम् ॥२।३।५१॥

51. And even as regards resolve etc. (it would be) like this.

For the same reason as given in the previous *sūtra*, there can be no definite restriction as regards resolves etc. also. They, too, cannot create differentiation in the one Brahman.

प्रदेशभेदादिति चेन्नान्तर्भावात् ॥२।३।५२॥

52. If it be said (that this distinction results) from (the difference of) place, (we say) not so, on account of (all adjuncts) being within (all places).

A further argument is given to show that, though Brahman cannot be differentiated by the *upādhis*, yet as these *upādhis* are connected with distinct places in Brahman, confusion of the results of actions would be averted. The *sūtra* refutes this view. As the *upādhis* move here and there, all places get connected with all *upādhis*, and so this confusion cannot be averted. Moreover, the pain or joy connected with any particular place will affect the whole of Brahman, as It is one.

This and the previous two *sūtras* refute the view of those who hold the absolute unity of Brahman.

(To be continued)

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NOTES AND COMMENTS

TO OUR READERS

'Māyā and Avidyā in the Brahma-Sūtra' is the fourth in the series of scholarly articles on *māyā* and *avidyā* that is being contributed by Professor Surendranath Bhattacharya, M.A., formerly of Bihar National College, Patna. ...

The essence of the *Gītā* teaching is that the perception of the Ātman in everyone should form the basis of all human conduct, and not hedonism or utilitarianism, and not even altruism, though noble in itself at a particular level. This is the theme of the article on 'The Gītā as a Guide to Human Conduct' by Swami Kirtidananda, who is closely associated with the publication of *Prabudda Bharata*. ...

Śrī Rāmānuja, the great philosopher-saint of India, upholds the ideals of *bhakti* and *prapatti*, devotion and self-surrender, for the man who aspires after God-realization. According to him, *bhakti* succeeds the twofold training of the mind by *karma* and *jñāna*. 'The Meaning of Bhakti in the Philosophy of Rāmānuja' is the subject of a learned discussion by Dr. Anima Sen Gupta, M.A., Ph.D., of Patna University. ...

The essence of mystical religion is the blessedness of the soul in communion with God. Mystics all over the world vouch for this experience of the soul. In the West, there were several mystics both among the pre-Christian philosophers and among the Christian saints. Sri Anthony Elenjimittam, of Bombay, makes in his informative article a very devout study of the 'Christian Religion at Its Mystical Heights'. ...

Vedāntic idealism holds the view that the contradictions that we notice in the world are a 'play of Māyā', whereas Marxian materialism explains that contradictions are the results of the 'dialectical process'. But an underlying assumption common to both is that contradictions are woven into the very texture of the universe. These views of 'Vedāntic Idealism and Marxian Materialism' have been compared and contrasted in a brief but interesting article by Sri R. Prabhakar, Lecturer in History, Government Arts College, Ootacamund.

THE BIRTH OF A NEW ERA

The fresh impetus that the study of material science got in the West during the sixteenth and seventeenth centuries, particularly in the seventeenth century, 'the great century of Galileo and Newton', is a landmark in the history of humanity. In the centuries following, science has made rapid advance in its various branches, leading to the rise of what is known as modern science. Our own twentieth century marks the climax of the progress made by science so far. It is *the* age of science. Today, there is no notable country, either in the West or the East, which has not felt the impact of modern science in some form or other. The influence of science can be seen everywhere in some aspect of life.

Modern science, at the present moment, has come to mean for man two things in general. On the material plane, it has become symbolic of plenty and prosperity. Today, science and technology are synonymous with improved living conditions, high standard of life, increased income, and more leisure; diverse forms of recreation, sports, and amenities; better health and better opportunities for, and easy accessibility to, the acquisition of knowledge. On the intellectual plane, modern science signifies the triumph of reason over faith and belief. This is the bright era that has been ushered in by modern science.

But a brighter and a more glorious era is yet to dawn on mankind. The creation of this new era is not the work of science. Indeed, this era begins where the era of science has finished its task. The creation of this new era has been necessitated by the limitations and short-comings

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of modern science, or rather, because of the failure of man to recognize the limitations of science and to make proper use of the remarkable achievements of modern science and the benefits it has conferred on him. Two of the greatest contributions of modern science to the well-being of man are the scientific method with its special emphasis on reason for finding out the truth and the invention of the speedier means of communication, travel, and transport. But, unfortunately, man has failed to take the real advantage of both these contributions; on the contrary, he has put them to wrong service. The scientific method is greatly efficacious in ridding religion of its superstition and dogmatism and in purifying it to that extent. Thus far is its usefulness and no further. But modern science, while it has carried out this part of the job fairly effectively, has shown an inclination to throw the baby away with the bath-tub. Consequently, religion has come to be regarded as an unnecessary encumbrance on man, and materialism has gained supremacy in his thoughts. This tendency on the part of man has persisted, in spite of the efforts of many leading scientists themselves to counteract it. So also the quick means of travel and communication have brought the people of different nations closer geographically, economically, and politically, but they have not been able to bring them together emotionally. The physical proximity has made the distinctive features glaringly visible, so much so that man is unable to notice the common thread of human aspirations and divine nature running through the whole of humanity. And that is why hatred, suspicion, superciliousness, and intolerance still rule the hearts of men.

The new era that is in the making should be free from all these defects, and it can be free from them only when man recognizes the intrinsic divine nature that is inherent in every soul and the spiritual oneness of all existence. The new era must enable man to regard himself as both rational and spiritual. And in the creation of this new era, the responsibility of religious men and philosophers is the greatest. So it was in the fitness of things that an International Conference of Philosophers was held last August, in Mysore, under the joint auspices of the International Institute of Philosophy, which has its headquarters in Paris, and the Indian Philosophical Congress. Dr. Radhakrishnan, Vice-President of India and himself an eminent philosopher, who presided over the conference, briefly outlined the features of this new era that is in the process of being born and emphasized the role of philosophers in its creation. 'They were all participating', he said in the course of his address, 'in the birth of a new era, in the formation of a new society which would have diversity without discord and distinctiveness without any kind of hostility. Political and economic arrangements alone would not be able to bring about this new order. As a matter of fact, science was speaking universal language, and people in the East were looking to science and technology as something which would relieve them of cramping toil and drudgery. The East and the West were relative terms. In the East, they had different cultures with their own distinctive pattern. So also they had in the West. Recent developments in the West were in science and technology, and these had given rise to the impression that the East is backward, unscientific, and metaphysically minded, while the West was progressive in character. These characterizations were misleading, and they might have some validity if one confined oneself to the developments during the last 300 or 400 years. If they took a long historical review, they would find that in the East there were eminent scientists and great religious leaders. Science, which was said to be a distinctive characteristic of the West, and religion, as the characteristic of the East, were to be regarded as the essential aspects not merely of every culture, but of every human individual. He had in him a rational side and a spiritual side also. The two things were the aspects of every human being.

'Latterly, they had revolts against philosophy represented by positivism and existentialism.

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One was motivated by science, and the other was motivated by religious quest. The two things were complementary aspects. We cannot have mere reason without vision. We therefore require that the two sides should go together.

'It was essential for any kind of philosopher to be both rational and spiritual—to be both positivist and existentialist. He must be a full whole man. He must have reason to apply to certain experiences which were offered. All their knowledge proceeded on faith, hope, and trust. . . . Man was incomplete as he was. The human being had in him the spark of the Divine, and unless they recognized this, they could not account for the marvellous progress they had achieved so far. Each one of them had to regard himself as both rational and spiritual. He (Dr. Radhakrishnan) had no doubt that the conference would discuss all these matters and help them to establish the foundation of a new world order' (Quoted from *The Hindu*, August 30, 1959).

Not only the philosophers, but all thinking men in every field of activity have to strive to usher in this new world order.

REVIEWS AND NOTICES

SAMBANDHA-VĀRTIKA OF SUREŚVARĀCĀRYA. EDITED, WITH AN ENGLISH TRANSLATION, INTRODUCTION, NOTES, AND EXTRACTS FROM THREE UNPUBLISHED COMMENTARIES, BY T. M. P. MAHADEVAN, M.A., PH.D. *Published by the University of Madras, Madras. 1958. Pages xxvi + 611. Price Rs. 25.*

Advaita philosophy has the good fortune of enlisting to its cause some of the best philosophical minds in India and abroad. And it is quite in line with this that we have the present valuable work from the pen of Dr. T. M. P. Mahadevan, Head of the Department of Philosophy, University of Madras, well known everywhere for his thorough grasp of his subject, both Eastern and Western.

As the tradition goes, Sureśvarācārya was a direct disciple of Śrī Śaṅkarācārya, and he wrote his *Vārtika* on the commentary on the *Bṛhadāraṇyaka Upaniṣad* by his Master. The *Vārtika* is a voluminous work in verses; and the *Saṁbandha-vārtika,* which constitutes its introductory portion, is but a tenth of the whole work, and has no less than 1,137 verses.

The *Saṁbandha-vārtika* was first translated by Sri S. Venkataramana Aiyar and published in *The Pandit,* and was reprinted in 1905 by Messrs Lazarus & Co. But this work had few explanatory notes, without which it is difficult to follow the verses dealing with philosophical problems and couched in terse metrical sentences. The present work has removed this defect by adding explanations to almost all the texts, and quoting from three commentaries. The translation is faithful and lucid, and with the help of the explanations the reader can easily grasp the ideas. Sureśvara is often quoted by his successors, and his works are greatly honoured by all students of Vedānta. He was one of the oldest master-builders who raised the glorious structure of Advaita Vedānta.

The book derives its name from the *saṁbandha* or relation it establishes between the two sections of the Vedas on rituals and knowledge. By a thorough analysis, Sureśvara refutes the views of those Mīmāṁsakas and pseudo-Vedāntins who would combine rituals with knowledge for the purpose of bringing about liberation. All shades of opinion come under his scrutiny, and are totally rejected. His final view is that knowledge alone can remove ignorance and lead to *mokṣa,* which is not, however, different from the Self. Incidentally, he also clears our ideas about the Self, cognition, cognizer, liberation, etc.

The volume is a valuable contribution to the Advaita literature in English.

S. G.

THE ABSOLUTE BEING. BY JORGE TALLET. TRANSLATED FROM THE SPANISH BY BEVERLY THURMAN AND THE AUTHOR. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958. Pages 74. Price $ 3.00.*

Since the Vedic times in India, and since the time of Plato in the West, there have been many varieties of absolutism. Even the realist system of the Vaiśe-

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ṣika argued for the universal concept of Being (*sattā sāmānya*); and Maṇḍana argued for *mahāsattā*. The absolutist is wedded to the reality of his concept of Being; and Being, consequently, is both an epistemological fact and an ontological reality in such a system. During this century, however, there are many reactions against the Absolute. And it is therefore heartening to find the voice of Tallet from Cuba arguing for the reality of the absolute Being.

This brief monograph is in five sections, and it is planned to make the reader reconsider the traditional systems of thought. The definitive reason of existence, he argues, is total Existence or absolute Being. It is a unity of infinite possibilities, among which some may be completely or nearly actualized. Some of these actualized possibilities make up our phenomenal universe. This phenomenal or subjective system of manifestations enables us to construct mentally a probable inferential system, which is capable of taking us to the absolute Being. Both Being and non-Being make up the absolute Being. Reality thus is a coherent system. In explaining this position, Tallet has proceeded systematically avoiding all references to, and controversies with, others. The monograph is sketchy, but illuminating.

DR. P. S. SASTRI

THOUGHTS FOR TIMES LIKE THESE. BY S. RALPH HARLOW. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1957. Pages 181. Price $ 3.00.*

Human history appears to be moving in curved lines, falling and rising, having its own rhythmic cadences, as spiritual and material values came to overthrow one another. As science and technology advanced, or as human liberty was thwarted by unequal socio-economic factors, materialism captivated the minds of the people. Since crass materialism moves on the road to the ego-centric predicament, a few enlightened souls have come forward propagating the spiritual values. But there are two varieties here. One group consists of those truly enlightened souls who do not distinguish one traditional religion from another. The other group is peopled by partisans of some one specific religion. Now, Mr. Harlow endeavours in this book to apply the Judeo-Christian ethic to some of our modern problems in social relations, politics, and religion. In the thirty-five chapters of this work, he acts like a missionary. Thanks to his zeal, he does not allow his mind to stray outside Judaism and Christianity. Each chapter reads like a sermon from the pulpit based on some biblical passage or other which is given at the beginning.

DR. P. S. SASTRI

LET ASIA SPEAK. BY D. N. ROY. *Published by Oriental Book Company, 56, Mirzapur Street, Calcutta-9. Pages 375. Price Rs. 6.*

Volumes have been written and spoken on the benefits (!) of colonialism. Apologists have waxed eloquent on them. French colonialists sing the paean of 'mission civilizatore'; the British, of 'the white man's burden'; and the German, of 'Kultur'. But resurgent Africa and Asia, the happy hunting ground of the Western colonial powers till the other day, have a different tale to tell, a tale of poverty, of ignorance, and of the denial of the fundamental human rights. It is, in a word, a black saga of 'man's inhumanity to man'.

Western colonialism, motivated by greed and power-lust in the main, has done more harm than good to humanity at large. In the volume under review, Dr. D. N. Roy successfully refutes the contention of the advocates of colonialism. He quotes chapters and verses from the writings of eminent scholars and experts to show that Asia in the East, the horizon from where the sun rises, is the cradle of human civilization. The Western impact submerged her. Reduced to slavery, impotence, and helplessness, she sank deeper and deper into degeneration and degradation. Untold miseries and sufferings were her lot.

But Asia and Africa are fully awake today. Resurgent Asia and Africa are on the march. They will know no rest till the last bastion of colonialism and imperialism has been washed off by the rising tide of nationalism. Colonialism has been liquidated in many places in Asia and Africa. In others, it is fighting a last-ditch battle. Europe is being steadily pushed back to her natural frontiers.

We congratulate the learned author and his publishers for a timely and valuable publication.

PROF. S. B. MOOKHERJI

EVIL WROUGHT BY THE ENGLISH MEDIUM. BY M. K. GANDHI. *Published by Navajivan Publishing House, Ahmedabad. Pages 51. Price As. 4.*

As the publisher's note says, the brochure under review is a selection from Gandhiji's writings on the medium of instruction in India. It is now universally admitted that education must be imparted through the mother tongue of the learner. Gandhiji wrote thirty-one years ago: 'It (the foreign medium) has sapped the energy of the nation; it has shortened the lives of the pupils. It has estranged them from the masses. It has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul. The sooner, therefore, educated India shakes itself free from the hypnotic spell of the foreign medium, the better it

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would be for them and the people' (*Young India*, 5th July 1928).

To read Gandhi is as ennobling an experience as it was to hear him when he was in our midst. The editors of selections from Gandhi have been rendering a great service to the nation and to humanity at large.

PROF. S. B. MOOKHERJI

NEWS AND REPORTS

THE VEDANTA SOCIETY, ST. LOUIS, U.S.A.

REPORT FOR 1958

Sunday Services: Swami Satprakashananda, Head of the Vedanta Society, St. Louis, spoke on different religious and philosophical subjects in the Society's chapel. Groups of students from Washington University, the University of Missouri, Lindenwood College, Concordia Seminary, the United Hebrew Temple, and the Shaare Emeth Temple attended the services. They were accompanied by their teachers. Swami Akhilananda of Boston and Swami Ritajananda of New York were guest speakers on May 18 and July 20 respectively. The lectures were suspended during the hot season for six weeks. The total number of Sunday lectures was forty-five.

Meditation and Discourses: Every Tuesday evening the Swami conducted a meditation and gave a discourse on the Upaniṣads. The *Śvetāśvatara*, the *Kena*, and the *Muṇḍaka* were taken up successively during the year. Students from different religious and educational centres attended the meetings. The Swami answered questions after the talk. The total number of Tuesday classes was forty.

Occasional Lectures and Discourses: The Swami was invited to speak on Hindu religion and philosophy at the following places: (1) The First Presbyterian Church of Ferguson, Mo.; (2) Concordia Seminary (Theological College); (3) Ladue Chapel, Clayton, Missouri. Questions were answered by him on each occasion.

About eighty senior students of the Riverview Gardens High School, accompanied by their teacher, visited the Vedanta Society as a part of their education programme for studying major religions. A special meeting was arranged for them in the Society's chapel. The Swami spoke on the main tenets of the Hindu religion and answered questions.

Anniversaries: To celebrate the birthdays of Śrī Kṛṣṇa, Buddha, Christ, Śaṅkarācārya, Sri Ramakrishna, Swami Vivekananda, and such festive occasions as the worship of the Divine Mother Durgā, Thanks-giving Day, Christmas Eve, and Good Friday, special meditation, worship, and devotional services were conducted.

Library: The lending library was well utilized by the members and friends of the Society. More than one hundred books were received as gifts.

THE RAMAKRISHNA MISSION KHAR, BOMBAY

REPORT FOR 1957 AND 1958

The activities of the Mission during the years under review were as follows:

Religious and Cultural: Besides the daily worship at the Ashrama shrine, and observance of the birthdays of the great saints and prophets belonging to different religions, scriptural classes were conducted by the Swamis at the Ramakrishna-Vivekananda Centre, Dadar, Bombay, on Saturdays, and at the Ramakrishna Mission, Khar, Bombay, on Sundays.

Educational: (a) *Students' Home*: Eighty students, studying in colleges and university, were admitted during 1957-58. Sciptural classes were held by the Swamis for the boys, and moral instruction was given by the superintendent of the Home.

(b) *Shivananda Library and Free Reading Room*: The library contains more than 8,000 books on philosophy, literature, science, history, ethics, etc., and the reading room receives 70 dailies and other periodicals in English, Sanskrit, Hindi, Marathi, Gujarati, Bengali, and Tamil.

Medical: *The Charitable Hospital*: Total number of patients treated: outdoor: homoeopathic section: 1957: 1,66,979; 1958: 1,34,692; allopathic section: 1957: 45,347; 1958: 31,102; Ayurvedic section: 1957: 11,487; 1958: 11,900; indoor: 1957: 51; 1958: 25; pathological department: 1957: 810; 1958: 914; X-ray department: 1957: 9,317; 1958: 5,046; major operations: 1957: 12; 1958: 8; minor operations: 1957: 2,071; 1958: 2,444.

Philanthropic: *Relief Work*: Villagers, affected by the 1956 earthquake in Anjar and the surrounding areas of Kutch, were resettled in 1957 in three newly constructed villages. Financial aid was given in 1957 to the flood relief work in West Bengal and Andhra, and for scarcity relief in East Pakistan.

29,779 lb. and 18,900 lb. of powdered milk received from CARE and UNICEF were distributed to 2,480 and 1,500 children and poor adults respectively in 1957 and 1958.

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